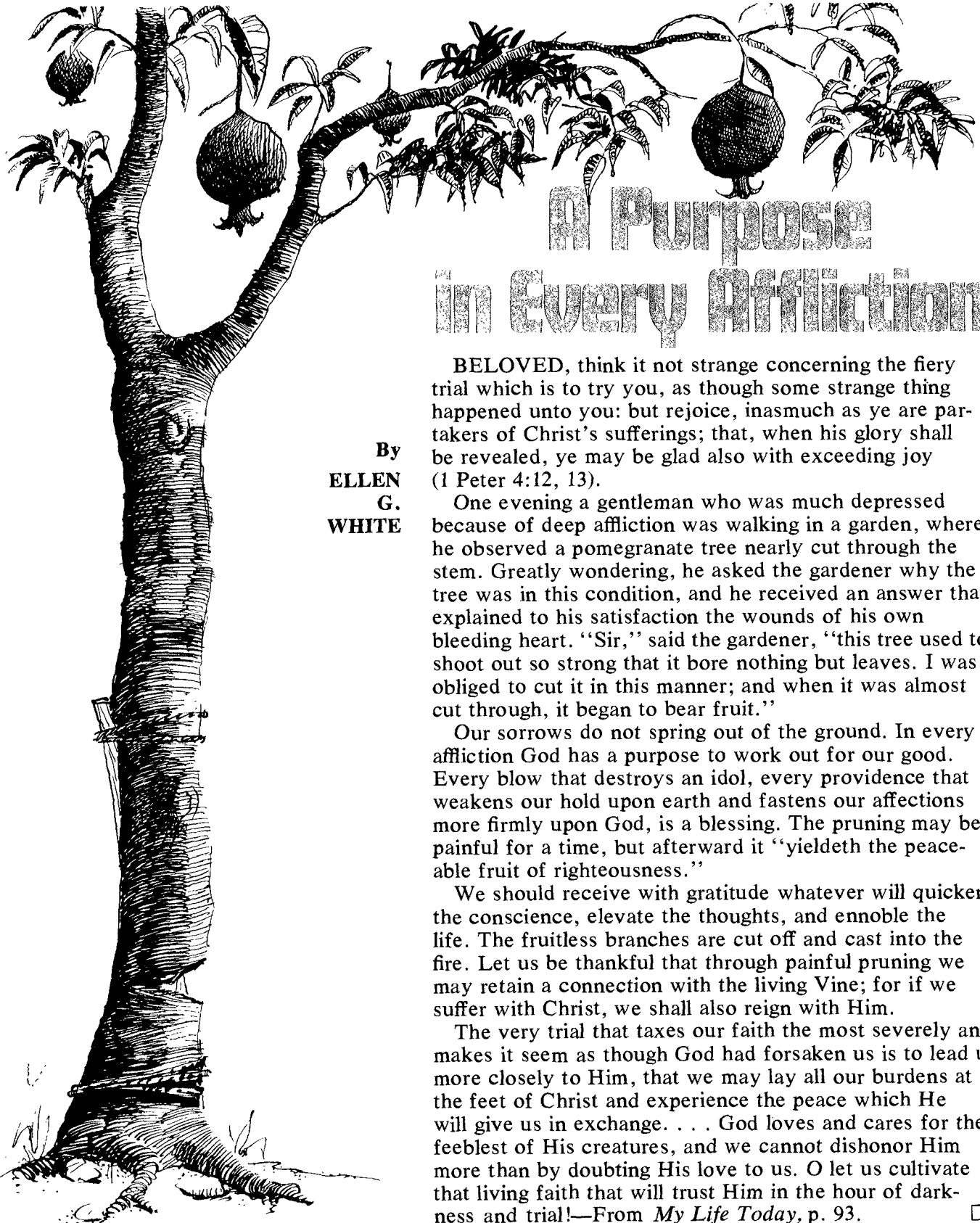


# Review

OCTOBER 25, 1973

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## A Purpose in Every Affliction

By  
ELLEN  
G.  
WHITE

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy (1 Peter 4:12, 13).

One evening a gentleman who was much depressed because of deep affliction was walking in a garden, where he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit."

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness."

We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with Him.

The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us is to lead us more closely to Him, that we may lay all our burdens at the feet of Christ and experience the peace which He will give us in exchange. . . . God loves and cares for the feeblest of His creatures, and we cannot dishonor Him more than by doubting His love to us. O let us cultivate that living faith that will trust Him in the hour of darkness and trial!—From *My Life Today*, p. 93. □

## A New Look at TV

It takes no genius to recognize that life is becoming increasingly complex; that long-established formulas for decision-making in various aspects of Christian living are no longer adequate; that lines which formerly marked the sharp differences between "right" and "wrong" seem to have been blurred or moved.

Television has contributed to this. Movies, shows, and other optical images that formerly were available only in theaters, public auditoriums, and stadiums now enter one's living room at the touch of a TV button.

The problem would not be serious if Christians generally recognized the peril this poses to their spirituality and firmly excluded from their homes all programs that fail to meet high moral and ethical standards. Or if they controlled rigidly the amount of time spent watching TV. But apparently some church members have "let down the bars" and seem unaware of the fact that "the world" has invaded their homes.

One aspect of the problem and the concern it has engendered is set forth in the following letter from a REVIEW reader:

"We went to a loved one's home for a vacation. To our amazement they not only had the TV going constantly, and I mean constantly, but they relished programs filled with violence. When we questioned feasting on shows of this type they replied, 'They are true; what's wrong with truth?'"

"We also noticed they watched quiz and game shows where the emcee threw out shady questions to get a laugh.

"We felt troubled—even contaminated—for there was no time for worship until the shows were over at 10:00 or 11:00 at night. Then the worship involved a quick, yawning reading of two or three Sabbath school lesson questions and a short prayer.

"Last Sabbath a good SDA church member came to visit. She told me she had decided to go to the public library each night and read or write letters while her husband, a church member in good and regular standing, watched questionable shows (usually featuring violence) on TV. She said her husband defended the shows by saying, 'They're true; what's wrong with watching them?'"

### The Ultimate Solution

We doubt that a single editorial—or even a series of editorials—will settle the TV question. No list of standards, rules, or guidelines, even if accompanied by warnings and exhortations, will control an unsanctified heart. The ultimate solution involves commitment to Christ, full surrender to Him, cultivation of heavenly tastes, repudiation of the world, and a complete transformation of life. In this editorial and the one that will follow next week we shall merely make a beginning toward developing a philosophy regarding TV viewing that we can live with. Television is here to stay. How shall the Christian relate to it?

As a first step we must recognize that television as a medium of communication is neither good nor bad. It is neutral. Some people may choose not to own a television set for one reason or another. They may feel they should not spend the money. They may feel that they would be exerting a wrong influence by owning one. They may feel that they could not control it adequately. That is their business.

The same may be said for an automobile or any of a dozen other types of merchandise. But, we repeat, television intrin-

sically is neither good nor bad. It may be good. It may be bad. Whether it is one or the other will depend on a number of factors. The chief factor, perhaps, is the type of program that is aired. But even if all the programs shown by the networks were educational, uplifting, and completely above reproach, TV would not automatically be good for everybody. We shall note why later.

Contrariwise, if all the programs were substandard professionally and ethically this would not make the medium per se evil. The tree of knowledge of good and evil in the Garden of Eden bore beautiful and nutritious fruit; hence there was nothing wrong with the tree itself. Physically it was similar to other trees in the Garden. It was evil only because it was put to a wrong use. God told man not to eat of it. But it would have been simplistic and ridiculous for man to condemn all trees merely because God had placed one tree "off limits."

### The Next Step

Now, once we no longer have a visceral reaction at the very sight of a television set, whether it be in an electronics store or in the home of a fellow church member, we are ready to take the next step in relating to it.

Let us assume that an Adventist feels that as a faithful steward of God's bounties he can in good conscience own a television set. He can afford it financially. What next? Almost immediately he discovers that many of the rules by which he formerly lived seem irrelevant. Years before, when he was baptized, he was told, "Don't go to movies." He accepted that, but perhaps was not sure of the reasons for the rule. Was it because movies were costly, hence buying a ticket was a waste of the Lord's money? Was it because there was something intrinsically evil in the fact that the picture moved? Was it because all motion pictures portrayed sinful subject matter? Was it because one might exert a wrong influence by being seen going into a theater? Was it because one might become acquainted with evil companions? Was it because one's guardian angel could not enter the theater and would remain outside at the entrance?

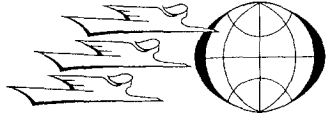
The problem became more confusing when some denominational organizations and educational institutions began offering as Saturday night entertainment, or as a fund-raising scheme, a motion picture that only a short while before had been a first-run feature in a downtown theater. Now the rule, "Don't go to the movies," seemed to be an oversimplified approach to the movie problem. Apparently some movies—even Hollywood feature films—were acceptable under controlled conditions. The judgment of those who selected the films might be fallible; at times a picture might be shown that prompted conscientious members to stand up and walk out during a performance; but at least someone was attempting to exercise control.

With the advent of TV the "Don't-go-to-the-movies" rule lost further ground. Now the bad-environment objection was gone. Now the danger-of-exerting-a-bad-influence objection was gone. Now the waste-of-the-Lord's-money objection was gone (after the initial expense of buying the TV set, the shows were free). And not having thought through the reasons behind the rule of "Don't go to the movies," many Adventists began watching anything and everything on TV.

Some gradually began to realize that they needed a set of

*Continued on page 12*

# Review



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and pieces of his story were reported in the *REVIEW AND HERALD* of that time. Elder Chilson has researched local lore and old *REVIEW*s and put the whole thing together as an interesting part of Adventist history.

Elder Chilson, a graduate of Emmanuel Missionary College (now Andrews University), has been both a teacher and a minister. He was ordained by the Oregon Conference in 1951. Since 1955 he has been in the Wisconsin Conference. Published previously in both the *Ministry* and the *REVIEW*, Elder Chilson is working on a complete history of Seventh-day Adventism in Wisconsin.

Robert E. Osborn's work with church finance began in 1941 as a bookkeeper-cashier at Loma Linda Foods. At that time he had begun his education at La Sierra College and had completed two years. Soon after working a year at Loma Linda he entered military service and served for four years, returning to college in 1946 to complete his education in business administration.

Immediately after his graduation in 1948 he went to the Central California Conference as a cashier-accountant, working in that capacity until 1951, when he became the conference secretary-treasurer. He entered mission service in 1956 as secretary-treasurer and auditor of the Middle East Division. And following his tenure of office there he became treasurer of the South American Division, with headquarters in Uruguay.

In 1962 he returned to the States to serve as corporation secretary for Loma Linda University, and in 1966 he accepted his present position, assistant treasurer of the General Conference.

Elder Osborn was ordained by the Central California Conference in 1956. His article, "Practical Church Finance," appears on page 10.

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## Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

### Timidity, Not Unconcern

Re "Test of Fellowship" letter [July 26]:  
I just returned, with my daughter's family, from a 10,000-mile trip through the Western States of America. We had opportunity to visit several Adventist churches, and we were always greeted and treated with brotherly affection.

I have been an Adventist for forty years. I used to be timid and backward about meeting people. As a leader in my local church I have made it a point to single out not only newcomers and visitors but also members who seem bashful, as I used to be. I try to go out of my way to greet them and make them feel welcome.

It is true that many of our people, all of us sometimes, may be negligent and absorbed in our own affairs. But, please, if you feel unnoticed and slighted, remember we're all human. "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

I have tried an approach that has always

worked. If I am not noticed in a new church I extend a hand of fellowship. I tell others how I enjoyed their service, introducing myself. It always works. Timidity works both ways. So does Christian love.

V. H. LUPOLD  
Takoma Park, Maryland

### References to E. G. White

When attending church school through my college days I was impressed with the importance of referring to the writings of Mrs. White as the "Spirit of Prophecy" or the "Servant of the Lord," rather than to refer to her name as the authority for the quoted statement.

I'm somewhat concerned about increasing references to Mrs. White, rather than to "Spirit of Prophecy" or the "Servant of the Lord" when her books or articles are referred to. These terms leave me with a feeling somewhat akin to veneration for the name, "Mrs. E. G. White," when actually the emphasis should be on the blessing of the "gift of prophecy" as given to this people through His servant.

Some authors refer to the name, Mrs. White, so often as to give the impression that she is the authority rather than the channel through which the real authority speaks. Has our policy changed since the 1920's? Was I misinformed in earlier years, or am I now being critical? I don't intend to be.

R. ROLAND VALLIERES  
Berrien Springs, Michigan

► *Granted—there have been varying uses of the term Spirit of Prophecy. However, when precision is desired we should not confuse the source with the product. The Bible and the writings of Ellen G. White are the products of the gift of prophecy. Even as we quote what Paul or Isaiah wrote, so it is logical to quote what Ellen G. White wrote, realizing that the same Spirit inspired all such writers. "It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets 'prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.' It is the voice of Christ that speaks to us through the Old Testament. 'The testimony of Jesus is the spirit of prophecy.'—Patriarchs and Prophets, pp. 366, 367.*

*However, employing a literary device known as metonymy, the "Spirit of Prophecy" has been used in a secondary sense when the term refers to the product of the gift of prophecy. Thus Ellen White could say, "In his teaching Elder ..... showed that the Spirit of prophecy has an important part to act in the establishment of the truth. When binding off his work, he called for me . . . to speak to the people."—Evangelism, p. 257.*

### Maranatha Oversight

It is difficult to comprehend how such a nice article could be written on the Maranatha Yellowknife project [Aug. 30] without mention of John Freeman, founder and head of Maranatha Flights, International. This Yellowknife project was conceived in his mind, and he was the organizer and guiding light for it from start to finish.

*Continued on page 12*

## This Week

This week Adriel D. Chilson, a pastor in the Wisconsin Conference, gives us a story behind a story in his article, "Solomon Wellcome and the Sanctification Sensation" (page 6).

Solomon Wellcome, one of the settlers in the area where Elder Chilson now lives, had a brief tenure as an Adventist preacher during the late nineteenth century, and bits

# LINE FOR JESUS



By R. A. RENTFRO

PROBABLY NO REMARK of Daniel Webster is more frequently quoted than the one he is said to have made at a table where distinguished friends had gathered. One asked, "What is the most important question you were ever called upon to consider?" The person asking the question may have thought of the important legal and political questions that had been submitted to the great lawyer. He could have had in mind some of the grave questions concerning the nation, but Mr. Webster, running his eye down the table, asked, "Are there any outsiders here?" "No, sir, all are your friends." With deepest

*R. A. Rentfro is an evangelist in the Central California Conference.*

solemnity the great man said, "The most important question that ever engaged my mind is that of my personal responsibility to Almighty God."

