

# Review<sup>®</sup>

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

## God's Presence With Us

By EDWIN R. THIELE

THE OUTSTANDING MESSAGE OF THE BIBLE is that of God's presence in a world that had rebelled against Him but was in need of His grace and care. When our first parents sinned, God did not forsake them or leave them helpless victims in the clutches of the enemy, but He gave them every evidence of His continued watchfulness and love.

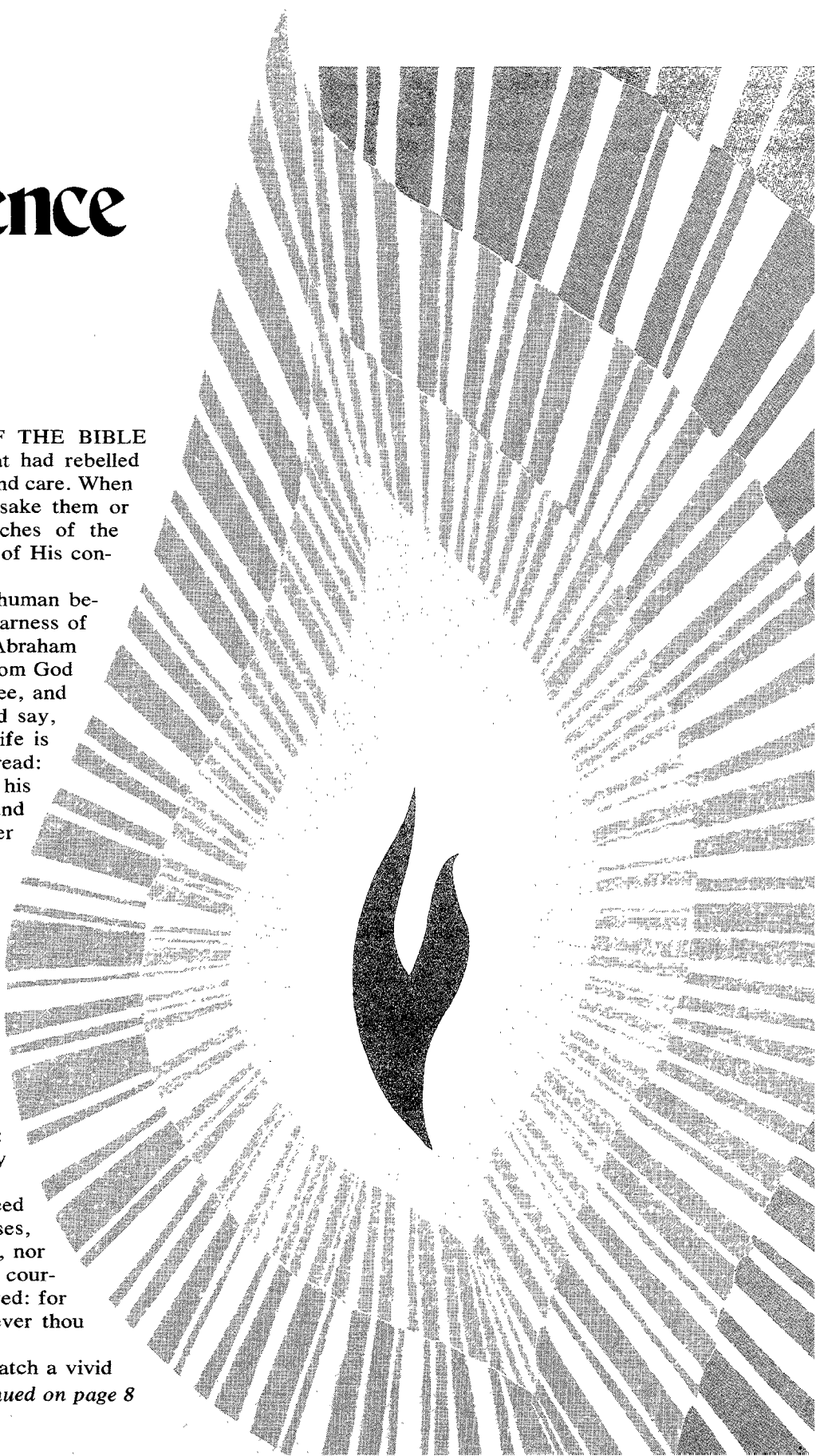
The story of the Bible is the story of human beings who in this world experienced the nearness of Heaven. Enoch walked with God and Abraham held converse with Him. Isaac received from God the promise: "Fear not, for I am with thee, and will bless thee" (Gen. 26:24). Jacob could say, "I have seen God face to face, and my life is preserved" (chap. 32:30). Of Joseph we read: "The Lord was with Joseph. . . . And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand" (chap. 39:2, 3).

As Moses was sent on his mission to deliver Israel from Egypt, the Lord assured him, "Certainly I will be with thee" (Ex. 3:12). So intimately acquainted did Moses become with God that in his parting message to Israel he could say with deep conviction, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord" (Deut. 33:26-29).

When God appointed Joshua to succeed Moses He said to him, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:5-9).

From the psalms David composed we catch a vivid

*Continued on page 8*



### To Keep the Blessing

Camp meetings are over for another year. The General Conference session is in the past. Now what? Shall we put our religion in moth balls? Shall we try to live spiritually on the power stored up during this year's great convocations? Shall we look to our church pastor to give us a strong, vibrant, satisfying Christian experience?

We have no doubt that some who are reading these lines have already lost the blessing received either at camp meeting or at the General Conference session. During the meetings they felt exalted and inspired. They felt that never again would they become separated from the Saviour. Never again would they let secular pursuits crowd out spiritual activities or impinge on the time needed for Bible study, meditation, and prayer.

But almost before the final amen of the closing meeting, their high hopes and good resolutions seemed destined to fail. Friends began to converse on mundane topics. Travel plans became all-absorbing. Family crises or business problems demanded an excessive amount of time and attention.

If this has been your experience, do not lose heart. Others in the past have had the same experience. The multitudes that left Jerusalem after the Passover feast had it. Even Mary and Joseph had it.

In this editorial we shall suggest a simple program by which one may retain past blessings and build a fresh, dynamic Christian experience. But first let us go back 1,900 years.

Jesus was 12 years of age. With His earthly parents He had attended the Passover and the Feast of Unleavened Bread, which followed. He had been deeply moved by the rites and ceremonies. He had been stirred by the realization that the lamb, the unleavened bread, and the sheaf of first fruits represented various aspects of His own life and ministry. Wanting to be alone to meditate on what He had seen, He had lingered in the Temple.

When He had internalized the full meaning of what He had seen and heard, He began to share it. Seating Himself among the pupils of the rabbis, He asked questions designed to focus attention on the prophecies that pointed to the mission and message of the Messiah. Ere long He was confounding all who heard Him by "his understanding and answers" (Luke 2:47).

The story is too well known to require repeating here. But the simple truth is that Mary and Joseph did not know that Jesus was involved in this dialog, and so when they started northward toward their home in Galilee, they left Jesus behind. "On the way the pleasure of traveling with friends and acquaintances absorbed their attention, and they did not notice His absence till night came on."—*The Desire of Ages*, p. 80. "For an entire day they had lost sight of Him whom they should not have forgotten for a moment."—*Ibid.*, p. 81.

The result was a frantic three-day search. "By one day's neglect they lost the Saviour; but it cost them

three days of anxious search to find Him."—*Ibid.*, p. 83.

Mary and Joseph were at fault for forgetting Jesus, but it is significant, we think, that Jesus made no effort to rush around and leave Jerusalem in company with the huge throng that was making its exodus from the city. He knew that "as the multitudes left Jerusalem, the excitement of travel and social intercourse too often absorbed their attention, and the service they had witnessed was forgotten."—*Ibid.*, p. 82. He did not want to be in the company of those who could put on their religion and take it off as they would a garment. He wanted to preserve the solemn impressions He had received. He wanted to travel homeward alone with His parents, and talk quietly with them about His ministry.

And so God overruled the neglect of Mary and Joseph, and made possible the meditative, meaningful journey that Jesus had hoped to make. As the reunited threesome walked together, they talked of the paschal service, of the wonderful way God had delivered His people, and of how this miracle was but a symbol of a greater deliverance—deliverance from sin. The journey was a blessed one, so different from that of the laughing, noisy throng to whom religion had become a mere formality.

#### Take Heed Lest We Forget Jesus

Sad though it is, people today are not much different from those who lived 19 centuries ago. They attend religious services and are greatly blessed, but almost the moment they leave the sacred precincts they indulge in idle talk, criticize the minister and their fellow worshipers, struggle for recognition by their peers, immerse themselves in worldly enterprises, or plunge into plans for sight-seeing and travel. They neglect to pray and study God's Word. In one day, or less, they lose the Saviour's presence.

One of the best-known but least-followed suggestions given to us through the Spirit of Prophecy is this: "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones."—*Ibid.*, p. 83.

What will be the result of following this practice? "As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. . . . Beholding the beauty of His character, we shall be 'changed into the same image from glory to glory.' 2 Cor. 3:18."—*Ibid.*

In the afterglow of camp meetings and the General Conference session, why not start today to "spend a thoughtful hour each day in contemplation of the life of Christ"? If we have lost Him, we shall thus find Him. And if we desire Him to remain with us always, He will. What a joy it is to have the Saviour with us, moment by moment, hour by hour, day by day! It is a foretaste of heaven when we shall follow "the Lamb whithersoever he goeth" (Rev. 14:4).

K. H. W.

# This Week

Within a few days REVIEW subscribers (indeed, every Seventh-day Adventist family in North America) will receive in the mail an invitation to subscribe to the REVIEW for 1976. Watch for the envelope, read the attractive brochure enclosed in it, and act promptly to make sure that you are part of the REVIEW family in 1976.

You will note a new price. In an F.Y.I. editorial in the June 5 REVIEW we explained why a price rise was inevitable. We also promised that the increase would be as small as possible.

Every reasonable economy was effected, and every new money source was explored before the new price was set. As a result, the price of \$13.95 to perpetual subscribers is only one dollar higher than last year's price to regular subscribers. The new price to

our regular subscribers is \$15.95.

While we regret that an increase was necessary, the REVIEW is still a bargain and is priced below many other weekly magazines. *Time* is \$18 per year; *Newsweek* is \$19.50. And when the advertisements in all these magazines are removed, it becomes apparent that the REVIEW offers the most reading matter of the three. (That our price can be competitive is amazing in view of the fact that their circulation is many times ours, and that most magazines depend on income from advertisements to keep their subscription price down.)

We have given careful study to the suggestion of some readers that as an economy measure we publish the REVIEW biweekly instead of weekly. But we do not see our way clear to follow this suggestion. Ellen G. White was

shown in 1853 that "it was not as it should be that the paper, owned and approved by God, should come out so seldom," and then she wrote that "the cause, in the time in which we are living, demands the paper weekly" (see *Early Writings*, pp. 95, 96). If a weekly paper was necessary in 1853, it is even more necessary today when Satan seems almost frenzied in his efforts to deceive the people of God and to occupy their time with secular affairs. If newspapers are published daily, and magazines such as *Time* and *Newsweek* are published weekly, surely the church paper of the Advent Movement, which "is the only object on earth on which He [Christ] bestows His supreme regard" (*Testimonies to Ministers*, p. 15), should appear weekly. We must keep in step with Christ our Leader.

Some members may not be able to read all of the REVIEW each week, but to read something is better than to read nothing. (Is it possible that those who plead lack of time to read the weekly would soon make the same plea regarding a bimonthly magazine?)

Next year promises to be one of the best in REVIEW history. Enjoy it with us. Subscribe now.

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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.]

### Concordance Bible Study

I found Elder Pierson's Heart to Heart of April 10, "Let's Study God's Word," especially challenging and hope many others did too.

I began checking my concordance for subjects for study and decided on the topic "Angels."

I bought a composition notebook and wrote down all the texts about angels. When I had finished this I went to the Spirit of Prophecy and have been checking references there. I am not nearly through and I have learned so many things.

I have found this study so gratifying I intend to go on to other topics, assembling my notes so as to be ready to give talks at the Sabbath school or at other occasions.

GERTRUDE SEATER  
Santa Cruz, California

### Victory or Defeat?

In the year 1907, at the age of 17, I attended my first camp meeting. An earnest appeal was made for people to consecrate themselves to the Lord, and the response was gratifying. Deci-

sions were made, and as born-again Christians we rejoiced in the "blessed hope" of the soon-coming Christ.

What was my surprise to hear in many sermons and at the next camp meeting that we were all in a Laodicean condition, and the same appeal was made for dedication to our Lord and Saviour, and for us to open the door of our hearts and let the Lord come in. It was rather disturbing for me to hear the same discouraging, disheartening note sounded week after week and year after year.

Questions have come to me through the years.

Are we all in a Laodicean condition—"wretched, and miserable, and poor, and blind, and naked"?

Is conversion an experience unknown to us?

What, then, of the thousands who have been laid to rest through the years? If they were spiritually "blind" and "naked," not clothed with the garment of Christ's righteousness, will they be raised in the resurrection of the just?

Is the church as a whole still in a Laodicean state, with Christ on the outside knocking upon the door?

At the time of my conversion there were less than 100,000 Adventists in all the world. Through all the years of my ministry I have fellowshiped with

thousands of born-again, victorious Christians, redeemed by the blood of the Crucified One, clothed with the robe of Christ's righteousness. Today the REVIEW continually tells the story of the miracle-working power of God and the advance of our work, the proclamation of the everlasting gospel of God's grace to the very ends of the earth. Are these "converts" from every nation, kindred, tongue, and people, "wretched, and poor, and blind, and naked"? Or are they "converted" Christians, following on to grow in grace and uniting in the work of saving the lost?

There are many in the church and have been through the years who are cold and critical, legalistic, majoring in minors, Pharisaical, professing righteousness but living in known sin. Their names are written upon the church records, but they are not in fact, in the sight of Heaven, members of the "remnant church." There are also thousands of converted, consecrated Christians in other communions, who do not have as yet all the light of precious truth. These are truly members of the church of which our Lord is Shepherd.

Christ is pictured as walking in the midst of the seven churches, during all the periods of church history. He holds the overcomers in His hand. They are clothed with the garments of Christ's righteousness. Are we

justified in saying that it is a "fact that the church is in a Laodicean state," or is it not better to say that many who profess to belong to the church are in a Laodicean state?