And when that responsibility is a joy, as it is to the true Christian, has he not settled the most important question in life? Is it any wonder that the gospel prophet calls the Messiah's name "Wonderful"? (Isa. 9:6).

The great musician Gounod once said to one of his pupils: "You will soon think and speak of the great masters as I did. When I was your age I used to speak only of myself; at 20 I said, 'I and Mozart,' at 35, 'Mozart and I.' Now I am content to say, 'Mozart!'"

It is like that when the sincere Christian grows in the grace and service of His Lord. The first cry was: "What must I do to be saved?" Then if we attempted great things for God in the first flush of our youthful enthusiasm we dwelt upon the "I," but if we pressed ever forward in our sincere service to Him we caught the vision that came to Paul—we came to say with him: "Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

And if we are pressing toward the mark, still deeper humility will possess our being, until the words of Paul will again find deeper meaning: "Nevertheless . . . I live by the faith of the Son of God, who loved me, and gave himself for me." And as we continue to press on with the grace of God shining along our way, the Christian finally bows before His God and frankly admits with Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Haven't you noticed that our daily lives and our service for Christ must be *in Him*? As one man put it, "Deliverance from sin and eternal life be-

long together." We have faith to believe our salvation because He said it, but He provides the power all the way along. And isn't it true that we must live in fellowship and harmony with the Saviour if we are ever to share Him with others?

One time Jesus was talking to the people and He made this point: "I am the light of the world" (John 8:12). "Ye are the light of the world" (Matt. 5:14). We are to show Christ to men—they are to see the Christ in our lives and in our manner. Is this the supreme thrust in our lives today?

We are finding, along with so many others, that people are longing to have us gently and lovingly lead them to Jesus Christ as their personal Saviour. Nor are they offended. They seem to expect it in this solemn but wonderful hour. We recall the experience of one Seventh-day Adventist minister who, with his wife, visited a family of four to lead them to Christ. The family had been intellectually convinced of the truth and were beginning to see the first glimpses of the power of God in their lives in different ways. And yet the father, as head electrician for a cotton gin, was still facing

a Sabbath problem and he had not yet overcome the tobacco problem. The minister shared the beautiful story of the gospel and the sinner's need to accept Christ but as he later reflected upon his presentation he said, "I felt that I was all thumbs and my presentation of the gospel certainly wasn't done in a very skillful manner, and yet," he continued, "I bravely went on and at the end invited them to repeat the prayer of dedication and to accept Jesus Christ as personal Saviour. It was a thrill to hear a chorus of voices repeat: 'Lord, I need You. I am a sinner. I ask You to forgive my sins. I accept Jesus Christ as my personal Saviour. Thank You for hearing my prayer. Amen.'"

#### Dependence Upon Divine Power

The thing that impressed the minister most was his feeling of dependence upon divine power as God obviously blessed his feeble but sincere words. He was made acutely aware of the fact that when the gospel is presented in its simple beauty people will accept Christ, even though the human instrumentality may feel sadly inadequate at the time.

What a thrill it is to be able to assure seeking sinners who are waiting only to be gathered in that they like ourselves can be accepted. As we share our own experience of faith in Christ, telling what it has meant to us to know that eternal life was ours the moment we accepted Jesus as our personal Saviour, our faith grows stronger. But even after such an experience, we sometimes disappoint our Lord, and are driven to our knees in humble confession. But to know that He loves us still and lifts us up and cleanses us through and through when we talk it all over with Him—it makes the heart sing!

It has been said, "For one look at self take ten looks at Christ." Can it be that by looking daily into that face—seeking Him and loving Him—that we will want to tell others the story of our own conversion and thus be used of the Lord to win others to Christ?

A grand woman of God put it in these words a long time ago: "It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus."—*The Ministry of Healing*, p. 249.

We naturally wish to talk to others about those we love and care about. We also need to tell others about the One who has loved us and given Himself to assure our personal salvation so that they, too, may find Jesus as Saviour. God will fill our hearts with the holy boldness that filled the lives of the believers at Pentecost. The Christian can't help himself—he *must* share his experience! Jesus means so much to him—he simply must tell others of Him!

An Adventist minister tells the story of a little girl named Jo. The older members of the family were talking together, and as conversation continued little Jo heard them talking about the Alamo. Finally she asked "What is an Alamo?" "Well," they explained as best they could to a child's mind, "an Alamo is a place we run to for protection in time of danger." For a moment this truth came home to the little miss and then jumping down off the chair she ran across the room and climbing up into her father's lap she looked up into his face and said, "Daddy, you're my Alamo!" Is Jesus your Alamo, dear friend? I'm sure He is. Won't you go to your knees now and look by faith up into that lovely face and say anew, "Yes, Jesus, as You are the light of the world so I want to shed forth light and radiate Christ to all the world." □

## Jesus Said It

By D. M. NIERE

JESUS SAID that "among those that are born of women there is not a greater prophet than John the Baptist." Why was John greater than any of the other Bible prophets? A closer look at his life will reveal that John not only had the privilege of associating with Jesus but he also had the unique honor of announcing Jesus in person to the world.

John was a fearless advocate of righteousness. His denunciation of wickedness did not spare even the occupants of the royal throne of his day.

There was yet another sterling quality that he possessed. The Jewish people of his day were wrapped up in a spirit of superiority complex. They took pride that they were the children of Abraham. They considered themselves to be the only favored people on earth. In fact, all those outside the Jewish circle were considered Gentiles or heathen.

John unleashed a most scathing rebuke to the people of his day. He addressed them as "generation of vipers" (Luke 3:7). The next verse reveals his solution to the problem. Manifest fruits "worthy of repentance" and cease to think of yourselves as the seed of Abraham.

In John's analysis social status and ancestry are not important before God. He opined that "God is able of these stones to raise up children unto Abraham." What is important is the bringing forth of fruits and the humbling of the spirit before Him.

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God."—*Christ's Object Lessons*, p. 386.

I like that word *one*. We are all one family of God, the world over, marching together under the "bloodstained banner of Prince Immanuel." Allowing ourselves to be influenced by the spirit of the world will invite only weakness and disaster. We know it takes the love of God to fill our hearts to love our fellow men, regardless of color, race, or creed. But if John, who prepared the way for Christ's first advent, loved all, irrespective of racial or religious differences, we can too, as we prepare the way for Christ's second advent.

By ADRIEL D. CHILSON

WHEN THE SECOND ADVENT message was preached in Minot, Maine, in 1843, Timothy and Mary Wellcome and their family readily accepted it. The two older sons, Michael and Isaac, both ordained ministers in the Methodist Church, joined in proclaiming that the Lord's return was to be expected in 1844.

A few years after the Disappointment, there was a major westward exodus of the Wellcome family. Timothy and three of his sons, Michael, Jacob, and Solomon, homesteaded south of Almond, Wisconsin. Jacob had become a doctor, and Michael and Solomon were devoted first-day Adventist preachers. Isaac Wellcome became an evangelist of the Advent Christian Church and author of nu-

*Adriel D. Chilson is pastor of the Wautoma, Wisconsin, church.*

merous books, including a comprehensive historical and biographical work entitled *History of the Second Advent Message*.

Shortly after they were settled, Michael and Solomon began working for the conversion of the nearby Ojibway Indians, a volunteer service greatly appreciated by the State, because it kept the Ojibways from warring with neighboring tribes. When the town of Almond was organized, young Solomon Wellcome, in his early 20's, was selected as board chairman.

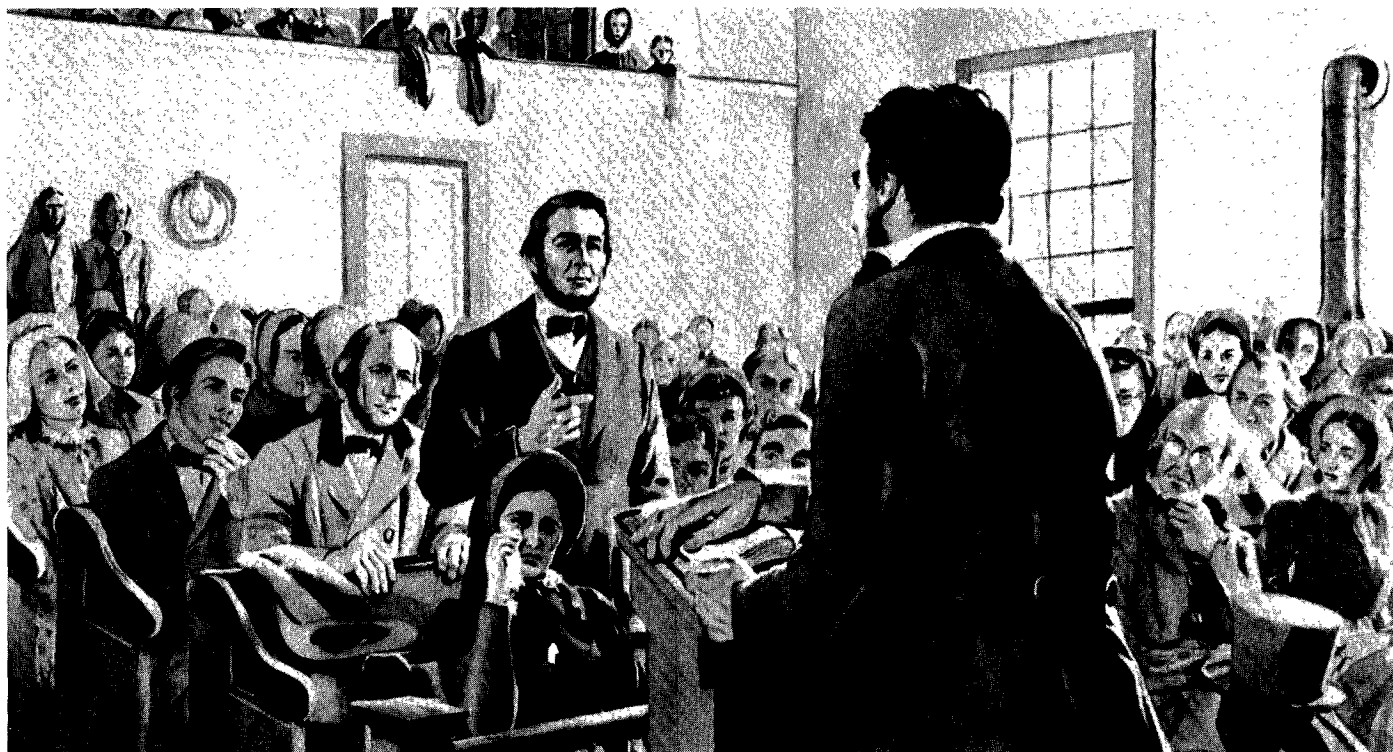
In the mid-1850's, J. H. Waggoner, of Baraboo, Wisconsin, brought the Sabbath truth to Almond, and the Wellcome brothers accepted it. Their letters to the *REVIEW AND HERALD* at this time reveal their happiness in and devotion to their new-found faith. Solomon was especially zealous in school-house preaching in the surrounding communities. Two Adventist ministers—T. M. Steward, of Mauston, and P. S.

Thurston, of Fish Lake—soon teamed up with him.

That Solomon Wellcome's preaching had a somewhat different ring at first brought no concern to Elders Steward and Thurston. The growing physical and vociferous activities of the congregation in testimony meetings were interpreted as tokens of approval by the Holy Spirit. Then, from a distant State came counsels and pointed warnings from the pen of Ellen White:

"I was shown that Elder K [Solomon Wellcome] was upon dangerous ground. He is not in union with the third angel. He once enjoyed the blessing of God, but does not now, for he has not prized and cherished the light of truth which has shone upon his pathway. He has brought along with him a theory of Methodist sanctification, and presents that in front, making it of the highest importance. And the sacred truths applicable to

# Solomon Wellcome and the Sanctification Sensation



this time are by him made of little consequence. He has followed his own light, and been growing darker and darker, and going further and further from the truth, until it has but little influence upon him. Satan has controlled his mind, and he has done great injury to the cause of truth in northern Wisconsin."<sup>1</sup>

In common with some others who had joined in the proclamation of the Sabbath truth, Solomon Wellcome had brought in with him some teachings of the church to which he had formerly belonged. Early Methodists were teaching a doctrine of entire sanctification. It was not only a cleansing of the sin itself, but an extraction of the root of sin. They taught that sanctification, as well as justification, was an instantaneous experience.

### False Doctrine of Sanctification

For example, it was taught that "a pure life, a pure heart, a thorough consecration of one's self to God and his service, as well as purification of the heart and soul, must be obtained. Hence, sanctification is not a process like the growth of a tree or plant,—it is the deeper work of the Spirit of God in cleansing the Adamic soul. . . . We cannot grow into holiness any more than we can grow into regeneration. A man that is converted today, or justified, may be sanctified in the next hour."<sup>2</sup>

An eyewitness account of the type of religious fervor with which Solomon Wellcome was familiar is pictured by a German immigrant, Christian Ficker, who visited a small Methodist church in central Wisconsin about this time. He describes his experience:

"As I entered the church with my companions (about ten o'clock in the evening), we saw on a sort of long platform four so-called 'preachers' sitting or rather lolling as people do, especially in the saloons. The service began at once with a prayer which had very little sense and was spoken by one of the four preachers in hollow, monotonous tones and with fearful rolling of the eyes. Hereupon followed a song entitled 'So Let Us Go to Zion.' . . . Men and still more women kept time by clapping their hands which they stretched out before them or held above their heads and by hopping up from their seats and down again. . . . I for my part sat in my place like one petrified and yet I had only seen the beginning of this business. . . .

"The sermon was given without accent, quite monotonously, and without gesticulation. Now, however, someone begins to sigh here, now there—an 'Ah!'—an 'Oh, oh!' escaped many a breast. Ever more numerous and louder became these 'Ah's!' and 'Oh's!' 'til finally all quiet and order seemed

to be broken up. I must have had at least 30 eyes and ears in order to see all these gestures and to hear all these pious groans.

"Here someone grasped the air as if he was trying to catch gnats or flies. There one kneeled before a pew and grasped underneath it as if he would

drag forth a dog that was mad, wherefore he always drew his hand back quickly; here one scratched on the wall as if he wanted to test the sharpness of his nails; a woman tore her hat from her head, threw it away, and rumbled her hair. . . .