VARNER JOHNS  
Loma Linda, California

### I Feel Cheated

I subscribed for the first time several months ago and feel cheated to think what I've been missing all these years. Has the REVIEW always been that interesting? Now I find myself looking forward to it.

Right now I'm reading last year's and 1973 copies, and it's as if I'm receiving them just off the press.

MRS. L. SMITH  
Campbell, California

### Predictions Fulfilled

My new REVIEW (March 20) came today, and I immediately scanned the back page for what I knew I should find soon. There it was—the thrilling news that the goal for those 300 chapels for India had been met and passed. Praise God.

Various predictions charged through my mind. As best I could recall them, they are:

The reaper shall overtake the sower.

God's people will soon give willingly hundreds of dollars where they now give one.

*Continued on page 12*

# The Church and Meaningless

THERE ARE MANY VISIBLE INDEXES to the thinking and trends of a society, only one of which is its music. For many decades the popular music in the United States has consisted mainly of songs about heterosexual love, romance, and heartbreak. Recently, within a short period of time, there has come a dramatic change. Certainly the same songs that generations of teen-agers have cried and danced to are still making the rounds. But just as likely to hit the top ten now are songs about meaning. Songs with a philosophical bent, about the problems of society and the individual person.

These songs express problems of loneliness, prejudice, the double standard, religion, and the search for meaning. They also offer solutions. The solutions admonish people to love one another, end war, and be brothers in peace. The religious songs tell us that all will be well if we believe, have faith, and trust in a Somebody. The more specific songs name that Somebody as Jesus.

At first glance all this looks like a good sign. "At last youth are abandoning frivolity and thinking seriously about things that really count," the observer would say. Indeed, could anything possibly be wrong with the current search for meaning?

It is interesting to notice that the widespread search for meaning has coincided roughly in time with other trends. As our conversation has become more sophisticated and idealistic, discipline, in its fuller sense, has fallen into disrepute. All the signs that are supposed to indicate a search for meaning more accurately indicate the conviction that the search may as well be for the rainbow's pot of gold. The searchers do not really believe that meaning is to be found. If there is not really meaning, then there is not really need for discipline. For without ultimate meaning, man is just an animal with biological needs, and man does not make a happy animal. So in many cases the "search for meaning" is actually the abandonment of such a search, and with it, discipline and order to life.

Just what is this "meaning" everybody is talking about? What makes a thing "meaningful"? Vocabulary is also a faithful indicator of the quality of a society. In both progressive and declining societies, words have a regular turnover. But a rapidly changing vocabulary is indication of a rapidly changing society, which indicates lack of roots and solidarity.

## A Change in Emphasis

The word *meaningful* currently sells anything from eggs to ideas better than *tremendous* or even *bargain*. Thus the change in advertising from emphasizing the quality of the product to trying to give the product personal meaning; in fact, to implying that the buying of the

product will also buy this elusive thing called meaning.

New words in a vocabulary characteristically come out of deep thought. They are coined for a purpose, to fit a specific need. At first the word is used carefully and well understood. Then it becomes common, no longer striking, and will finally be replaced by another new word, possibly having an identical definition. But it is a new word, so it appears more attractive than the old word.

The word *meaning* has been around for a long time, but has become a new word in terms of its usage. *Meaning* is now being passed around like a sealed package, the contents of which nobody knows. It has become such a household word that it is used without thought. But it sounds very good. And it is often implied that this precious commodity, "meaning," will take the place of the unpopular "discipline." Meaning will save us from the realities of life, from common labor, from difficult studies, from dirt and grease, from mops and pails, from hours of repetition in order to perfect a skill. As *meaning* has become a good word, *discipline*, *achievement*, and *ambition* have become bad words.

We show our disdain for the need of discipline, achievement, and ambition in many ways. In the lack of formality at almost every ceremony. We show it in our sloppy dress. We show it in the desire to "rap" without reaching a conclusion. We show it in our emphasis on introspection, in our mass desires to start something new without finishing the old.

## No Criteria

"Achievement" is now said to be subjective. If it is subjective it cannot be measured. So by inference the sloppiest efforts can be passed off as individual achievement or inner fulfillment. Be a writer and say nothing. Be a musician and play nothing. Be an artist and paint nothing. Be a speaker and say whatever comes to you when you open your mouth. Be a Christian, according to your own definition of Christianity. Consume, but produce nothing.

The language of meaning and morals has come to be such common vocabulary at such a superficial level as to leave us using meaningful words with no meaning. We are becoming more creative while creating nothing. We're talking about love as if the question were *whether* to love instead of *how* to love. Sentimental songs about the brotherhood of man are sung most heartily by those who favor noninvolvement in a specific cause "unless it is a new cause which they lead."

We increasingly believe in simple magic solutions, that no problems are really complex. The consensus seems to be that if you lose yourself in ecstasy, group involvement, searching for yourself, and singing about love for long enough, we will all awake to discover that our problems are magically solved (or were never really there), and we suddenly are in total agreement, like so many pins on a clothesline.

The search for meaning and the most obvious signs of such a search have centered on youth. Youth have been

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*William and Charlotte Oliphant have two sons and live in Paw Paw, Michigan. William is a physician in general practice, and Charlotte has been a schoolteacher and is now a full-time homemaker.*

# Meaningfulness

By WILLIAM OLIPHANT, JR., and  
CHARLOTTE OLIPHANT

the righteous prophets calling out the sins of their elders, wrapped in selfish ambition. How have adults reacted? Again, the change in just a few years is dramatic.

Five years ago adults were in safe company to condemn the disturbances on college campuses, the free-loading, the dirtiness and lack of ambition among the young. This is no longer conversation in good taste. It has now become the "in" thing for mod adults to say that the young dropouts have a point after all, that the sins of the establishment *are* to blame, and that the young are therefore justified in their own private lack of morality and ambition.

This is how the argument goes: Because of middle-aged divorces, we must condone and legalize premarital sex, group sex, and homosexuality. Because some adults have embezzled, it is understandable that youth should shoplift. Because adults drink liquor, we cannot accuse our children who use drugs. Because society has tended to judge a person by his clothes, we cannot blame youth for wearing rags. In short, if adults have not been perfect, youth are free to do as they please. If we have not satisfied their quest for meaning, they are free to find their own meaning in any way that feels good to them. While we adults become so "broad-minded" we subtly free ourselves from responsibility from holding the line at the risk of their displeasure. The mod adult certainly doesn't "lick 'em," but rather "joins 'em."

Adult self-condemnation, rather than being an act of humility and repentance, becomes an easy out; for once you have admitted your guilt, it is no longer worth while for others to continue accusing. When a man says, "Yes, we're hypocrites," he rids himself of the junior leaguers' barking, "You're a hypocrite."

It is now better conversation, or writing or speaking, for adults to side with the claims of youth than it is to discriminate between the real sins of Mr. White Male, Inc., and those actions that are a necessary part of life. Thus adults who find discipline and achievement nec-

essary in order to supply the world with food and clothing, are not defending the need for discipline, order, and work. They agree with youth that if the world is not Utopia, it must be the fault of the generations who have structured the world.

## Learning From the Past

While we appear to be big-hearted by agreeing with the young and letting them do things their way, we may be doing them an injustice that they have not thought of. For certain aspects of the cycle of life and generations have always been the same, and we can learn from the past.