"Here a woman gazed heavenward,

## Rescuing Ringo

By MABEL HILLOCK

"QUACK, QUACK," called Mrs. Mallard as she floated about on Grenadier Pond in a park in Toronto, Canada.

Grenadier Pond is two miles around its edge, and bulrushes grow in parts of it. Ducks like to swim in the water. In fact, about 500 of them enjoy the pond so much that they stay there all winter. Mrs. Mallard was one of those 500. Usually she just swam around and ate or gossiped with her neighbors, but this day something sparkling in the water caught her attention and she became quite excited. Quickly she poked it with her bill and then to her horror found she could not get rid of the shiny thing. It was round with a hole in the center, and she had put her beak right into the middle of it. Now it was stuck tightly on her bill, and her mouth was clamped shut. She could not quack anymore and neither could she eat.

Frantically Mrs. Mallard swished her beak back and forth in the water. She tried everything she could think of to get rid of that shiny ring, but it stayed right there on her bill. How long she wore that pull-tab from a can of drink—for that was what she had found—no one knows, but when at last some kind person noticed her plight she was reported to the Humane Society. Immediately a man was sent out to see what he could do to help. He soon found, though, that Mrs. Mallard had other ideas. She did not want to be caught and would not let the man near. Every day Special Constable Wilf Patey went to the pond to try to catch that duck, but every day Mrs. Mallard managed to get away.

As the days went by all the city of Toronto became interested in the fate of the starving bird, who soon became nicknamed Ringo. The Humane Society's headquarters was swamped with callers who offered suggestions on how to trap her, and when a little girl telephoned them to "do everything to save poor little Ringo" they tripled their efforts.

Using a specially built cannon, the men fired a net over Ringo, but she just ducked under it and swam away. They went out in rowboats trying to get close enough to snare her. Ringo would not cooperate. They laid a 40-foot-long minnow net set with bait into the shallow water where the

ducks fed. She would not go near. More nets were spread out, and she did swim into one with about 20 other birds, but she escaped again. A trap resembling a lobster trap was put into the water. No use.

Poor Ringo! She was too afraid to let the men help her, and yet she could not get the ring off by herself. Then one day she noticed that one of the other ducks was following her around. She wasn't very happy about that, because he seemed to be trying to edge her toward the spot where the men were attempting to lure her. And she did not want to go there! Every time Mr. Mallard tried to push her toward the men, Ringo dived or did some other trick and swam away.

Finally Ringo became so weak from lack of food that she just floated around on the pond with her head under her wing, but whenever anyone came close enough to try to catch her she was always able to gather enough strength to fly out of reach again.

Then she disappeared. Bird lovers and Humane Society inspectors patrolled the edge of the pond looking for her. Some even waded in hip boots out into the bulrushes trying to flush her out so she could be caught. An animal-rescue emergency truck stood by ready to rush her to the veterinary hospital.

"Our veterinarian will cut the metal ring from her trapped beak, and we'll use an eyedropper to give her nourishment," Constable Patey said, but again, Ringo had other ideas. No one could find her.

At last, after twelve days of trying to catch that unfortunate mallard, the Society called off its search. They could not help the bird who would not let them rescue her. When the men were unable to find her body in the water they decided she must have pulled the ring off by herself somehow and was back among the 500 ducks wintering on Grenadier Pond.

Foolish Ringo! All those days of starvation and misery just because she would not let those kind men rescue her.

Jesus wants to take care of you, too. He will be glad to help you with your problems if you do not keep running away from Him as Ringo ran away from all those people who tried to help her.



clutched her bosom as if nothing less than spiritual emotion would be found in it and uttered the words: 'Come, my Jesus, come my dear Jesus, my dear lover, etc.' Here and there again one uttered merely the syllable 'Ji! Ji!' springing up from his seat each time as if a wasp had stung him. . . . Here one ran forward and fell on the floor and several danced about him as if they were possessed and cried out: 'The spirit has overcome him! He has received the Holy Spirit, etc.'"<sup>3</sup>

The continuing letters of counsel and reproof from Sister White were making Elder Steward uncomfortable. His wife had become "all taken up" with the new experience and was claiming to have received visions from the Lord countering Sister White's advice. Reluctant to take a firm stand, Elder Steward returned to his Mauston home.

At the close of a conference in the fall of 1860, it was decided that James White would make a tour of the East and J. N. Loughborough would visit Illinois and Wisconsin. However, as the time drew near, neither felt at ease about the matter. They met together in Elder Loughborough's home for a season of prayer and arose from their knees with their minds changed. Elder White would make the Wisconsin tour because his experience in meeting fanaticism would be needed at Mauston.

From Dubuque, Iowa, Elder White took a Mississippi riverboat to La Crosse and then a train to Mauston. A conference was held at the home of Elder Steward, and two other ministers, William S. Ingraham and Isaac Sanborn, joined them. By now, the church folks at Mauston were enjoying some rather lively times in their church services, and all in seeming good faith and sincerity. Elder White commented on his reception here:

"We think it our duty to state something of the appearance of this work here, which is called by some 'The Reformation,' but to us it looks more like a deformation. . . ."

#### Rude Interruptions

"While we were preaching, a sister broke out in an opposition shout, so we waited some time for her to get through. It was with difficulty that we finished the discourse. . . ."

"This reformation, as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the *REVIEW* have been branded as follows—'Advent,' 'Babylon,' 'Fallen,' 'Organization.' This is too significant to need comment. Also that Sister White's writings, except-

ing her first little tract, were all wrong. . . . We leave these dear, mistaken friends with our pity and our prayers. . . . *Mauston, Wis. Nov. 7, 1860.*"<sup>4</sup>

After two weeks of prayer, study, and counsel, Elder White was able to see a few gleams of light shining through the clouds of confusion. He wrote to his wife: "Brother Steward seems better, and I hope he will come out, but he got all under the stuff going here. I know I am in the path of duty."<sup>5</sup>

The testimony of the Spirit of Prophecy was too clear to be misunderstood. The future spiritual life of the members at Almond, Fish Lake, and Mauston would be determined by their acceptance or rejection of the counsel of the Lord.

Ellen White had written: "Elder K [Solomon Wellcome] has bewildered and confused many minds with this theory of sanctification. All who embrace it lose to a great extent their interest in and love for the third angel's message. This view of sanctification is a very pretty-looking theory. It whitewashes over poor souls who are in darkness, error, and pride. It gives them an appearance of being good Christians, and of possessing holiness, when their hearts are corrupt. . . ."

"It is time for God's people in Wisconsin to find their position. 'Who will be on the Lord's side?' should be sounded by the faithful, experienced ones in every place. God requires them to come out and cut loose from the various influences which would separate them from one another and from the great platform of truth upon which God is bringing His people."<sup>6</sup>

Some accepted the reproof and counsel, while others did not. Among those who saw their error and reunited with the body of believers were the Stewards. Elder Steward wrote a letter of confession to the *REVIEW*. Entitled "A Delusion Confessed," it was published together with some comments by Elder White.

"To all the dear saints scattered abroad: As the question has often been asked by my correspondents, 'What is the nature of the work at Mauston?' I would now like to give you my views in regard to it. Further, I feel it my duty to do so; I feel I am fully prepared to do it; and my prayer is that the Lord will save us from all the delusions of Satan in these last days.

"You are well aware that the work had just begun when Bro. White was here, and of course I was not decided. I begged of them to let me alone until we had investigated the subject to our satisfaction. I had reasons for doubting, but I wanted to give it a thorough testing. The reason I advocated it, was not because I was established in it, but because I could not see any thing trampled under foot regardless of

feelings. So I watched it with intense anxiety.

"At times I detected faults, but then I was answered with, 'It shall all be made plain by and by,' which made me look for plainer demonstrations. At times I would express doubts, and then the answer would come, 'Doubt not.' So I would have to give it up for the time. Then I would try to reason with, and advise them to let judgment decide. But then it would be shown that I was in a dreadful trial or under a temptation.

"So I finally thought that I would let it develop itself, and I encouraged them to trust in the Lord, and submit to be anything, or to see anything. I can now see where I was partially blinded [*sic*] to the visions, for they did not relate them all. The visions of the future were so in accordance with our views of the progress of the third angel's message, that I was really in hope it would prove a blessing to us and to all God's saints.

#### Function of Visions

"I want you should understand that the visions have placed the third angel's message in the front all the way through; and they gave us some very good instruction in perfect accordance with the Bible. Finally I began to think it was coming out right. But I was waiting for full satisfaction. So I prayed that the Lord would develop it to my satisfaction. I had not preached it, and did not intend to until I had evidence to defend it. So in all my preaching I confined myself to the Word. We had as we supposed many of the gifts. But I was not satisfied with the development of these gifts.

"But on the night of Jan. 2, while at Portage, it did begin to develop a new feature, and all that were together and under its influence completely lost control of themselves (or gave up to be controlled by the unseen power), and the scenes that followed I cannot describe. I was away at Cascade holding meetings, having left the day before. These scenes commenced at Bro. Billings, where there were present my wife, Sr. Kelley, and Bro. and Sr. Billings. These scenes continued until the evening after the Sabbath, when they became convinced that it was a delusion. And now we are unanimous in pronouncing it the work of the enemy. We fully and freely denounce it. I love the truths of the third angel's message as ever, and I intend to advocate it to the world. Brethren, beware of the strong delusions of these last days! This sketch will give you our views in regard to the nature of it.

T. M. STEWARD.

*"Kingston, Wis., Jan. 10th, 1861."*

"REMARKS.—It is no small thing to



fall under the strong delusions of Satan, especially when persons have exercises controlling body and mind, which they regard as the power of the Holy Spirit. Such lose their balance. They lose their judgment in spiritual

things, which they seldom ever recover. For the past fifteen years we have watched the course of such, and in no instance have we seen them pursue an even course so as to exert a good influence, unless they have

chosen a humble place in the church, relying more upon the judgment of those who have had a good experience than upon their own.

"God does not leave His people to the deceptive power of Satan for noth-

## When You're Young

By MIRIAM WOOD

### New Guinea Revisited

MANY OF THE READERS of this column are aware that I had the opportunity two and a half years ago to take a trip around the world, and to visit some of our mission stations in the most remote corners imaginable. New Guinea turned out to be the most fascinating place I had ever been, to that date, and it still remains in that category. So much so, that I couldn't resist writing a little book about my experiences there in "the land that time forgot."

Now it is the great dream of my life to see it again; to become a part of the on-going vigorous life of the Australian and New Zealand missionaries there and to witness the unbelievable contrast in the lives of the people before and after accepting Seventh-day Adventist Christianity. Probably I shall never be able to realize this ambition, but I do keep in touch with some of my friends there; a letter with a New Guinea postmark and exotic New Guinea stamps takes precedence over all other mail.

A few days ago I was particularly fortunate. I had a letter from Molly Rankin, who is well known to *Review* readers through her articles from time to time. She had been our hostess at Kabiufa Adventist High School; she had really introduced me to New Guinea, and it was she and her husband, Ian, who had taken us to the very early morning branch Sabbath school where I was almost struck dumb at the primitive conditions under which the Sabbath school was held. Here I'd seen a very sick baby and we'd driven the little thing to the hospital some distance away in Goroka. Since that time, the Rankins have moved to an even more remote station, the Omaura Bible Workers' Training School, which necessitated leaving the dear friends they had made among the nationals in the Goroka-Kabiufa area. Molly sent me the picture that you see reproduced here and wrote as follows:

"This is Guteleme. . . . She was the one church member at the branch Sabbath school we took you to while you were at Kabiufa. She is mentioned in your book as the woman who took the baby to the hospital when it had scabies. The baby was not hers but that of her husband's second wife. And how did I get this picture? One of the teachers at Kabiufa knew how attached I was to Guteleme and knew that Guteleme had grieved a bit when we left Kabiufa, so she sent a message to



her by the boy who was our 'tanimtok' in the village that on the Queen's Birthday weekend [a British holiday] she and her husband would be coming through to Omaura to see us and that if Guteleme liked she could come too. I understand that Guteleme was preparing for that trip for three weeks beforehand, and on the appointed day she and Jacob (the 'tanimtok' who is a student at Kabiufa and who stayed with Guteleme the night before to ensure that she was ready in time) were up at 4:00 A.M. and waiting on the main road by 6:00 A.M. The Thompsons eventually arrived at 9:00 A.M. to find Guteleme in despair, quite sure that she had been left behind.

"When they arrived here just before lunchtime Guteleme burst into tears as we embraced each other. We had a most pleasant weekend. I showed her *All My Dusty Babies* and was a little disappointed at her lack of enthusiasm, until I remembered that out in the village when I had taught her tribe sewing Guteleme had been unable to see to thread a needle.

"'You know,' I said to Jean Thompson, 'Guteleme does not see very well.'

"'Oh,' said Jean, 'here, let her try my glasses.' So saying, she carefully fitted her glasses onto Guteleme's nose. The response was dramatic and heart-warming and, I must admit, rather moving. Instantly her face lighted up and she began to identify all her people. They are all there in the book—her husband's children and hers too and all the village men and women and their babies. So there you see my friend Guteleme looking at your book.

"What an experience for her! The very first time in her life to enter a European home, to eat bread and butter and lettuce salad and eggs on toast, her first time to wear glasses, to sit in an easy chair and look at books. She spent the rest of the weekend happily looking through Jean's glasses at every picture book we had, from *Uncle Arthur's Bible Stories* to *The Reader's Digest Gardening Guide*.

"It was a happy and exciting experience for Guteleme and a thought-provoking and heart-stirring one for me. . . . Life at Omaura is wonderful. . . . I'm teaching the student wives sewing, cooking, crocheting, et cetera and leading out in Dorcas activities with the village women, running a sewing industry to raise funds for all our needs, and supervising my boys in their correspondence study. . . . Ian has planted acres of garden, which is beginning to produce vegetables in salable quantities. God is so good."

Molly, of course, does not say one word about the hardships of life at Omaura or the overwhelming sense of isolation or the unending work. They, and others like them, give this church a great deal of its meaning. There is no need to embark on a long and complicated theological discussion as to the "Meaning of Mission" with these missionaries. THEY KNOW. They are living the gospel commission every day of their lives.

Where do we here at home fit into the picture? What happens in New Guinea—the on-goingness of our mission work—is just as vitally important to us as though we were there ourselves. And, of course, we *can* be there—via the routes of prayer, offerings, and interest. Remember, "We are all a part of the great web of humanity."

ing. There is a cause. That cause should be sought for with the deepest feelings of humiliation, lest a second delusion follow worse than the first. Satan's great object in this delusion in Northern Wisconsin has doubtless been to bring the subject of the perpetuity of spiritual gifts into disgrace and doubt. One extreme is usually followed by another. And we shall be greatly disappointed if we do not find those who have been under the spirit of error and fanaticism, giving up the subject of spiritual gifts altogether, which error would be more fatal than the first. J. W. [James White]."<sup>7</sup>

For the remainder of his life Elder Steward was a faithful worker in the church, and Sister Steward authored numerous articles for Adventist journals. Their daughter, Mary, was later one of Sister White's office assistants, and for many years a copy editor at the Review and Herald Publishing Association.

#### Subsequent Experiences

P. S. Thurston found it difficult to shed completely the holiness confusion and, in his retirement years, false sanctification was still spicing his sermons. In 1861, the Wellcome brothers moved into Minnesota, but made no change in their methods of preaching. With increasing fervor for his doctrine of sanctification and a lessening emphasis on the great truths of our message, Solomon Wellcome finally united with the Advent Christian Church, for whom he worked until his death in 1876. In a biographical sketch of his life, his lively preaching is depicted:

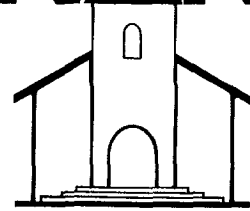
"His whole life was enveloped in religion and he gave himself up to it with an intense spiritual fervor that at times must have taxed severely the physical stamina of one who suffered from heart disease. . . . A revivalist, characteristic of the mid-19th century, he strove with all the eloquence at his command for mass conversions, and attempted to impress listeners with an awareness that dark days of evil were at hand and the end of the world was imminent."<sup>8</sup>

Although it was but an observation and not a prophecy, the fruitage of Solomon Wellcome's delusion was as Elder White had written, "They lose their judgment in spiritual things, which they seldom ever recover." □

#### REFERENCES

- <sup>1</sup> *Testimonies*, vol. 1, p. 335.
- <sup>2</sup> *Sermons, Addresses, and Essays of Bishop L. H. Holsey, D.D.* (Franklin Printing and Publishing Co., Atlanta, Ga., 1808), pp. 183-185.
- <sup>3</sup> *Wisconsin Magazine of History*, June, 1942, pp. 463-465.
- <sup>4</sup> *Review and Herald*, Nov. 13, 1860.
- <sup>5</sup> Letter of James White to his wife, written from Mauston, Wisconsin, Nov. 6, 1860.
- <sup>6</sup> *Testimonies*, vol. 1, pp. 335, 337.
- <sup>7</sup> *Review and Herald*, Jan. 22, 1861, pp. 77, 78.
- <sup>8</sup> *Welcome News* (Garden City, Minn.), October-November, 1959.

# PRACTICAL CHURCH FINANCE



By ROBERT E. OSBORN

SEVENTH-DAY ADVENTISTS give to a wide variety of causes through the offerings taken in our churches Sabbath by Sabbath. This extensive giving pattern has in some respects contributed to our being recognized as a rather unique church organization. Let us share a few observations on practical church finance.

First, the tithe. All true Seventh-day Adventists are faithful tithers. We meticulously return to the Lord through the church 10 per cent of our income, and we mark it as tithe. This, the tithe, is the fundamental financial support and undergirding of our whole denominational program—it basically maintains the pastoral and evangelistic aspects of our work. "Bring ye all the tithes into the storehouse," God urges (Mal. 3:10).

After the tithe, we next properly think of our local church, the place in which we regularly worship, and of the need to finance its individual and distinct program. While it is true that part of the tithe supports the pastoral staff of our churches, the other costs of operating the local church and elementary school functions come largely from the church expense fund (or church budget as it is sometimes called). In order to maintain this on a regular and systematic basis, many churches urge their members to follow the 2 per cent plan for church expense, or some other definite and regular arrangement. The giving to the local church expense fund should not be a haphazard, impulsive type of giving; how much better it would be when calculating and setting aside the tithe if we would also allocate another 2 per cent (or some other percentage) of our income for church expense.

Then we think again of our world program, and of other specific needs and projects. Our world outreach is largely financed by the Sabbath school offerings, Ingathering, and the few general mission offerings scheduled during the year. Without these we would have to curtail drastically our foreign mission program, and this in-

deed would be unthinkable and tragic for God's remnant church.

Finally, we consider the need of enlarging and improving the physical facilities of our local churches, and also our elementary and secondary schools. All churches and institutions have needs that must be met at times by the expenditure of large sums of money. To meet these needs, in recent years many of our conferences and churches have entered into every-member commitment programs, and a growing number of our members are also giving to this on a regular percentage basis—some plans call for up to 5 per cent of income for this purpose on a sustained basis, others less if the current needs are not quite so pressing. The commitment program has been a tremendous blessing, and many churches and schools have been built, enlarged, or improved under this plan, which emphasizes faithful stewardship so beautifully and practically.

Now we add up these percentages—10 per cent for tithe, 2 per cent for church expense, 5 per cent for building programs by commitment, plus our various mission offerings and our contributions to all the other needs (such as missionary literature) and worthy projects here and abroad—this is about 20 per cent of income, making us double tithers! This looks like a formidable amount to give for God's work. But how the Lord blesses those who exert faith in Him! "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). This has indeed been the experience of many, and it can and should be the experience of many more who still have not fully accepted the Lord's challenge to prove Him. □

*Robert E. Osborn is an assistant treasurer of the General Conference.*

Contrasting Voices Proclaim the Advent—4

## Why the “Secret Rapture” Doctrine Is Wrong

In recent years the most frequently heard voices announcing the imminence of the Advent have been the pretribulationists—that is, those who expect a secret coming of Jesus for the church, followed by a seven-year period of great tribulation, during which the antichrist is revealed prior to the visible, glorious appearing of Jesus in judgment.

In fact, the proponents of this position seem to dominate all prophetic conferences and most evangelical periodicals. It would appear to the uninformed that this predominant evangelical position has been the traditional teaching of the Christian church since New Testament days. Nothing is further from the truth.

The concept of the secret rapture had never risen before the early 1830's when, in England, a woman of Edward Irving's congregation, thinking herself under some kind of charismatic gift, announced her “new light.” Hard as it is to believe, several scholars at the famous Powerscourt meetings (much to the protest of their colleagues) advocated this new position as an important ingredient in their developing outline of a new brand of premillennialism. It seemed to be the boost that two other struggling ideas needed: (1) futurism, the concept that the seventieth week of Daniel 9 and Revelation 4 to 22 were yet future events to be completed during the seven years immediately preceding the return of Jesus in judgment, and (2) Darby's dispensationalism that not only denied to the Christian church its traditional role as the successor to the Jewish nation but that also looked forward to the final gospel call given by the Jews after the faithful Christians had been “raptured.”

The main support for the “secret rapture” doctrine has been the Plymouth Brethren movement, the Dallas Theological Seminary, and the Scofield Reference Bible, which has had a phenomenal influence on evangelicals. Probably the chief reason for the rapid acceptance of pretribulationism during the past century was that it appeared to evangelical Christians to be the most effective weapon against post-millennialism, the prevailing interpretation of prophecy during the optimistic nineteenth century. The secret rapture teaching seemed to recover the authentic New Testament emphasis of imminence and, for many Christians looking for the return of Jesus, this restored a precious aspect that had been long lost.

### Torturing the Bible

But how much was conceded and lost while recovering imminence? Much in every way. Up until the 1830's Bible students generally since apostolic times had located the glorification of the church at the time when Jesus returns in glory. The dispensationalists, employing the secret rapture concept, have placed the translation of the living church seven years before the visible return of Jesus. Among the reasons for this late discovery (?) in prophetic interpretation is that they do not envision the church going through the great tribulation, they see no other way for the Jews to be responsible for the final gospel call to the world, and they believe that the saints will have to be translated before our Lord's visible return in order to satisfy Paul's statement that Jesus would return “with all his saints” (1 Thess. 3:13).

By an amazing and intricate system of textual maneuvering the Bible is tortured into making distinctions between the undifferentiable, forced into assertions that are mere assumptions and not developed out of the Biblical text.

For example, three words in the Greek are used to describe our Lord's return: *parousia* “coming,” *apokalupsis* “uncovering, revelation,” and *epiphaneia* “manifestation, appearance.” *Parousia* is used by secret rapture advocates to refer to Christ's secret coming for His church, while the remaining two words are reserved for His visible return after the seven-year tribulation period.

But one of many examples where *parousia* is used in connection with the Advent is 1 Thessalonians 4:15-17: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousia*] of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up [or, raptured] together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

It takes great ingenuity to find a secret rapture amid shouts and trumpets loud enough to awaken the dead! The living saints are joined with Jesus only after the dead in Jesus are raised. Nothing seems to be quiet, hidden, or secret in this verse or any other verse where *parousia* is used in reference to the Second Advent.

Paul expects the church to remain on earth until the visible revelation (*apokalupsis*) of Jesus (1 Cor. 1:7), urging the church to keep its eye on “that blessed hope, and the glorious appearing [*epiphaneia*] of the great God and our Saviour Jesus Christ” (Titus 2:13). These three words describe the same event, a single event, that will occur at the end of a great time of trouble. Paul knew nothing other than that the Christian saints will be on earth, amid (though spared from) the awfulness of the great time of trouble and the outpouring of the wrath of God, until Jesus descends “with power and great glory” (Matt. 24:30).

### Future Application of the Seventieth Week

The chief reason the secret rapture advocates insist that the church must be raptured before the great tribulation is that they had already decided that the seventieth week of Daniel 9 applies not only to the seven-year period just preceding the visible return of Jesus, but solely to the Jewish nation that would become the target of the antichrist's wrath. Regardless of the fact that the New Testament always envisions the church as a living participant of the last, great time of trouble (suffering the wrath of men, but not of God), dispensationalists cut short the age of the church at the beginning of the seventieth week, allowing for the resumption of the age of Israel so that the Old Testament prophecies concerning the restoration of Israel might be fulfilled.

Furthermore, contrary to the pretribulationists, the Bible says nothing about two phases of the resurrection of the righteous—at the beginning and end of the seven-year period (the latter, for the martyred righteous who are converted during the period of Jewish evangelism). Revelation 20 speaks categorically about only two resurrections, that of the righteous at the beginning of the millennium and that of the unrighteous at the end of the millennium.

Seventh-day Adventists believe that the Bible should be read in a straightforward manner. It was not meant to be a puzzle. Unquestionably, there are difficult passages, but they contend, as serious Bible students have always held, that the simplest explanation is preferable to the complicated and strained, that the burden of proof rests upon those who advocate a doctrine that the Bible does not explicitly teach.

The very fact that pretribulationists have modified their positions many times over the years, that many leading ad-

vocates have abandoned this position after more careful Bible study, should suggest that the secret rapture position rests on precarious footing, even for its friends. H. E. D.

*To be continued*

## A New Look at TV

*Continued from page 2*

principles, not a simplistic rule, to guide them in their relationship to television. They discovered these principles and lived by them. Others, unfortunately, glued themselves to the television set and opened their minds to any image, no matter how evil, that might appear on the screen. Though at first somewhat horrified and shocked by the violence, im-

morality, and indecency presented on some programs, they kept watching until conscience no longer protested. They became living proof of the truth of Pope's verse:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Hour after hour they watched programs that should never appear on the TV screen of a Christian. In their minds they argued that it must be all right since they were not "going to the movies." Or, "The programs portray true incidents, don't they?"

What are some elements that should guide a Christian in developing a relationship with television that will be viable intellectually, socially, and spiritually? We shall consider these and other matters next week.

K. H. W.

*To be concluded*

## Letters

*Continued from page 3*

Without him, "Yellowknife" would not have been.

This dedicated layman, under the name of Maranatha Flights, has spearheaded and carried through to their successful conclusions numerous similar projects in the Caribbean, Mexico, et cetera.

ARLYS WALTER  
Richardson, Texas

### Stewardship and Big Cars

The letter from the woman in Colorado [Aug. 23], in which she faults some of our members and workers for driving big cars, needs a reply. Evidently she doesn't know that for reasons of stewardship some people purchase a year-old or two-year-old large car, instead of a new, smaller car. Often these older, larger cars can be bought for less money than a new small car; they even may cost less to operate and maintain. The gas mileage is as good as and sometimes better than one gets with a medium-priced car, and the depreciation has already been largely reduced. After four or five years' additional driving, it may actually be possible to dispose of it for more money than a more recent vintage smaller car would bring.

I agree with the woman in principle but feel we should not judge one another, especially when all the facts are not known.

ARTHUR A. MICKEL, M.D.  
Chico, California

### Luxuries and Necessities

We receive our REVIEWS months late here, but they are always most welcome and read from cover to cover.

I have especially appreciated the articles and appeals regarding the effect of the dollar devaluation and its subsequent effect on mission work. On this small island we have lost one overseas budget this year. We are already desperately short of workers, and this loss will serve only to reduce the number of people won to Christ in this part of the world.

Last night I was reading the article, "Mission Myopia or Laodicean Lethargy" [May 31], on the per cent of giving that is going overseas. This article mentions that too

many consider as necessities what in reality are luxuries. I add a hearty Amen. I was on a furlough last year, and it came as a shock to me to see how much material things had taken hold of our people.

Possibly it struck me with such force because I know of the many children from Seventh-day Adventist homes who would like to come to school here at Lakpahana but don't have the money. Neither does the mission or school have enough money to support them all. For lack of US\$72 per year or US\$6 per month we turn them away. Some unfortunately are lost to the

church forever. How many people in the United States could afford, easily afford, to give more each Sabbath for missions and not miss it?

In the final judgment we are going to have to give account of the means that was entrusted to us. How will we stand?

I could continue with stories and needs, but you are saying it so well in the REVIEW. A big Thank you for the efforts of our church and its leaders for their help and support.

BROOKE SADLER  
Mailapitiya, Sri Lanka

### RESPONSE FROM READERS

#### Filling the Vacuum

READING Willis J. Hackett's article entitled "Individual or Corporate Religion" (April 5) set me thinking about a statement in *Gospel Workers*, page 287, which reads: "When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all."

God has left it to us individually by faith to cleanse the soul temple from every defilement, through the blood of the Lamb of God. "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."—*The Desire of Ages*, p. 172. This corresponds with Paul's statement in 2 Corinthians 5:17, 18, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

It seems to me that a clear understanding of the teaching of justification by faith is needed to enable us to enter into this experience. Consider that Abraham had been many years on his pilgrim journey before his faith was made perfect, as James 2:21-23

implies. To enter into the full experience of justification by faith we need rightly to understand Romans 3:24-26, which shows that God declares "his righteousness for the remission of sins that are past." At this point the Christian begins his journey of sanctification, the work of a lifetime.