It is characteristic of youth to be naive and uninformed about the complexity of problems. We can't expect them to be otherwise. They don't know about 30 solutions to a problem that have been tried and didn't work. They assume that there are simple answers, as there always are on the TV ads. Even well-educated youth look at problems and see instant answers.

It is also characteristic of youth, even more than with adults, to hide ambition behind altruism. They can do this without even realizing that their demand is actually for authority. They know the words with which to make their causes sound righteous. They are reformers by nature, but the reformations are often mixed with rebellion. For youth is tired of being told what to do and wants to do the telling.

Youth does not find it as thrilling to join and support a good organization as to destroy that existing organization and make their own. What many youth really want is a change of power more than a change of structure. They want to give the orders.

An example of this is the way small groups of believers in a church will leave that church, pointing to the sins of its organization and structure. They champion non denominationalism, but end up forming another church with organization and structure. Nothing has improved. The energy expended was used merely for a change of leaders. It is more elating to be a leader than to be a follower.

Youth within our church may thus scorn existing groups helping the poor, wanting to replace it with their own. This new group would, over the years, become the existing group, and the next generation would want to destroy it and again form their own. In this way much energy and benefit from past experience are lost.

Adults should carefully examine the claims of youth before telling them to abandon the structure that already exists and form their own more "meaningful" structure. This is by no means the first generation of youth to want to demolish society and build their own (which they imagine will not need discipline or work). But it may be the first generation of youth to receive so little firm guidance from adults. Bewildered adults not only capitulate authority and wise counsel, but try to "learn their language" and "do their thing with them." And adults hazily agree that though they don't see sense in some of the newer activities, they must surely be "meaningful." □

*Concluded next week*

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All the signs that are supposed to indicate a search for meaning more accurately indicate the conviction that the search may as well be for the rainbow's pot of gold.

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# What Went Wrong in Zaïre?

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There have been many frustrations;  
most likely some mistakes  
have been made; but the outlook  
is bright in the Kasai.

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By ROBERT H. PIERSON

IN THE MAY 22 REVIEW, readers asked in the Letters column, "Would someone kindly explain . . . why we didn't move in immediately with whatever personnel and means that were necessary for preparing these people [in Zaïre] for acceptance into our church?" "What went wrong?"

I am glad our members are sufficiently interested in the progress of the world work to ask such questions. Every member of the church has a right to ask such questions and to receive answers.

In April, M. E. Kemmerer, undertreasurer of the General Conference, and I visited this thrilling part of the world field. From what we saw, I am happy to say, "Nothing has gone wrong. The interest is increasing, not decreasing. We have met many problems, but the work is moving ahead." Let me explain why the harvest is not as rapidly reaped as all of us 10,000 miles away would wish.

*The evil one has done all within his power to frustrate the reaping of this harvest.* Elder Don Thomas, long-time missionary in Zaïre, and his wife, Helen, were called early to head up this promising new work. At the time the Thomases, who speak French and some other local languages, were in England on furlough. They prepared immediately to return to take up their new work. Unfortunately, their 18-year-old daughter, Marilyn, took seriously ill and within months passed away.

The second leader selected for the project, Carpel Desvarieux, located in Kinshasa, was packed up ready to leave for the Kasai when he passed away. The third worker selected for the leadership staff was also prevented by circumstances from proceeding to the Kasai. These traumatic experiences delayed the project several months right at the beginning.

One REVIEW writer asks, "Why could we not have mobilized a force of ministers and sent them to Africa for six months?"

*Language barriers made immediate response by American workers impractical and impossible.* French is

*Robert H. Pierson is president of the General Conference.*

spoken in the cities and in some of the outlying areas, but the most effective evangelism must be carried on in the Tshiluba language. If a flying squad of Tshiluba-speaking workers could have been raised in America, or any other country of the world, they would have been in Zaïre long ere this if permission could have been secured for them to enter the country.

*As elsewhere, there are immigration problems in this part of the world.* For some time it was difficult for non-residents to secure permission to get into the Kasai. This is one of the richest diamond-mining areas in Africa and permission to enter has sometimes taken long periods to obtain and sometimes it has been impossible. Recently this barrier has been removed and foreigners can move in much more easily.

*Why did we not use African workers to follow up the interest?* The interest in Zaïre is in a language area where we have had few members. Our small work around Lulengele had been badly disrupted during the struggle for independence and while the country was stabilizing itself afterward. We had few Tshiluba-speaking workers and members.

French-speaking workers from neighboring districts and countries were moved in to help. But this also caused problems. We have a large membership in these areas, and well-trained workers are in short supply. To take these workers from very fruitful fields where they were needed was difficult. Some workers have responded and these have done their best in new language areas under difficult circumstances.

*Why haven't more people been baptized?* A few thousand have been baptized. We must remember Seventh-day Adventists are brought into the message one by one, not en masse. If our leaders in the Trans-Africa Division had wished to set some records in baptisms and had let down the standards and brought a flood of people into the church when the first interests were manifest, we could have reported perhaps scores of thousands of new church members by now. The leaders in Trans-Africa do not believe members in the homeland want them to bring unconverted people into the church. They believe, and we support them in their belief, that these newly interested people should be carefully instructed and that they should give evidence of conversion before they are admitted to membership.

*We had practically no literature to use in follow-up work.* The translation and production of tracts, journals, and books into new languages is time consuming and often frustrating.

The challenge of reaching scores of thousands of potentially interested people with a handful of workers and practically no literature—not even Sabbath school quarterlies—in itself caused some casualties. When some discovered they would not be accepted into the Seventh-day Adventist Church wholesale, as some other churches admitted them, they turned to other missions. While disappointed that these folk turned away, we believe our leaders in Zaïre and the Trans-Africa Division were working along right lines.

There were further casualties when the top leaders of some of these churches stated publicly their desire to join the Seventh-day Adventists, but some of their subordinate leaders and many members did not follow their lead. They broke off and went their own way in search of churches with lower standards.

In one REVIEW letter one writer spoke of a "large

group representing 75,000 members who decided to go with a major Protestant denomination instead of the Adventists because they felt they couldn't wait longer." I, also, had heard this report, but when Elder Kemmerer and I visited the Kasai in April, we discovered that this report was not altogether true.

Some members of this St. Emmanuel church did follow leaders who did not wish to become Adventists, but the founder of the church—Pastor Kube—who had already been baptized along with more than 2,000 of his members, tells us that more than half this number of his followers (more than 50,000) now call themselves Seventh-day Adventists and are waiting for our workers to come and instruct them for baptism.

*Transportation is a problem in this part of the world.* In this land where distances are great, the government is seeking to cope with the many problems of a new nation, and they are doing well, but without planes travel is slow and frustrating. We have four Land Rovers on the Lulengele station, but because of lack of parts and mechanics only one or two of these are in working order at a time. We are most thankful for two airplanes. The Quiet Hour has provided for our work in Zaïre. They are a great blessing.

### The Problem of Supplies

*Scarcity of supplies and equipment poses a real problem to our workers in the Kasai.* Building materials sometimes take weeks and months to procure. Equipment such as an offset press we need to purchase to help produce literature must be brought in from outside the country. This takes weeks and perhaps months.