"We have great victories to gain, and a heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influences of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed."—*Testimonies*, vol. 5, p. 267.

This to me is clear counsel, which if acted upon in faith cannot fail to bring forth the desired result.

What a wonderful journal the *Review* is these days. It is always a welcome guest in our home and has been for some years now.

E. W. CARLSEN  
Fulham, South Australia

# Homemakers' Exchange

One of our nieces, who is very close to us but who is not an Adventist, is planning her wedding on a Sabbath. She wants her cousin, our daughter, as part of the wedding party. The wedding will be in a church, but we don't know whether participation as a member of the wedding party is an appropriate Sabbath activity. We want to do the right thing; we love our niece dearly.

► Let her take part in the wedding ceremony since it is a sacred service. It was instituted in the very beginning by the Creator, and when Jesus was on earth He attended a wedding.

I would suggest that she politely decline to attend the reception or other secular activities associated with the wedding.

MRS. L. K. ELLIOTT  
Macon, Georgia

► We feel that if you refuse to let your daughter participate in her cousin's wedding the feelings of your niece could be hurt so badly that she will despise your friendship.

What tradition is more God-centered than the wedding ceremony? When two people are joined together by love and God it is a holy experience, and we feel that letting your daughter be part of this on Sabbath would not be wrong as long as rehearsal is not held on Friday night.

DAVID AND GWEN BENTLEY  
Riverside, California

► Isaiah 58:13, 14, says, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord."

After reading this passage, doesn't your love for God outweigh your love for your niece? Besides, what a good opportunity this is to witness to nonbelievers.

So above all things, "Remember the sabbath day, to keep it holy" (Ex. 20:8).

LINDA HOPKINS  
Camden, New Jersey

► Certainly, if a wedding is a religious service as we all claim it is, attendance and participation are appropriate. It is my feeling that we need to cement the family ties rather than act as though we are "better than they."

I'd send my daughter with a blessing that she might in time be able to show the cousin the Way.

BOB FORMAN  
Monmouth, Illinois

► This same problem occurred in our family a couple of months ago. My nephew and his bride-to-be asked our daughter to be their flower girl. When we said Yes, we had no idea the wedding would be on Sabbath or that it would be a Catholic ceremony. Like you, my husband and I were very concerned.

We didn't want to break the Sabbath, but we also felt that if we told them we would keep our daughter out of their wedding, which was to be a religious service, because it was on Sabbath it would be the worst kind of witness. We could appear as legalists, and we wanted to show them the love of Christ. What to do?

Pray about it! We did and came to the decision that we would let her be in the wedding. We explained our position to the bride and groom, saying that we would attend the wedding, go to the reception long enough to congratulate them, and then quietly leave. We felt that in this way we could best witness the love of our Saviour.

Neither I nor anyone else, however, can tell you what to do. Please don't take my advice or anyone else's until you have given it much prayer and thought. Let the Lord impress upon your hearts, as He did on ours, just what is best in your case. Because we felt it was right in our case doesn't mean it will be in yours; because someone else thinks it may be wrong in their case doesn't make it wrong in yours. If you ask the Lord to show you He will. And He is the *only* One to decide.

BETTY SANDQUIST  
Sunnyvale, California

► God rested, blessed, and sanctified the seventh day. Sabbath means the weekly day of rest for body and mind, and it is a day of worship. God set apart the day for mankind so that he could engage in holy activity.

The fourth commandment, which reveals the Creator and the everlasting covenant, clearly states that no one should work on Sabbath. The prophet Isaiah commanded abstinence from carnal thinking, doing, and speaking (Isa. 58:13). Nehemiah rebuked Israel and said that the destruction visited upon them was due to profaning the Sabbath. Jesus customarily went to the synagogue every Sabbath. The apostles in their missionary journeys spent the Sabbaths visiting synagogues, praying, and preaching. Even at the time of Jesus' death the women passed the Sabbath before going to the tomb to anoint His body.

We should stand firm for the truth. Absence from the wedding may give rise to your niece's asking questions so that you can give her information regarding Sabbathkeeping.

MRS. M. KRISHNASAMI  
Mississauga, Ontario, Canada

► Because I've played the organ or sung at weddings for many years, your problem has also been a very real one for me.

Weddings are indeed sacred ceremonies, but I've found that the other activities associated with them are not usually suitable for correct Sabbath observance. Most nonbelievers would not understand an explanation that their wedding-related activities are not appropriate for the Sabbath day. Often the rehearsal dinner is on Friday night, so I just ask the bride and groom if they would mind if I did not attend because I'm busy with another engagement following the rehearsal (with my family at home). I do rehearse with them.

As for the reception after the wedding, I don't attend it. If I were a bridesmaid I would politely make an appearance for a few minutes, if there was a receiving line in which I was expected. Then I would quietly leave without fanfare. If anyone asks I would again state that I was sorry, but I had another engagement.

With everyone so busy with his own busyness these days, I've not had to answer any probing questions.

One beautiful Seventh-day Adventist wedding took place recently on the Sabbath day. During the church service the minister preached a sermon on the Adventist home, then he performed a brief wedding ceremony for the bride (who was wearing a simple gown) and groom. Following that all married couples stood for a reaffirmation of their vows. Church members stayed afterward for a general potluck at which wedding cake was included as one of the desserts.

VIVIAN RAITZ  
Dalton, Georgia

► Christianity is the most practical belief in this world. It permeates all facets of one's economic, business, and social life, as well as his home life. My Bible tells me "marriage is honourable," so to me nothing is dishonorable by being part of a ceremony in which people make a covenant with God in public to love and cherish each other.

Christ Himself was a guest at a wedding in Cana. He said, "Let your light so shine." So we should accept every opportunity to lift up the good, abundant life that is found in serving the Master. By all means let your daughter honor the request that she be a member of the wedding party. She is holding up one of earth's oldest and most sacred institutions—marriage.

JOHN K. SELLERS  
Cleveland, Ohio

## NEXT QUESTION

*A friend of mine tells stories to her children while she is ironing. Another memorizes Bible texts while doing dishes. I would like to know other activities that busy homemakers double up on, either as timesavers or as ways to make the time more interesting while doing a dull job.*

Send answers to **Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012.** Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the **Homemakers' Exchange** are welcome and should be directed to the address given above.



"THE BEAUTIFUL DEVIL who has been courting me told me that if I continued attending the Spalding Mission School she would never return to see me again. She spoke of her sorrow at my listening to the two student missionaries from Mountain View College who are bringing strange new ways to our people."

The speaker was Pio, an 18-year-old Manobo tribesman living in Dampaan. His was a typical expression of the battles taking place in the little mountain barrio (village) ever since the two student missionaries began their work.

Dampaan is in the remote rain forest of Central Mindanao, Philippines. Approximately 200 villagers eke out their living from a small clearing in the mountainous forests. Slowly they are adapting to Western ways and clothing.

The people of Dampaan are animists. Supposedly their gods dwell in the rocks and trees. Spirits are frequent visitors to their homes. Ignorance and superstition is their daily lot.

But changes are coming rapidly. Sammy Napigkit and Abe Carpena arrived during the middle of the 1972-1973 school year. They were ministerial students at Mountain View College and were afraid they would have to drop out of school because of financial difficulties. A gift from Dr. and Mrs. Spalding sent them instead as student missionaries. Under the guidance of the Lord a miracle is taking place in Dampaan.

*J. H. Zachary is chairman of the theology department at Mountain View College, Philippines.*

Week by week those of us who carry supplies to the village have watched the metamorphosis take place as a result of the civic action program sponsored by MVC.

First a two-room school was built. Handmade desks, no two alike, furnish the *nipa* classrooms. Abe teaches 36 first- and second-graders, while Sammy acts as headmaster and teaches 12 third- and fourth-graders. After four months I visited the school to see what the eager students had learned. One group demonstrated some of the arithmetic problems, others read in good English, some sang songs they had learned, and another group recited portions of the Bible that they had memorized.

Sammy and Abe have embarked upon a four-point program in their school. The children are being taught how to make brooms. Each child keeps a portion of the earnings, while the remainder helps to pay school expenses. Neighboring villages provide a ready market for the brooms. While Abe teaches broom making, Sammy is giving instruction in the art of making rattan stools, another industry to help with tuition expenses of the individual students.

The third and fourth parts of the program encourage better agricultural methods. Near the village spring a new rice paddy is being prepared for planting. Methods for improving corn production are also being taught. And finally the children are taught vegetable gardening as part of their class-work.

The *datu* (chief) of Dampaan was a spirit worshiper. As he got drunk daily on his native liquor, four devil friends

would come to visit. When the student missionaries arrived, the devils told the *datu* of their displeasure with the Spalding Mission School. They warned him that they could no longer be his friends if the school were allowed to remain. They said they would return to their homes in the rocks and trees and never return to help him again. But as the *datu* contrasted the life of his people before the arrival of the missionaries with the new life-style they were beginning to experience, he told the devils that he had decided to follow the new way of life.

One Friday as the villagers gathered around the two MVC students they posed the question, "What day is tomorrow?"

The answer came back, "Sabado." "Where will you all be?" queried Sammy.

The *datu* broke in, "We will all be in church." Since that day the whole village has worshiped together. And what an unusual church! Old men and women listen to the Word of God as they chew betel nut. Children scratch at the open sores caused by skin diseases. Naked children and dogs run through the assembled worshippers.

But week by week the face of the congregation is changing. Skin diseases are slowly becoming history. The villagers at Dampaan have a long way to go before they leave their old ways completely, but they are moving rapidly into a new life-style.

The barrio council, under the direction of the *datu* and with the consultation of the student teachers, selected a high point in the village as the site of the church. One afternoon a group of villagers gathered to help clear the



Opposite page: The main street of Dampaan; the teachers' cottage is at the right. Top left: Abe takes a drink from the nearly completed cement-capped spring. Top right: Villagers make boards for their school by splitting logs by hand in the forest. Bottom left: Abe discusses the construction of fences with the villagers. Bottom right: Donald Halenz, president of MVC, stands by the sign which points to the school.

hilltop of fallen trees. I was offered a pole to be used in prying the logs. Sammy called out the signal, and everybody pushed with all his might. Log after log was rolled down the slope. Late in the afternoon the barrio people formed a circle to dedicate the spot as a place to worship God.

I wondered how deep the learning was in the hearts of these primitive people. Sammy had an answer. I had promised to come with supplies soon but was uncertain of the exact day I would make the trip. My schedule was arranged so that I went earlier than originally expected. After my departure from Dampaan, one of the fathers went to Sammy and said, "The coming of Jesus will be unexpected, just like the coming of Pastor Zachary. We'd better be ready every day."

Medical aid has also come to the village. At least twice a month the MVC physician and dentist visit Dampaan. One day I walked back to the new teacher's home with an old man who wanted to show me his healing foot. The first time I saw him he had a huge wound from a cut he got while working in the forest. Infection had set in and the wound enlarged. He was fast becoming a cripple until he was able to receive adequate medical

attention through the civic action program.

Another Manobo man introduced me to his wife. She proudly pointed to a slight scar on her neck. Just a few weeks before an Adventist doctor of Manila had removed a goiter for her.

Sunday afternoon has traditionally been the time for villagers to slip into neighboring towns for liquid recreation. Sammy and Abe felt that the drinking of the parents would undo all that the teachers were trying to do for the children. What could they do to solve the problem?

If they could scrape up 30 pesos to buy a basketball they would invite the families to stay home on Sunday and join group games. Families playing together are better than parents stumbling home drunkenly in the dark on Sunday nights, they reasoned. A basketball court will be the next community project as soon as the roof has been placed on the barrio church.

Each time I visit Dampaan I notice new improvements. The narrow paths are being replaced by wide streets. Neat fences enclose yards along the roads. The school has a new bathroom, which has provided an example for many village families. The changes are being noticed by others too.

One day Sammy had two callers—datus from neighboring Manobo villages. Word of the good work of the student teachers has been carried through the forest, and they want a better life for their villages too. Their children need teachers. They have many sicknesses and need medical attention. They would like to learn to sing and worship God. "Please come and help us," they pleaded.

Sammy assured them, "Someone will come. I will tell my friends at MVC."

When I heard about the promise on Sunday, my heart sank. Where would the money come from? We had promised the student missionaries a modest scholarship so they could continue their ministerial training. We had already run up a debt in providing food and provisions for the school. But how could I say No?

Monday's mail brought good news: \$1,000 was on the way. This would be enough to carry on in one school for almost two years! Eight scholarships, a school, a church, a teachers' home, and food for the eight student missionaries were unexpectedly provided. Already a second project has been started in Buco.

It's a miracle—a modern miracle in the barrio of Dampaan. □

## SRI LANKA

### Baby Show Becomes Contact Point With Non-SDA Homes

In order to keep in touch with our past patrons, and show our interest in their welfare, the first 250 babies born at the Lakeside Medical Centre, Kandy—all under six years—were invited to inaugurate an annual baby show at the center. Opportunity was taken on this occasion to introduce soya milk to parents and babies.

Mothers from Yugoslavia, U.S.A., Germany, Philippine Islands, Pakistan, India, along with the first, 100th, 200th, and the most recent baby born at the center—only six days old—the first pair of twins, the first Caesarian baby born, and others received surprise gifts of health books and magazines.

The government is interested in soya milk production, as it will save foreign exchange by substituting for imported milk, and the people are interested in protein substitutes, owing to a 50 per cent increase in the price of milk. Lakeside patients began to patronize soya milk, and the 200 bottles supplied by the Lakpahana Adventist Seminary were sold out in a few days! Inquiries began to pour in from all quarters, and arrangements were made to serve the citizens of Colombo from the union of-

rice and through our workers in out-stations.

Because of the interest the baby show created, it is now planned to make this an annual event of health evangelism. Already entrance has been secured to many homes.

### Other Services

A full week is devoted annually to recontacting past patients by offering a free medical checkup for only a small registration fee. A health officer gave up smoking when he discovered an ailment that he had never suspected. The high priest of the Buddhist center nearby and a Roman Catholic mother superior were among those who sought further medical help as a result of their checkups. At the invitation of the proprietor, the Lakeside staff conducted a medical checkup of 145 factory workers and followed it up with treatment.

Each year five to six nurse-aides are trained at the center, some of whom are absorbed onto the staff, while others find work in private nursing homes until some are able to secure entrance in Karachi for further nurse's training. There are about 20 Sri Lankans in training now at Karachi.

R. S. FERNANDO  
Administrator  
Lakeside Medical Centre



### HOME-HEALTH PROGRAM TELEVISED IN SPANISH

Juan Neira, associate publishing secretary of the Southern California Conference, prepares to step in front of the TV camera for the filming of the program "Alert" on Channel 40, Los Angeles, California.

The program deals with the care of health and home and is presented in the Spanish language. Topics discussed range from the Five-Day Plan to Stop Smoking to drugs, alcoholism, venereal diseases, and juvenile delinquency. Doctors take part in the program also. During the program *The Bible Story* set, health literature, and other books from our publishing department are presented.

The series was originally sponsored by Santos Elespe, regional director of the Argentina Airlines. Dr. Elespe consented to underwrite the program for six months because of his sympathy for the Seventh-day Adventist Church. Brother Neira met Dr. Elespe some years ago while canvassing. The program is also being recorded on video tape for use on other Spanish stations.

JUAN NEIRA  
"Alert" Director

## AUSTRALIA

### Nationalization to Affect Work in Papua-New Guinea

Nationalization of Papua-New Guinea at the end of this year will definitely affect mission work there, according to a report from the Australasian Division.

R. R. Frame, division president, says that self-government on the island will mean fewer white missionaries, particularly in the ministerial area. He adds, "We will need to continue sending specialists in the teaching area in particular and also some medical personnel."

The chief minister on Papua, Michael Somare, commended the Adventist Church for its contribution there and stated that he anticipates that an overseas staff who will bring



### NEW WINGS FOR TRANS-AFRICA SWELL AIRCRAFT FLEET TO FIVE

After touchdown of one of the two new aircraft for the Trans-Africa Division, Pilot R. E. Seamount (far left), departmental secretary of the Texas Conference, prepares to service the plane. With him are R. H. Roderick, treasurer of the division, and R. Austen, transportation agent. The planes were flown from California by Elder Seamount and Clyde Peters, recently returned missionary to Peru.

DESMOND B. HILLS  
Public Relations Director, Trans-Africa Division



benefit to the country will be needed for another 20 years.

Elder Frame reports that "at present the church has more than 90 expatriate workers in New Guinea. These form less than 10 per cent of the total worker force."

For some time the Australasian Division has been working toward replacing missionaries with national workers. "We have a committee on localization," Elder Frame says. "This committee is taking a close look at the overall picture, including the upgrading of the national and preparing him for leadership."

At Sonoma the church operates a development school, Sonoma Adventist College, and each year gives a six-month leadership course to national workers.

Some residents of Papua-New Guinea are fearful that civil disturbances may become rampant as the date for self-government draws near. They point to tribal conflicts that have occurred in the Western Highlands. But the government is playing down such incidents and striving for a quiet and peaceful transition with a constitution for the new country adopted sometime in 1974. Chief Minister Somare is broadcasting regularly in an effort to prepare the people to accept their responsibilities and remain calm as the new government takes over.

M. CAROL HETZELL  
Associate Secretary

GC Department of Communication

## PHILIPPINES

### Laymen Hold Campaigns, 400 Baptized This Year

The first six months of the year show a baptism of 532 persons in the East Visayan Mission. More than 400 of these were won by laymen. One example of an active layman is Epifanio Urboda. He was baptized in 1966. Migrating to the island of Mindanao, he became an active layman. Returning to his hometown, he immediately launched a campaign, and after three weeks I baptized 20 as a result of his work.

Laymen in Anislagan church in the subprovince of Biliran launched an evangelistic crusade and baptized more than 20. Now a company is meeting in the area. Just recently two public school teachers were baptized in this area as a result of lay contacts. Now the laymen are preparing to assist E. O. Noay, a ministerial intern, in another effort with the objective of establishing a new church.

Laymen in Conalum church in Leyte assisted Rufino Urboda, an intern, in entering a new area in a mountain village. Just recently 15 were baptized, and these new believers are making plans to build a church in their barrio. Another village nearby is calling for the public preaching of the Word, and the intern and laymen are preparing for an immediate thrust in the area.

A lay evangelist, Expectacion Tapa, with other laymen is at this writ-

ing holding her own meetings in Bodega II, where there is no church yet. They are planning to make their meeting place the future church. About 25 persons are being followed up with Bible studies as a result of interest generated in the meetings.

A village headman was baptized recently through the work of the laymen in Buac church. Another man, with his own funds, built a Catholic chapel in his barrio. Later he became an Adventist with the encouragement of the laymen. Now he plans to let that church be used as an Adventist chapel if someone could hold meetings in the area to bring in more believers.

Cangag, a mountain church in Isabel, Leyte, added more than 40 members to their church last year. They are branching out this year and are planning another church in a nearby barrio where a Sabbath School Association will be held soon. Coordinating the laymen's work is N. L. Ornopia, mission lay activities secretary.

L. E. MONTANA

President, East Visayan Mission

## GERMAN DEMOCRATIC REPUBLIC

### Youth, Foreign Guests Observe Union Session

The quadrennial session of the Union of Seventh-day Adventists in the German Democratic Republic met at the Friedensau Missionary Seminary June 28-July 1. During the three-day meeting the five officers were re-elected: Manfred Boettcher, president; Egon Hennig, secretary; Gottfried Mager, treasurer; Johannes Mager, secretary of the Ministerial Association; and L. Richter, departmental secretary.

Church members were given an opportunity to have their desires expressed to the general assembly, although only regular delegates were admitted to the chapel. Months in advance the union president invited the members to present their suggestions

to their respective churches. If the church approved the suggestion, the church committee was charged with the responsibility of sending it to the union at least one month before the session. The plans committee assigned these suggestions by topic to one of ten subcommittees, made up of persons especially qualified to deal with specific subjects. The subcommittees reported back to the large committee.

Several young people were invited to attend the session as observers. Not only did they have an opportunity to watch the deliberations of the assembly, but when they visited the committees they were told about the procedures used and given an opportunity to ask questions.

Also present were several official visitors from outside East Germany: Oldrich Sladek, president of the Czechoslovakian Union; Johann Heinz, of Bogenhofen Seminary, Austria; and, for the first time, a representative of West Germany—Joachim Hildebrandt, president of the South German Union. I represented the division.

The Honorable Mr. Fritz Flint, government secretary of religious affairs, invited the official visitors present at the union session to a reception. During the hour and a half visit he explained the status of the different churches in the DDR and we in turn told him about the different aspects of the worldwide Adventist work. To illustrate what we had told him, I gave him a copy of *Your Friends, the Adventists* in German. The previous day we had visited with Wolfgang Heyl, head of the Union of Christian Democrats. In effect, there is a representative group of Christian Socialists in the Parliament of the DDR; our church has good relations with them.

During my stay in the DDR I also attended the Mecklenburg Conference session at Schwerin, on the Baltic Sea. During the week I visited churches, presenting messages of hope and courage.

JEAN ZURCHER

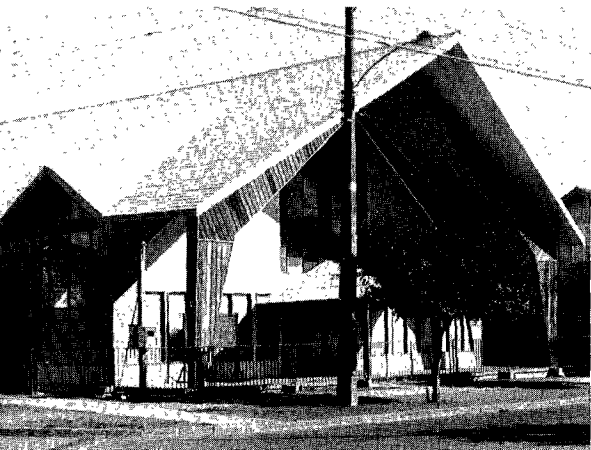
Secretary

Euro-Africa Division



Jean Zurcher, left, secretary of the Euro-Africa Division, and others interviewed Wolfgang Heyl, head of the Union of Christian Democrats in the German Democratic Republic.

# Churches Dedicated

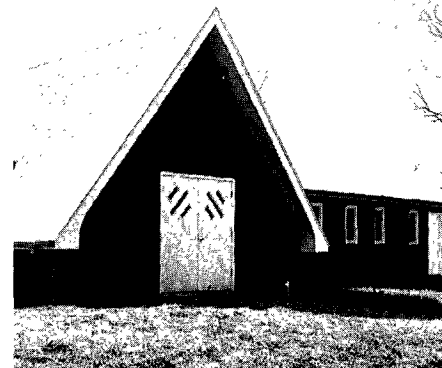


## CENTRAL CHILE

The Adventist church of Osorno, some 550 miles south of Santiago, Chile, was dedicated March 10. Some 700 people crowded the 500-seat sanctuary for the service.

On April 7 the first baptism was held in the new church, in which evangelistic meetings were being held under the direction of Walter Cameron, Chile Union evangelist. One hundred and ten persons expressed a desire to be baptized at the next baptism. At the end of April, 350 people were attending Bible classes.

**HECTOR J. PEVERINI**  
*Departmental Secretary*  
*South American Division*

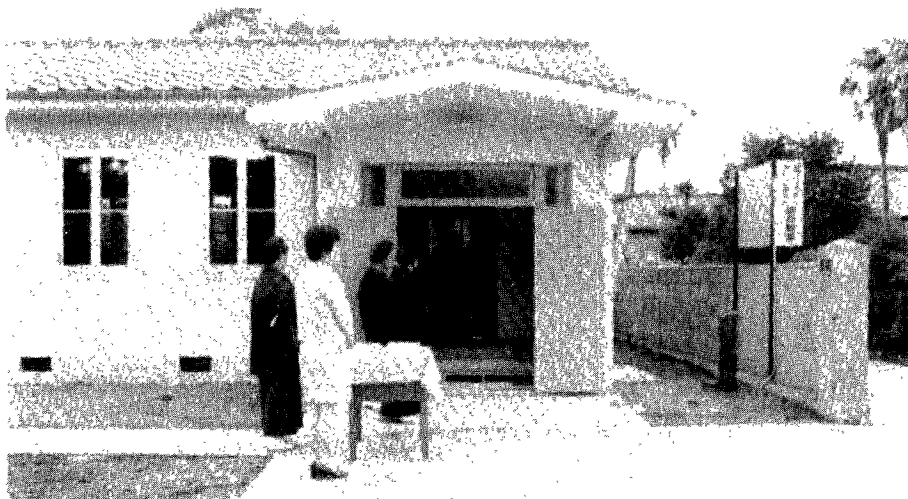


## WEST VIRGINIA

The Spencer, West Virginia, church was recently dedicated. The 140-seat sanctuary, conservatively appraised at \$65,000, was completed for only \$21,000. There are 35 members. The church came into being because of concern that Bill and Lois Dull had for self-supporting work in a dark county. (See *Review and Herald*, Oct. 22, 1970, p. 16, "Seventy Dollars, a Vision, and a Valley.")

Speakers for the service were Theodore Carcich, a General Conference vice-president, and W. D. Frazee, president of Wildwood Medical Missionary Institute, Wildwood, Georgia. Richard Fearing, Mountain View Conference president, former president Roscoe Moore, and Bill Dull, the church pastor, also participated.

**MORTEN JUBERG**  
*Former Public Relations Secretary*  
*Columbia Union Conference*



## SOUTH JAPAN

Two new Adventist churches were dedicated in Hofu and Nara, in the South Japan Mission. The new buildings are both approximately 800 square feet in area.

The dedication ceremonies were held on February 17 for the Nara church (above) and on February 25 for the Hofu church. Y. Okafuji, president of the South Japan Mission, led out in the services. He was assisted by Y. Mukai at Nara and by R. Usuda at Hofu.

**LOIS MAY WATTS**  
*Office Secretary, Japan Union Mission*



## NEW MEXICO

On April 28, 1973, the Albuquerque Heights church, with a seating capacity of 400, dedicated their new building. Currently valued at \$400,000, it is the largest church in the Texico Conference.

The Heights church, organized September 5, 1964, with 107 charter members, grew rapidly, forcing double church services, and finally the need for new property and larger facilities.

Kenneth Cox, the first pastor to start construction of the present building, was followed by Gary Rustad, R. B. Wing, Keith Hassinger, Michael Petricko, and Gordon Olsen. Herman Griffin is the present pastor.

Kenneth Cox was the principal speaker, and Fred Kear, head elder, read the church history.

**R. B. WING**  
*Communication Secretary*  
*Texico Conference*



### ARTHUR WHITE AWARDED HONORARY DOCTORATE BY AU

Arthur L. White, right, secretary of the Ellen G. White Estate, was awarded an honorary Doctor of Divinity degree by Andrews University during summer commencement, August 12. Elder White presented the commencement address, "Visions of Excellence."

He was cited for the degree "in recognition of his significant influence, by means of his life, his pen, and his spoken word—on Adventist education, Adventist publications, Adventist church administration, and the Adventist ministry worldwide," according to Richard Hammill, president of Andrews University, left.

RICHARD HAMMILL  
*President, Andrews University*

### ETHIOPIA

## Town Proclaims It's a "Smokeless Zone" Now

Three Five-Day Plans to Stop Smoking were conducted in two weeks recently in northern Ethiopia. Two were held in Asmara and one was held in Makelle, the provincial capital of Tigre. Leading out were Jon Green, principal of the Asmara Adventist School; Solomon Wolde Endreas, president of the North Ethiopia Field; and Reg Burgess, public relations director of the Ethiopia Union Mission.

Very few residents of Makelle were smokers, so it took only two days to visit all the smokers in the area, and invite them to the Five-Day Plan. The general of the police, a nonsmoker, helped the Plan leaders with this visitation.

All but one of the 50 smokers who were invited attended the Five-Day Plan. The provincial officer for health, also a nonsmoker, participated and enthusiastically presented all the medical evidence needed to ensure 90 per cent success by the fifth night. This progressive town is now called a "smokeless zone."

On the last night of one of the seminars an official from the National Bank of Ethiopia said in his speech of appreciation, "Sirs, you have determined to eradicate the bad habit of smoking and to cut off from our hands the chain that was deliberately tied. Your campaign against this bad smoking habit

makes fixed in our minds that we 'choose not to smoke.'

"I feel confident that every one of us is a better person physically as well as economically. We really have become kings of ourselves; there is a proverb that says, 'It is better to be a king of yourself than to be a ruler of thousands of people.'"