*Lack of funds has caused some delay in the work.* A large outlay of funds is required to respond to such a challenge. There must be workers, Land Rovers, planes, motorcycles, bicycles, building materials, literature, and a thousand and one other items that require money—and lots of money. The General Conference has instructed the leadership in Trans-Africa and Zaïre to move ahead. We believe God's church members in the homeland would not want the work held up for lack of funds. We will tell you more about this later. But right now lack of funds is not holding up the work. We believe Seventh-day Adventists around the world will respond when they are given an opportunity to respond to help finance such an opportunity for soul winning.

Perhaps we as leaders have made some mistakes in seeking to reach such a large number of people quickly. I am sure the leaders in Zaïre and the Trans-Africa Division would not claim perfection in responding to such a challenge. I have never known of such a challenge before the church in years past. Most likely we have made some mistakes, and we have sought to learn from these mistakes. We believe the best days of the harvest are ahead. As we have said many, many times, we do not expect *all* of these interested people to become church members—perhaps not even the majority of them, but after having been there on the spot recently and having met hundreds of these people, I believe that the next few years will be a time of harvest that will cheer the hearts of God's people around the world.

After spending some time in the Kasai I have nothing but commendation for the mission workers on the spot. A. M. Long, Dan Bettie, Pilot Don Williams, and their handful of loyal but woefully small band of African workers have rendered outstanding service to their

church. They have suffered from want of workers, immigration problems, lack of funds and facilities, frustration with communication difficulties, with transport problems, by long distances, and other problems over which they have not had control. They have worked indefatigably—often beyond their strength—trying to keep up and to make contacts with interested people. They need our prayers.

Next week I will tell you what plans have been laid to overcome some of these frustrations and barriers and how to accelerate the program. I believe your hearts will be cheered with what is going on in the Kasai! Things haven't "gone wrong." They are just taking time, but the pace is accelerating. □

## For the Younger Set

### Prayer in the Night

By ELLA RUTH ELKINS

MANY YEARS ago a lot of teen-age boys thought that going out to sea in ships was the most exciting adventure a boy could have. And Ray Morser was one of these.

One day Ray came into the living room with a troubled frown on his face. His mother was sitting in her favorite chair reading, and he pulled up a chair beside her.

"Mamma," Ray looked earnestly into her face, "I've decided to be a seaman. I joined up today, and our ship sails in two days. I'll earn good money and I'll send most of it to you for yourself and the three girls. You work so hard with your boarding house. But it is not easy for a woman to make a living without a husband, so I want to do this for you, Mamma."

Tears were in Mother's eyes, and they began to spill down her cheeks as she took her son's hand into hers. "But Ray, I—I . . . ." She could say no more. Her son had chosen. Weren't some of the disciples men of the sea?

And so he went.

Each morning and evening found Ray's mother on her knees, and Ray's name could be heard in every prayer that was said.

Days went by, but no word from Ray. Surely he was safe, she reasoned. Then early one morning Ray's

mother awoke with a start. Sleep vanished from her eyes, and she turned on the lamp beside her bed. She looked at the clock. The time was three minutes past 2:00 A.M. "Pray for Ray!" a voice seemed to say.

Immediately Mother sprang from bed and got onto her knees. "Dear Father! Please save Ray from whatever danger he is in at this moment. I don't know what it is, but save him from it, and I thank You for hearing my prayer." On into the early hours of dawn she prayed until at last peace came to her and she crawled back into bed.

Two days went by, and she often wondered during that time what had really happened to Ray. Then on the next day one of her friends came running to her, waving a newspaper in her hands. "Mrs. Morser! Mrs. Morser! Did you read the news? Your son's ship was wrecked two nights ago a little after 2:00 A.M. and many were drowned! But, here," the woman thrust the newspaper into Mrs. Morser's trembling hands, "read the names of the survivors!"

The names seemed to swim before her eyes, but at last the name "Ray Morser" stood out strong and clear.

"My God saved him!" she cried. "He answered my prayers! Oh, how great and wonderful that God did this for me!"

picture of the close converse he had with Heaven. The presence of God was dear to him and fellowship with his Lord was a constant source of confidence, happiness, and peace. From his own deep experience he bore witness: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23).

Often exposed to danger but saved by the hand of God, David could say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:1-5).

Often, as God's people were attacked by powerful enemies, they were saved from seemingly certain destruction by the power of God. Such was the case in the days of Jehoshaphat, when Moab, Ammon, and Edom joined forces against Judah. The earnest prayer of the king was answered by the divine assurance: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you" (2 Chron. 20:17). In the resulting engagement the enemies of God's people fell out with each other and "every one helped to destroy another" (verse 23).

### **Crisis in Time of Isaiah**

In the days of Isaiah a severe crisis arose when the professed people of God were weak and their enemies were exceptionally strong. Both Israel and Judah had strayed far from God and righteousness, and by their iniquities were inviting their own ruin. Assyria was then at the height of its power, bent on controlling the world.

While the great Assyrian king Tiglath-pileser III, 745-727 B.C., was bringing all western Asia under his sway, the wicked king Ahaz came to the throne of Judah and was almost immediately attacked by Rezin of Syria and Pekah of Israel. It was the purpose of these kings to remove Ahaz from his throne and replace him by a foreign king of their own choosing (see Isa. 7:1-6).

*Edwin R. Thiele, Ph.D., now retired, is a former missionary, editor, and for 23 years a teacher in the religion department at Andrews University, Berrien Springs, Michigan. He is author of The Mysterious Numbers of the Hebrew Kings, a work that has won him acclaim in the scholarly world.*

This attempt to bring to an end the dynasty of David was nothing less than a challenge to God Himself. The Lord sent Isaiah to Ahaz with the message, "Fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah" (verse 4). "Thus saith the Lord God, It shall not stand, neither shall it come to pass" (verse 7).

A man without faith in God, Ahaz sought to meet the crisis by selling himself and his nation to Assyria in order to secure Tiglath-pileser's help (see 2 Kings 16:7-18; 2 Chron. 28:19-24). The Lord sought to strengthen Ahaz's faith by providing him with a sign of His presence and help, but Ahaz refused God's proffered sign. Thereupon Isaiah administered to Ahaz God's stinging rebuke: "Listen, house of David. Are you not content to wear out men's patience? Must you also wear out the patience of my God? Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel. . . . Before that child has learnt to reject evil and choose good, desolation will come upon the land before whose two kings you cower now" (Isa. 7:13-16, N.E.B.).

Who was the father of the child to be given to the king and nation as a living sign from God? Who was the young woman whose child would be called Immanuel? What was the basic significance of this sign and what was the lesson to be taught? The answers are found in the eighth chapter of Isaiah.

The father of the child I believe to be none other than Isaiah himself, and the mother was to be his wife. I identify him with Maher-shalal-hashbaz (see Isa. 8:1-3). That name meant "Speed spoil, hasten prey," and signified a speedy judgment to come. "Before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria" (verse 4).

It is before the age of two that a child learns to put together such words as "my father" and "my mother." And it is also before the age of two that a child learns to "refuse the evil, and choose the good." Thus the birth of this child foretold a judgment to fall on Damascus and Samaria and their kings Rezin and Pekah who were threatening Judah's throne, within two years. Ahaz began his reign in 735/34 B.C., and the child was conceived soon thereafter, for it was in 732 B.C. that Tiglath-pileser took Damascus, slew Rezin, and carried the spoil to Assyria. At the same time he boasted of having placed Hoshea on Israel's throne to take the place of Pekah, and of carrying off the spoil of Israel to Assyria and of imposing a tribute of ten talents of gold and X talents of silver on the land. (See DANIEL DAVID LUCKENBILL, *Ancient Records of Assyria and Babylonia*, vol. 1, p. 293.)

Since Judah under its wicked king Ahaz was rejecting the ways of God and choosing the evils of "Rezin and Remaliah's son" (Isa. 8:6; 2 Chron. 28:1-4, 22-25), God would permit the Assyrian flood to come over Judah also: "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria. . . . And he shall pass through Judah; he shall overflow and go over," and "shall fill the breadth of thy land, O Immanuel" (Isa. 8:7, 8).

The great lesson God's people needed to learn was that of having the presence of God with them and placing their reliance on Him rather than on human confederations.

cies. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us" (verses 12-14, 9, 10). The words "God is with us," are in Hebrew pronounced "Immanuel."

Perhaps, no other prophet did more than Isaiah to bring to the world a picture of the greatness and the presence of God. When he received his call, he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple," with angels proclaiming the fact that "the whole earth is full of his glory" (chap. 6:1, 3).

For those who see the Eternal there is no reason to be fearful of men. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (chap. 41:10). "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee" (chap. 43:1-5).

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## The lesson of Immanuel (God with us)

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### sustains God's people in times

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### of trial and difficulty.

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Isaiah also had a son named "Shear-jashub," which meant "remnant return" (chap. 7:3). Although the nation under Ahaz had strayed far from God and appeared to be threatened with imminent doom, a remnant did return to the Lord and the nation was spared. To what extent the lesson of Immanuel had been learned, we may know from the reign of Hezekiah, son and successor of Ahaz. Of his reign we read that "he trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not" (2 Kings 18:5-7).

When Sennacherib came against Judah, determined to bring Hezekiah to terms, it was with the message of God's presence that the king encouraged his people: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God

to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah" (2 Chron. 32:7, 8). God honored the faith of His servant, and when Sennacherib's army came against Jerusalem, it was destroyed by an angel of the Lord (see Isa. 37:33-36).

While the southern nation of Judah learned the lesson of Immanuel and was saved, the northern nation of Israel failed to learn the lesson and was doomed. Hoshea, who replaced Pekah in 732 B.C., ruled nine years (see 2 Kings 17:1), after which he and the nation met their end following a three-year siege by Shalmaneser V.

### Fulfillment in Christ

Significant though the fulfillment of the Immanuel prophecy was at the time of Isaiah, it was to have a much more significant fulfillment at the time of Jesus when He came to earth both as the Son of God and the Son of man. Isaiah had foretold His coming: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Concerning Him the angel said to Joseph, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:20-23).

When Jesus came to earth, He came both as God and man. He was Immanuel in the fullest possible sense. Of a truth Jesus could say, "He that hath seen me hath seen the Father. . . . Believe me that I am in the Father, and the Father in me" (John 14:9-11).

The message of Immanuel was not only for Old and New Testament times, but it was for all ages and all men. It is especially for us upon whom the ends of the world are come. Jesus' parting message was, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). It was to the church of Laodicea that He said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). And as John saw the holy city descending to earth he heard "a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (chap. 21:3).

As the people of God, that is our hope and that is our message. Immanuel should be a daily, certain reality to us—God with us and in us, today and every day, living out in our lives the vital, vibrant, ever-present realities of holiness and Heaven.

"Verily, verily," Jesus said to His followers, "He that believeth on me, the works that I do shall he do also" (John 14:12). That was His purpose in coming to earth—to wipe out the results of sin and bring man back to the place where he might naturally, willingly, cheerfully, instinctively, do the works of God. That is what Immanuel in its truest sense should come to mean to us. □

# Seven Steps of Sanctification

Sanctification is an experience of faith.

By G. R. NASH

1. Yield to the leadings of the Spirit.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

"Holiness is . . . the result of surrendering all to God."—*Thoughts From the Mount of Blessing*, p. 149.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*My Life Today*, p. 250.

2. Fasten the eyes on Jesus.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

"In constantly beholding Him, we 'are changed into the same image from glory to glory, even as by the Spirit of the Lord' " (2 Cor. 3:18).—*Steps to Christ*, p. 72.

3. Study God's Word every day.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

4. Pray continually.

"Pray without ceasing" (1 Thess. 5:17).

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2).

*G. R. Nash, until his retirement, was secretary of the Sabbath School Department of the General Conference. He worked for 19 years in Africa. He is presently living in Hendersonville, North Carolina.*

"Without unceasing prayer . . . we are in danger of growing careless and of deviating from the right path."—*Steps to Christ*, p. 5.

"The darkness of the evil one encloses those who neglect to pray."—*Ibid.*, p. 94.

5. Obey the "still small voice" of conscience.

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (1 Kings 19:12).

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

"Those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed."—*Selected Messages*, book 1, p. 336.

6. Associate with fellow believers.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

"It will pay, then, to improve the privileges within our reach, and even at some sacrifice to assemble with those who fear God and speak for Him."—*That I May Know Him*, p. 154.

7. Work for others.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

"Many are longing to grow in grace; they pray over the matter, and are surprised that their prayers are not answered. The Master has given them a work to do whereby they shall grow. Of what value is it to pray when there is need of work? The question is, Are they seeking to save souls for whom Christ died? Spiritual growth depends upon giving to others the light that God has given to you. You are to put forth your best thoughts in active labor to do good, and only good, in your family, in your church, and in your neighborhood.

"The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do—interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. . . . Christians who are constantly growing in earnestness, in zeal, in fervor, in love—such Christians never backslide. . . . Their wisdom is increasing, [and] their ability [in] how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation."—*My Life Today*, p. 103. □

# Faith, the Road to Victorious Living

No one knows how many times the paralytic had painfully made his way from his shelter to the edge of the pool of Bethesda (John 5) in order to find healing from a malady that had kept him crippled for 38 years. His many disappointments were consuming not only his flagging hope but also what little strength he had left.

But when Jesus asked him, "Wilt thou be made whole?" new hope filled the paralytic's heart. When the Master ordered, "Rise, take thy bed, and walk," his faith made him act in accordance with Jesus' command and a wonderful miracle was wrought. He accepted and believed the word of Jesus, and restoration became a fact.

Many Christians have worried for years how to overcome their weaknesses and defects of character and their specific sins. Since God's plan for our lives is not only forgiveness but also victory, we may rest assured that God will provide also the means whereby both may be ours.

The Bible reminds us that faith is the key to victory over sin. Commenting on the paralyzed man at Bethesda, Ellen G. White wrote: "Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, 'O wretched man that I am! who shall deliver me from this body of death?' Rom. 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, 'Wilt thou be made whole?' He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength."—*The Desire of Ages*, p. 203.

Someone may say, "Yes, but I have an inherited weakness. I was born with a damaged nervous system, and I cannot control my temper." Others may exclaim, "I have been so undisciplined in letting my thoughts wander at ease that it is impossible for me to refrain from having impure imaginations."

Then, let's read this assurance: "Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses.' Eph. 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin."—*Ibid.*

Along with prayer, surrender, and watchfulness, faith is the only road to victory. "This is the victory that overcometh the world, even our faith" (1 John 5:4). This is a miracle that cannot be explained. This is why the gospel of Jesus Christ stands above human psychology, and why the mystery of godliness cannot be contained within the limits of any science.