REG BURGESS  
*Public Relations Director  
Ethiopia Union Mission*

### ARIZONA

## Volunteers to Construct New Vocational Building

Building a vocational education building at the Adventist Indian Mission School (AIMS) in Holbrook, Arizona, is the current project of Maranatha Flights International, a group of Adventist laymen.

AIMS is the only school on or near a reservation emphasizing vocational education, and it aims to make that instruction even more meaningful in quarters designed for the purpose. The vocational instruction building will bring under one roof all classes in home economics, auto mechanics, welding, drafting, and electrical engineering. Instruction rooms now are scattered around the campus in old army buildings without plumbing.

Plans for the 70-by-140-foot concrete block building were drawn up by Don Kirkman, a Washington architect who is making this additional contribution to the AIMS students.

The volunteer workers will spend three weeks on the project under the direction of F. H. Van den Heuvel, of Phoenix. Scheduled plans called for concrete footings and masonry corners to be poured the week beginning October 14; block laying and enclosing with the roof, the week of October 21; and all finished carpentry for the week of October 28. Carpenters were making cabinets for the classrooms even before construction began.

Most of the funds for the building project came from the Thirteenth Sabbath Offering overflow for the second quarter of 1972. Labor is being provided by 100-150 members of Maranatha Flights International (see June 14, 1973 REVIEW), many of whom are pilots who will fly to Holbrook to donate their time.

The project still lacks \$12,000. An estimated \$5,000 will be needed to feed the crews donating their vacation time. Classroom equipment is estimated at another \$12,000.

SHIRLEY BURTON  
*Correspondent, Pacific Union*

### EUROPE

## Adventist Educators Meet to Lay Plans, Share Ideas

From Iceland to Italy, and from Portugal to Poland, groups of Adventist educators traveled this summer to schools in Bogenhofen, Collonges,

Florence, Marusevec, and Tyrifjord, where they convened for educational meetings.

The largest gathering took place in Norway, where more than 160 persons from all parts of the Northern Europe-West Africa Division, including education secretaries from the Nigeria and West Africa Union conferences, met at Tyrifjord Hoyere Skole. B. B. Beach, division education secretary, was general chairman for the session.

Participating from the General Conference Department of Education were the secretary, Charles B. Hirsch, and associate secretary, Ethel Young. Miss Young assisted in the section meeting dealing with elementary education and chaired a division textbook committee.

The need for Adventist textbooks in European Adventist schools is evident. The need to print books in different languages and the high cost of doing this has deterred the production of SDA texts in these countries. The textbook committee recommended that the division give consideration to implementing a textbook program in cooperation with the Department of Education of the General Conference.

"Adventist Education in Time of Change" was the theme around which the presentations and discussions were centered. Questions dealing with church standards and principles, religious education, and present-day applications received much attention.

E. E. White, education secretary of the Euro-Africa Division, led out in the educational dialog in Southern Europe dealing with similar topics. Because of the language differences, several meetings took place. German-speaking educators from Germany, Austria, and Switzerland met at Bogenhofen; Yugoslavians met at Marusevec; French, Italian, Portuguese, and Spanish met at Florence; and a special meeting of all school administrators took place at Collonges.

CHARLES B. HIRSCH  
*Secretary  
GC Department of Education*



Yugoslavian educational leaders held their meetings in this old castle in Marusevec.

# news notes

## Afro-Mideast

► North-East Tanzania Field celebrated its diamond jubilee August 23-25. At least 10,000 church members attended this celebration.

► O. C. Bjerkan has recently been appointed division education secretary in addition to his responsibilities as president of Middle East College.

► Y. Lusingu, former Sabbath school and MV secretary of the Tanzania Union, has been appointed stewardship secretary of the Afro-Mideast Division.

► The Africa Herald Publishing House announces passing the million-shilling mark in sales on August 18, two months sooner than in 1972.

R. W. TAYLOR, *Correspondent*

## Euro-Africa

► Marienhoehe Missionary Seminary at Darmstadt, West Germany, opened with an enrollment of 52 students, the same as last year. The associated secondary school, offering grades six through thirteen, opened with a record enrollment of more than 300. Many applicants were refused admission because of lack of space.

► Preliminary excavations have been made on the site at the French Adventist Seminary, Collonges, France, for the new ladies' dormitory, which will accommodate 120 boarding students. Occupancy is planned for the school year beginning in 1974.

► Adventist World Radio broadcasting from Lisbon will soon present The Big Hour, a program in English each Sunday morning from nine to ten o'clock.

► The French Adventist Seminary's new administration building, including a dining room, kitchen, and library, is now ready for occupancy.

► Various holiday youth camps took place this past summer in France, each emphasizing special interests such as sailing, canoeing, cycling, mountaineering, and evangelism.

EDWARD E. WHITE, *Correspondent*

## Far Eastern

► The Phnom Penh English Language School in Cambodia has reopened with 270 students, reports Gary Wagner, director of the school and student missionary from Union College. The school had closed when Adventist workers were evacuated early in August because of the critical situation

in the country. Wagner and two other student missionaries began an evangelistic series on September 24 with Steve Dunn, of Columbia Union College, as the speaker. Meetings are held daily in the language-school chapel.

► SAWS, in Washington, D.C., recently approved sending 365 bales of clothing to Cambodia for refugees who continue to flood into the country.

► *Preparation for the Latter Rain*, a booklet by B. E. Wagner, has been translated into Chinese, and 5,000 copies are already in print. Free copies will be given to all church members throughout the South China Island Union Mission.

D. A. ROTH, *Correspondent*

## Southern Asia

► Eleven nursing and 12 midwifery students recently graduated from Giffard Memorial Hospital School of Nursing. Dr. Elizabeth Hiscox, who has served the institution for 35 years, was commencement speaker.

► A newly organized church group at Tharrawaddy, Burma, will occupy a new building to be called U Maung Maung Memorial church. U Maung Maung, who lived in the Tharrawaddy-Thonze area, was the first Seventh-day Adventist in Burma.

► The Rangoon Central church celebrated U Maung Maung Day on July 7. U Pein Gyi, secretary of the Burma Union, told how Christianity first entered Burma. Attending the meeting were the principal of the Pwo Karen Seminary and the secretaries of the Burma Christian Council and Burma Bible Society.

► Lakpahana Adventist Seminary has an enrollment of 220. Four Spicer Memorial College graduates were added to the all-Adventist staff this year.

► All three of the Northern Union boarding schools show high enrollments of 250-300 students each, and all three report that all their students passed the DSLC examinations.

► *Herald of Health*, published by the Oriental Watchman Publishing House, Poona, has reached a circulation of 27,762, compared with 19,000 in 1970.

A. J. JOHANSON, *Correspondent*

## Trans-Africa

► During a recent month the Bible correspondence school in Cape Town mailed out 38,597 test papers in English, Afrikaans, Zulu, Sesotho, Xhosa, Venda, and Sechuana. During the same month 208 people decided to keep the Sabbath, and 91 requested baptism.

► The division publishing department reports 14,767 Bible studies given by literature evangelists and 417 baptisms during the first six months of 1973. During the same period, \$351,690 worth of books was delivered.

DESMOND B. HILLS, *Correspondent*

## North American Atlantic Union

► For the first time in at least 20 years, a Pathfinder Club has been started in the Peekskill, New York, church. The club was formed as the result of a successful Vacation Bible School held this summer, reports Pastor John Luppens. Don Grosse, Pathfinder leader, welcomed 11 boys and girls (all non-Adventists) to the first meeting recently.

► Atlantic Union College is applying for accreditation of its teacher-education program by the National Council for Accreditation of Teacher Education. The visiting committee will be on campus to evaluate the program November 12-14.

► Building has begun on the Northern New England Conference Retirement Village. The Brunswick Planning Board, Maine, has given its final approval, the land has been cleared, and the foundation for the first four-unit structure has been completed.

EMMA KIRK, *Correspondent*

## Canadian Union

► Dr. Jack Provonsha, of Loma Linda University, was guest speaker at the annual medical-ministerial meetings for Alberta Conference personnel held at Camp Bowden, September 7-9.

► A number of changes in workers have taken place in the British Columbia Conference. Bob Tetz is youth and temperance secretary; John Clarkson is stewardship secretary; Dr. Wendell Danielson, in private practice, is dental secretary; Dr. G. McMorland, on the staff of the University of British Columbia, is medical secretary; and Mrs. Pat Clarkson is health secretary. Osborne Lee, from the Maritime Conference, is at Chetwynd.

► Members of the Tantallon, Nova Scotia, church are constructing a new building to replace their present church, in use for 80 years.

THEDA KUESTER, *Correspondent*

## Central Union

► Porter Memorial Hospital, in Denver, Colorado, graduated 27 licensed practical nurses on September 6. Thirty-six are enrolled in the 1973-1974 class.

► Chaplain Larry Boshell, of Porter Memorial Hospital, in Denver, Colorado, is taking clinical-pastoral education at Fort Logan Mental Health Center to acquaint himself with various therapeutic techniques and to work with patients in a learning session with supervision.

► Two home schools in the Missouri Conference have opened as regular conference-supported church schools, and two new schools have opened in Cassville and Nevada, making a conference total of 17 schools with 34 teachers.

► Sunnydale Academy enrolled 142 students this fall, breaking its record of 141 students several years ago. There are 16 more students than last year.

► Rex Bell and the members of the Holyoke and Julesburg, Colorado, churches set up booths at local county fairs that attracted many visitors.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► An opening enrollment of 142 children in grades one to ten at Reading, Pennsylvania, Junior Academy is reported by Johnson Christian, principal. The school plant underwent extensive renovation this summer.

► The Washington, D.C., chapter of Philosda, a spiritual and social organization for Adventist single adults, recently donated \$506.72 to the Chesapeake Conference to help with the construction of the Highland View Academy administration building. The group raised the money by sponsoring a chartered cruise on Chesapeake Bay.

► One thousand and forty-three youth participated in the recreational, educational, and inspirational activities of the Potomac Conference's seven-week camping program at Blue Ridge Youth Camp, Montebello, Virginia.

► Ralph Larson is the new Ministerial secretary and evangelist for the New Jersey Conference.

► More than 50 academy and college students were involved in the Campus Crusade Against Drugs this summer in the Columbia Union. The group's sales exceeded \$37,000.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► Eight young people were recently baptized in Illinois by D. E. Lund. Four of the new members joined the Mattoon church, two joined the Paris church, and two joined the Stewardson church.

► Evangelistic meetings held in New Harmony, Indiana, from July 6 to August 4 resulted in the baptism of 13 people.

► Members of the Sharon church in Milwaukee, Wisconsin, recently held opening services in their newly acquired church. Formerly a Lutheran church the sanctuary has a seating capacity of nearly 1,000 in the main auditorium. Membership of the Sharon church is 450.

► Donald Johnson, a member of the Grand Rapids Central church in Michigan, has sent out 1,150 specially underlined copies of *The Great Controversy* to the governor, supreme court justice, and attorney general of each State, besides mayors of all the cities in the United States. Other prominent people have also received copies. Johnson has another 500 books ready to mail to various State officials.

GORDON ENGEN, *Correspondent*

## Northern Union

► In Beach, North Dakota, a community of some 500 people, more than 235 registered at the Adventist better-living booth during the county fair. More than 1,500 pieces of literature were given away, and 13 persons indicated their interest in a Five-Day Plan.

► Wayne Anderson, formerly Bible teacher at Maplewood Academy, is principal of Minneapolis Junior Academy.

► The ninth annual Friendship Camp for underprivileged boys and girls, under the direction of Norman Haas, conference MV secretary, was enjoyed by 93 young people at Minnesota's North Star Camp.

► Claudia Wold, of Jamestown, North Dakota, is now serving as a student missionary in Japan.

L. H. NETTEBURG, *Correspondent*

## North Pacific Union

► The dozen pastors on the Alaska Mission working force assembled in Anchorage recently for their annual meeting.

► Construction is under way on a new church in Valdez, Alaska, a growing community, which is the southern terminus of the Alaska pipeline. Milford Taylor pioneered the Adventist work in Valdez.

► A new \$200,000 combination factory and warehouse has just been completed by the Upper Columbia Conference for the Harris of Pendleton factory at Upper Columbia Academy. The firm will lease the factory and warehouse space from the conference.

► One hundred and sixty Upper Columbia Conference laymen met at Camp MiVoden for an organization of Adventist men. C. C. Weis, of the General Conference Lay Activities Department, was guest speaker.

CECIL COFFEY, *Correspondent*

## Pacific Union

► Kenneth Lacey is conducting a series of meetings in Escondido, Southeastern California. In Central California R. A. Rentfro has just concluded meetings in Mariposa, while Duane Corwin and Jerry Dill have been speaking in San Jose.

► More than 450 attended Central California's Medical-Ministerial Seminar in Fresno, exploring areas of joint missionary endeavor.

► Three Pacific Union College faculty members have earned doctorates recently: Del Case, assistant professor of music; Isao Horinouchi, assistant professor of sociology and anthropology; and Richard Rockwell, assistant professor of mathematics. A fourth, Robert Burgess, has since transferred to Korean Union College.

► Phoenix Beacon Light church is now pastored by Walter A. Darby, Jr.

► The first baptism in the new Winemucca, Nevada, church added six members to the congregation.

► Joel Sepulveda and his congregation of 114 members have dedicated the Spanish church at Pico Rivera, California.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Robert Tyson, educational superintendent, reports that 21 church schools are currently operating in the Alabama-Mississippi Conference. One hundred and thirteen students are registered at Bass Memorial Academy.

► Thirteen persons were baptized and two added by profession of faith in the Gratz, Kentucky, church following meetings conducted by Grant Gunter, Kentucky-Tennessee Conference evangelist.

► George Walper, assistant administrator of Madison Hospital, was recently elected to membership in the American College of Hospital Administrators.

► Norian Patricia Hoard, a senior elementary-education major at Oakwood College, was recently awarded a \$500 Amelia Miles Foundation Scholarship from the United Negro College Fund.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► W. R. Burns, of Houma, Louisiana, director of the Way Out Youth Center, was guest speaker at the worship service for the Voice of Prophecy staff recently. He shared with them how the Holy Spirit led him to use the Way Out Youth Outreach in southern Louisiana.

► C. Mervyn Maxwell spoke during a Labor Day weekend Bible conference sponsored by the Oak Cliff Seventh-day Adventist church, of Dallas, Texas.