If up to now we have been failing to conquer certain specific weaknesses, let us lay hold of the arm of God by faith, accept God at His word, and, after committing our feebleness to Him, act as if we were whole, since by His grace and by His power we are whole.

"So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*Ibid.*, p. 123.

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. 'Ye are complete in Him.' Colossians 2:10."—*Education*, p. 257.

With such wonderful promises and assurances, let us exercise more faith in the Omnipotent command of Christ, who, in response to our fervent plea, orders us to arise healed. But we need to keep in touch with Christ every day in order to hear His command. Every day we need a fresh provision of His grace and power. Every day we need to rekindle on the altar of prayer the flame of faith and receive from Christ the healing order. In this way, every day we will be victorious.

F. CH.

## Scientific Search for a Soul

Since our discussion of "soul" in our July 10 editorial, the religious press has reported that for the past few years the American Society for Psychical Research, New York, has been searching for "scientific proof of a soul."

The search has been funded by the estate of an Arizona miner, James Kidd. A bachelor with no heirs, he wrote in his will, "After my funeral expenses have been paid and \$100 to some preacher of the gospel to say farewell at my grave, sell all my property, which is all in cash and stocks . . . and have this balance money go into a research for some scientific proof of a soul of the human body which leaves at death."

After payment of administrative and legal costs the estate amounted to \$275,455. This was awarded to the American Society for Psychical Research in December, 1972.

Recently the society filed a preliminary report. Although most of the money has now been spent, Mr. Kidd's hopes for "scientific proof" appear to be lacking. About the most researchers are willing to say is that they have found "quite a bit of material supporting the view that something in the personality can operate outside the body and after death."

The research is doomed to failure because, according to the Bible, the type of soul the society is looking for does not exist. As we noted in our earlier editorial (July 10), the Hebrew and Greek terms translated "soul" basically represent the person himself, not a constituent part of him.

The question may be raised, Why, in the research carried on by the American Society for Psychical Research, does not Satan intrude himself and counterfeit the evi-

dence that is being looked for? This would be something we might expect him to be intent on doing. We do not fully know the answer to this question. We know that until the Spirit of God is finally withdrawn, there are certain restrictions upon Satan. Then, too, it may be that withholding such counterfeit evidence is part of Satan's strategy to deceive the scientific world. First he leads scientists to conclude that survival after death is impossible. Then, when the moment is right, in a great final fling, he dazzles the world by a spectacular display of miracles. In one feature of this display his angels, purporting to be the souls of the departed, will communicate with the living. Thus it will appear that the popular belief concerning the soul is being confirmed. It is at this time that the statement particularly applies, "Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

### Frauds Need to Be Exposed

The Scriptures declare that the "dead know not any thing" (Eccl. 9:5, 6). Therefore any conscious intelligent entity that claims to be the soul of a departed one is a fraud and needs to be exposed as such.

But do not certain scriptures indicate that a person has a soul? 1 Thessalonians 5:23 might appear to allow such an inference: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." From this verse many have concluded that man consists of three parts, body, soul, and spirit. In theological language believers in such a threefold division are called trichotomists. Then there is Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." From this passage many have concluded that man consists of only two parts, body and soul. Believers in a twofold division are called dichotomists.

Because of the way the terms *dichotomy* and *trichotomy*

have been used in theology, it is difficult to fit the Seventh-day Adventist doctrine of man into either of these schemes. For example, the terms presuppose a definition of "soul" that is different from the Biblical definition. If Seventh-day Adventists use the labels, the meanings of these terms would have to be modified considerably.

Thus for Adventists there is little benefit in the use of the labels, though we have heard some Adventists declaring themselves to be dichotomists, and others trichotomists.

We will deal with Matthew 10:28 first. Did not Jesus here clearly distinguish between body and soul? He did, but the important question is, What did He mean by "soul"? We believe that the definition we have given to *nephesh* and *psuchē* in our earlier editorial belongs in this passage. As we have said, basically *nephesh* and *psuchē* represent the person. To illustrate, let us use the name we used earlier to represent the person—John Jones. Thus, according to our definition, John Jones is a soul (*psuchē*), and, according to Matthew 10:28, John Jones has a body. If this passage would be addressed to John Jones, Jesus would be saying, in effect, Don't be afraid of them who are able to destroy your body, but not you. That is, Don't be afraid of Satan or his agents, who may be able to put you to death (destroy the body), but who are not able to destroy you.

Putting John Jones to death does not destroy him, because, even though at death John Jones's body returns to dust, his spirit returns to God and in the resurrection John Jones will live again. Thus Satan is unable to annihilate him by killing him.

But John Jones is to fear God, who not only can destroy the body but who can annihilate the person himself in hell. Hell represents annihilation. In it not only is the resurrection body given in the second resurrection destroyed but the person himself. This annihilation is the second death, from which there is no resurrection.

In our next editorial we will deal with 1 Thessalonians 5:23 and other passages.

D. F. N.  
To be continued

## Letters continued from page 3

Every village and city will have streams of God's light shining forth.

When man's best efforts are united with God's power, the work will go like fire in the stubble.

God's people shall be willing in the day of His power.

May God bless the congregations of India as they arise to build the chapels these funds from loving hearts have provided.

GINNA F. FORD  
La Sierra, California

### Helpful Guidelines

I just completed the article "Think Right to Feel Right" (April 24). It came at a time when I was battling for my prayer life. It seemed that every time I attempted to enter into serious

worship I'd fall asleep. If my problem was not going to sleep then it was interruptions.

I was also glad for the helpful guidelines at the end of this article. I'm putting them to work.

BETTY HOLIDAY  
Columbus, Ohio

### Child-Care Programs

Kay Kuzma's articles on SDA child-care programs (May 1, 8, 15, 22) were helpful but did not mention the following drawbacks associated with such programs:

1. The program at Loma Linda has resources (graduate students and teachers) not available to most churches.

2. No mention was made of a most persistent problem at child-care centers: the aggression of the strong children against the weak. This was one of the most disturb-

ing problems discovered in the Israeli kibbutz.

3. Parents who allow their children too much freedom to interact with peers soon lose their influence over their children's development. Research has shown, for example, that parents from lower social classes have less influence over their children's values and attitudes than middle-class parents, owing to the fact that lower-class parents monitor their children's peer group interactions less than do middle-class parents.

Thus it would seem unwise, especially in the light of the statements by Ellen White on the mother's importance during the growth years, to encourage mothers to neglect their maternal duties by offering an official church sanction. If we are to spend money in

this area, why not use it to educate parents in Christian family principles? This would seem to be a better way to strengthen our rapidly deteriorating family institution.

PETER BLITCHINGTON  
Atlanta, Georgia

### To Know Him Is to Love Him

Thank you for the very fine sermon "Building Faith in a Faithless World" (April 10). I have read it several times. How important it is to "search the scriptures" that we may be acquainted with our Saviour, and from Him learn to get the "faith of Jesus." How right: "We must know Jesus if we are to trust Him," and to know Him is to love Him.

KNUD BJERRUM  
Høng, Denmark



# THE ROOM WAS VIBRANT

... with the excitement edging the speaker's voice. No one moved. Every eye was riveted on the woman's face, which glowed with the thrill of what she was saying.