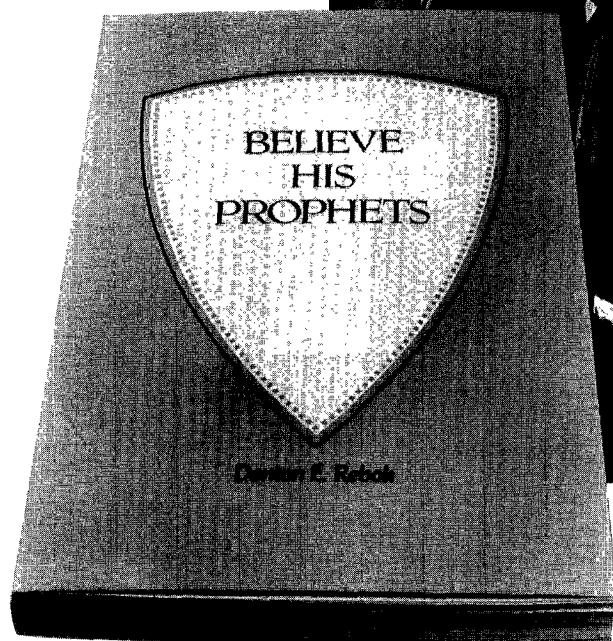
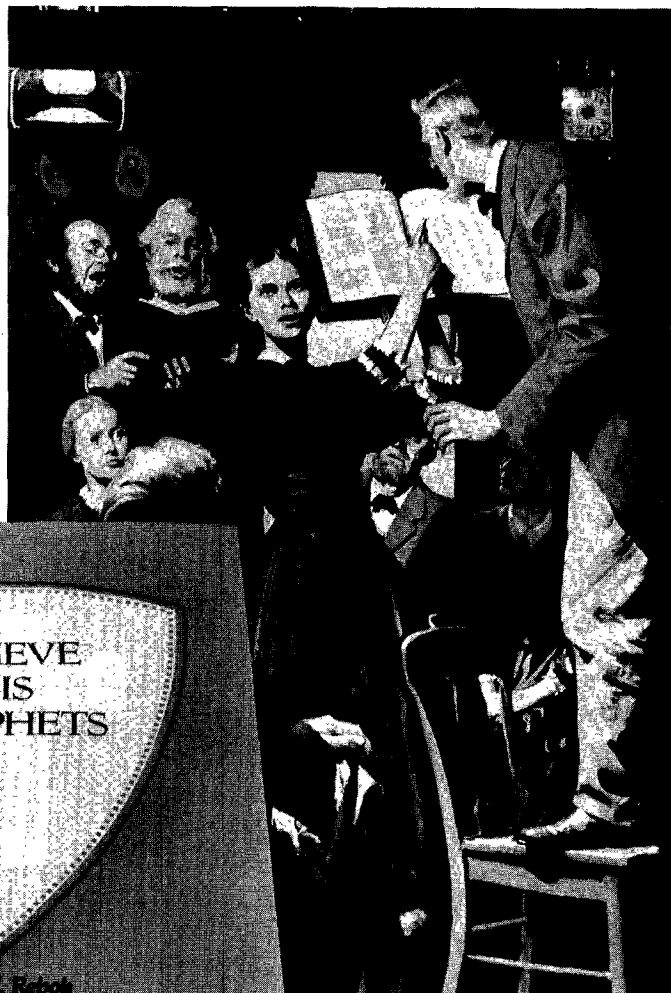
► Walter M. Starks, of the General Conference Stewardship Department, spoke on stewardship and faithfulness to God's cause at the Southwest Region Conference fall workers' meeting at Lake Murray Lodge, Ardmore, Oklahoma, September 23-26.

► At the request of the assistant warden, the Oklahoma Conference Disaster van came to the aid of the Oklahoma State Prison in McAlester. Much of the prisoners' clothing had been burned during rioting. Oklahoma Adventists supplied 2,000 garments, which the disaster van took into the prison yard.

► The Mineral Wells-Weatherford district held a one-day camp meeting at Possum Kingdom Lake, Texas, September 1. Eleven persons were baptized by Ken Oliver during the camp meeting and four joined the church on profession of faith.

► Manuel Cabral pastors a new company of 40 members in Saragosa, Texas. J. N. MORGAN, *Correspondent*

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## Health Personnel Needs

### NORTH AMERICA

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exec.	Phys. ed. instruct.
Housekp. cust.	Phys. ther.
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Key-punch op.	Psych. aide
Lab. collectr.	Psych. social wkr.
Lab. tech.	Radiol. technol.
Maint. man	Stationary eng.

Write Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

## Deaths

**AMMUNDSEN**, Effa Marie Ragsdale—b. Oct. 29, 1888, College Place, Wash.; d. May 8, 1973, National City, Calif. She was the first student who enrolled in the first grade at Walla Walla and continued through her education, completing her college degree. In 1917 she married William Byron Ammundsen. Their first field of service was Idaho, where she taught church school at Lewiston. In 1920 they went to the Philippines, where they spent 11 years. She was the first white Seventh-day Adventist woman to live among the Igorots, the head-hunters of the Philippines. She taught in church schools and in Philippine Junior College. After their return to the United States, she taught at Mountain View Academy with her husband. Then they taught four years at Lynwood Academy and five years at Golden Gate Academy. Survivors include her husband; son, Dr. Burton; and four grandchildren.

**CARDEY**, Elmer Lee—b. Jan. 16, 1884, Cassville, Wis.; d. July 13, 1973, Deer Park, Calif. He studied at Bethel Academy, in Wisconsin, and at Emmanuel Missionary College, Berrien Springs, Michigan. His first denominational work was a tent master in southern Illinois. In 1906 he went to the Bay Islands in Central America as a missionary. He married Effie Chilbrich. In 1907 he was ordained to the ministry. The ministers participating in his ordination were I. H. Evans, Luther Warren, and E. W. Farnsworth. The Bay Islands Mission was the first conference to be organized in the Inter-American Division, and Elder Cardey became its first president. In 1909 he returned to the States and conducted evangelistic campaigns in Southern California. In 1911 he transferred to the Atlantic Union Conference. There he launched the first Bible correspondence course in our denomination. He conducted an evangelistic campaign in Brooklyn, New York. For four years he was chaplain of the New England Memorial Hospital and an evangelist in Boston. For a time he was president of Southern New England Conference, and from there he went to Lincoln, Nebraska, as pastor of the College View church. After the death of his wife, he married Ethel Boyle, a nurse. He became secretary of the lay activities department of the Central Union Conference in 1936, and the following year was called to evangelism in the Columbia Union Conference. In 1938 he was appointed to evangelism in South Africa. Three new churches were raised up in Cape Town, the Intermediate Hillcrest School for European youth was established, and a Bible correspondence school organized. Short-wave radio stations were engaged to herald the Advent message, and soon interests developed all over Africa, Egypt, Palestine, England, and In-

dia. In 1950 he returned to the States. He established a Bible correspondence school in the Southern Union, and more than 1,000,000 students were enrolled in it during his leadership. After the death of his second wife, he married Caryl Porter, a church school teacher. He retired in 1963, after 58 years of service. Following the death of his third wife, he married Dorothy Updyk, a nurse, who survives. Other survivors are his two sons, Dr. Paul and Dr. Norman, both of California.

**VENDEN**, Daniel E.—b. Feb. 6, 1899, Wis.; d. June 30, 1973, St. Helena, Calif. He attended Columbia and Laurelwood academies and graduated from Walla Walla College in 1923. He married Nellie Edna Schnepfer. They accepted a call to teach at Columbia Academy, where he was also dean of boys. For two years he was principal. In 1926 he went to the Oregon Conference as MV secretary. After four years he and his brother Melvin formed a team called the Venden Brothers, Gospel Singers and Evangelists. They held evangelistic meetings in the cities of Oregon. They next held evangelistic services in New York City and also broadcast on the radio. They held meetings in Philadelphia and in some of the large cities of Michigan. In 1943 he was called to pastor the College View church, Lincoln, Nebraska. In 1944 he became president of the Nebraska Conference, a position he held for six years. In 1950 he and his brother Melvin held meetings in San Francisco and other California cities, and also in Arizona. From 1955 to 1965 he was president of Central California Conference. For one year he was pastor of the St. Helena church. For eight years he gave studies on Daniel and the Revelation in California churches. He spent several months in Thailand and for one year taught Bible and pastored the Southeast Asia Union College church in Singapore. He then pastored the Fairfax, California, church for several months. He continued holding meetings until his health failed in February of 1973. Survivors include his wife; three daughters, Reatha Ekvall, child evangelist secretary, Southeast Asia Union Mission; Doris Sharp, of Oregon; Jean Smith, Bangkok, Thailand, a Bible teacher in the Adventist English School; 11 grandchildren; and brothers, Oscar, Henry, and Elder Melvin.

**WEAVER**, Wilbert A.—b. Oct. 8, 1894, Alexandria, Ohio; d. Aug. 9, 1973, Forest City, Fla. He had spent 34 years in denominational work as a literature evangelist and as a salesman for Loma Linda Foods. Survivors include his wife, Lotte; and two sisters, Louise Stein and Susan Gebhardt.

## To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

### FROM HOME BASE TO FRONT LINE

**Cleo V. Johnson** (UC '58), returning as business manager, Bandung Adventist Hospital, Indonesia; **Shirley M. (Frick) Johnson** (UC) and two children, of Baxter Springs, Kansas, left Los Angeles, August 19, 1973.

**Ralph H. Jones** (WWC '54; AU '55), returning as a teacher/pastor, Spicer Memorial College, Poona, India; **Viola M. (Kendall) Jones** (WWC) and three children, of Kelso, Washington, left Portland, Oregon, August 26, 1973. The two older children are to attend Far Eastern Academy, Singapore.

**John W. Kizziar**, D.D.S. (LLU '63, '67), returning as a dentist, Adventist Medical Center, Naha, Okinawa; **Linda Lee (Turner) Kizziar** (LLU '66) and three children, of Long Beach, California, left Los Angeles, California, August 15, 1973.

**Neal A. Spiva**, M.D. (PUC '68), to serve as a physician, Bangkok Adventist Hospital, Thailand; **Kathryn M. (Lewis) Spiva** (SMC, PUC) and one child, of Orlando, Florida, left San Francisco, August 26, 1973.

**Frances C. (Sundeen) Williams** (UC) and three children, of Takoma Park, Maryland, left San Francisco, August 19, 1973. **Royce C. Williams**, Ministerial and radio-TV secretary of the Far Eastern Division, left earlier.

## Notice

### ASI Quadrennial Convention to Convene in Miami

Notice is hereby given that the Quadrennial Convention of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) will convene at the di Lido Hotel, Miami Beach, Florida, November 13-15, 1973. The first meeting will be at 7:30 p.m., Tuesday, November 13. The purpose of the meeting shall be the election of officers and members of the executive committee for the next quadrennium; to give consideration to certain changes in the constitution; for the presentation of reports; and to transact such other business that comes within the purview of the Association.

ALLAN R. BULLER, President  
CARIS H. LAUDA, Secretary

## Coming

Temperance Offering	October 27
Church Lay Activities Offering	November 3
Week of Prayer	November 3-10
Annual Week of Sacrifice Offering	November 10
Ingathering Crusade Launching Day	November 17
(Campaign dates)	November 17-January 5, 1974
Ingathering Crusade	December 1
Church Lay Activities Offering	December 1
Stewardship Day	December 15
Thirteenth Sabbath Offering	December 15
(Trans-Africa Division)	December 22

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## Elections at Annual Council

At the Annual Council of the General Conference Committee, five leaders were elected to posts on the General Conference and division levels.

W. Duncan Eva was elected vice-president of the General Conference. In harmony with recent administration reorganization at headquarters, Elder Eva will be administrative resident vice-president. He has been president of the Northern Europe-West Africa Division for the past seven years. Previous to that he was an associate secretary of the General Conference.

Replacing Elder Eva in the Northern Europe-West Africa Division as acting president is Alf Lohne, who has been president of two unions in northern Europe and has most recently been division secretary.

B. B. Beach, a departmental secretary in the Northern Europe-West Africa Division since 1960, was elected acting secretary. He will carry the new post in addition to most of his present duties.

A. E. Gibb was elected to serve in the new position of undersecretary of the General Conference. Elder Gibb has been an associate secretary of the General Conference since 1966.

Victor H. Cooper, president of the Irish Mission since 1971, was named associate secretary of the GC Department of Communication. Previously he had served in the British Union as union secretary and PR director.

## Annual Council in Session

As these lines are written the 1973 Annual Council is in session at Washington, D.C. Opening on October 7 in the Takoma Park church, across the street from the Review and Herald Publishing Association and the General Conference headquarters, the session began immediately after a significant gathering of world departmental leaders at the World Advisory Council, September 20-October 7. (In later issues, brief reports of each of the ten departments will be featured.)

Although there is always an air of expectancy at

such meetings, no one questions the fact that this Annual Council is different. The tone was set during the World Advisory Council when W. J. Hackett, Robert H. Pierson, and Kenneth H. Wood stirred the delegation with a remarkable unity of focus on the most important questions facing the Adventist Church today: What can be done to hasten the Advent? If our past and present efforts and priorities have not been adequate, what should we be doing differently? If Jesus should be our example, how closely does He expect His followers to follow that example?

This emphasis was sharpened in Elder Pierson's keynote address on Sunday evening, "God's Priorities—Making First Things First." He emphasized again the fact that if we had been putting first things first, there would have been no need for an Annual Council in 1973—Jesus would have come ere this.

The ten morning devotionals are encouraging spiritual examination under such subjects as "The Place of Repentance in Revival," "The Place of the Cross in Revival," and "The Place of the Word in Revival."

The business of the church is being done under the brooding awareness that something very different and uncontrived is also happening. A more detailed report of the Annual Council will appear in the November 15 REVIEW.

## Columbia Union Has New President

At a meeting of its executive committee October 11, the Columbia Union, third largest in membership in North America, installed as its president W. B. Quigley. Since 1972 Elder Quigley has been president of the Potomac Conference and prior to that president of the New Jersey Conference. He replaces Cree Sandefur, who accepted a call to be president of the Pacific Union.

## Youth Win Souls in South America

On September 22, in the South American Division, 8,746 persons were baptized. These accessions can be credited largely to evangelistic activities involving division youth led by Jose Vianna. Throughout the division 140,000 youth are conducting nearly 1,000 Voice of Youth meetings. R. A. WILCOX

Typical of the sessions held in the Takoma Park church during Annual Council is this meeting of the North American Division Committee on Administration, chaired by Neal C. Wilson, center, GC vice-president for North America. To his left are C. E. Bradford and L. L. Bock, GC associate secretaries; to his right are John Hancock and Charles Martin, GC youth leaders.