"... and maybe, maybe I will be able to see!"

Mary had read in *Life and Health* magazine of a new discovery that could enable some people who were blind to see—not through their eyes, but through the sensitive nerves of their skin. It would not work for everyone, but maybe—"maybe I will be able to see."

Listeners fought back tears as it came home to them just how much this possibility must mean to Mary.

"I will have to go for tests," she continued, "to see whether I qualify as a blind person"—here she interrupted herself with a laugh, for everyone at Christian Record—in fact, everyone in that section of Lincoln, Nebraska—knew that there was no question about her blindness. They had watched her make her way carefully alone, with head erect, the eleven blocks between her apartment and the Christian Record Braille Foundation, where she worked as a Braille proofreader.

Only that morning she had stepped *kersplash* into a muddy puddle left over from the previous night's rain, and she had taken it in stride. There are things like that a sightless person has to put up with and not fuss about.

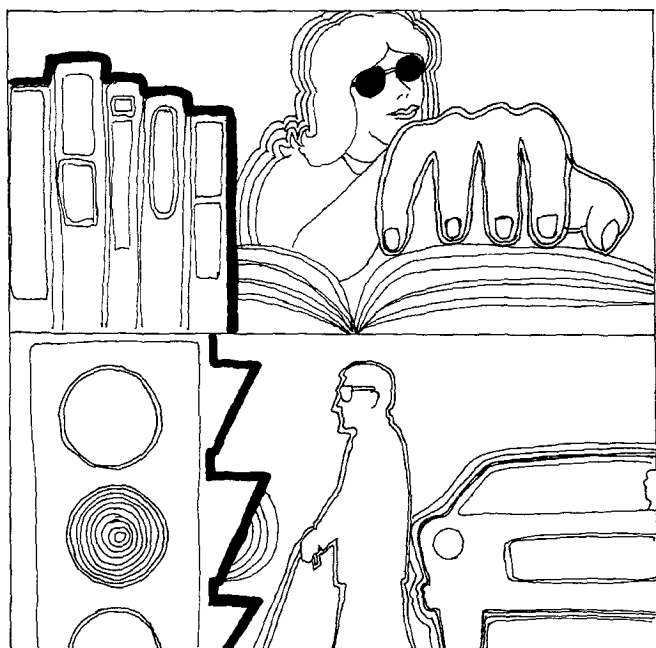
"When I read about the device," Mary went on, "I called a local organization and asked them about it. And guess what! They have one here—right here in Lincoln! And I'm going to try out for it next week. Oh, I can hardly wait! Think of it—just to see, just to see even a little bit the things I've heard and felt!"

But Mary still walks her eleven blocks back and forth to work—in the shadows. The device was not yet perfected enough. It was not available in Lincoln. Her fingers still skim the prickled brown pages of Braille proofs. She still knows her world by sound and touch and scent. But the soft pink of a rose is not for her.

Perhaps another day, another Mary who cannot see will know the joyous moment this one hoped for. But why not this one?

Christian Record Braille Foundation now provides many services for the sightless, for the nearly blind—besides printed books and magazines in Braille and large type, there are talking books on records, tapes, and cassettes. There are Bible studies, full-message books, Braille editions of *Life and Health*, the *Christian Record*, the *Review*.

But as yet the Foundation has not had sufficient funds to indulge in research or provide such costly equipment as will enable one to have vision through her skin. One day, one day—but why not now? Why not *this* Mary?



# A SPECK OF LIGHT

## EVERY MORNING AT RUSH HOUR

... he stands there—waiting for the sounds of traffic to tell him the light has changed and it is safe to cross. Then he steps quickly off the curb and out across the dual highway, straight as an arrow, his right hand holding forward a red-tipped, white cane.

Once a score of drivers watched him move around an eager auto that had come to a pause with its nose across the crosswalk. It threw him off course a trifle, so that at the other side he came up against the telephone pole—easy, nice and easy like, as if he knew it was there, but had to be sure that was what it was.

No one helps him. But the eyes of every driver stopped at the traffic signal follow him across. And no doubt there is something of a unanimous sigh of relief when they note that he has arrived safely at the other side of the river of hot engines.

But will he arrive safely at the other side of living? In his restricted world of literature is he supplied with the words that spell eternal life?

Across the United States and Canada dozens of Christian Record Braille Foundation representatives search for people like the man with the red-tipped cane. They visit homes and businesses to find sightless men and women—and children—who need to learn of Jesus just as sighted people do. That's what Christian Record is all about.

When Austin O. Wilson first pricked Braille on a piece of tin and ran it through a clothes wringer along with a sheet of paper, he didn't do it to pass along pretty stories to children or the wonders of this world to adults who could not read full-vision books. He did it to share the wonders of salvation with those who dwell in a life of shadows. Each prick was a speck of eternal light.



## WORLD WITHOUT SUNSHINE

Christian Record Braille Foundation is your only outreach to the world without sunshine. It is the only vehicle for carrying the third angel's message to thousands upon thousands of blind people—a people apart.

Here are some of the cold facts and figures vital to such a report as this. But each figure represents a heart hungry for contact with the world of light, and hungry for Jesus.

Blind persons in North America 1,306,000.

Persons receiving CRBF services 26,895.

Number using CRBF lending library 6,856.

Contacts made by CRBF representatives 32,373.

Bible lessons sent out 3,141.

Blind camps for children in 1974, 24.

Children attending CRBF camps in 1974, 968.

## DID YOU KNOW THIS?

► Christian Record Braille Foundation is your very own church publishing house for the blind?

► Only contributions coming to the Foundation from the church can be used in sharing the third angel's message. This conforms to legal requirements. Other services are supported by many not of the Adventist faith. Their contributions must be used for nonsectarian purposes.

► If you know a blind person or one with very poor vision you should let him know about CRBF and offer to enroll him for selected services from the Foundation. The address appears below.

Remember those who walk in the shadows, and this August 30 make your contribution to eternal light for them through—

**CHRISTIAN RECORD BRAILLE FOUNDATION**  
P.O. Box 6097  
Lincoln, Nebraska 68506

*Please give generously when the offering is received in your church on August 30.*

# The Gatekeeper

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The homemaker is called the gatekeeper because she makes the ultimate decision as to what foods come into her home.

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By JUDY L. SUGGS

"THE ONE WHO UNDERSTANDS THE ART of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work."<sup>1</sup> These words penned by Ellen White in 1901 are just as true today as they were then. Mrs. White understood the vital importance of nutrition in a day when vitamins hadn't even been discovered, and her divinely inspired perspective led her to regard cooking skills as a most valuable gift.

The changing status of women in the last decade has brought about changes in attitudes and beliefs about what the role of women should be. Fulfillment for some has meant leaving much of the responsibility of the family's nutritional health up to fast food places, vending machines, and take-home delicatessens—a haphazard way of eating, at best. Others who have conscientiously prepared balanced meals for their families may find themselves resenting the time required. To both groups, the words of God's messenger are directed: "Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food."<sup>2</sup> Ellen White also appealed to men to learn how to cook. "Men . . . as well as women, need to understand the simple, healthful preparation of food."<sup>3</sup>

The importance of the cooking role can be more fully appreciated when one realizes that excellent health depends largely upon excellent nutrition. Every cell of the body requires certain nutrients that can be supplied only by food. As a result of the rapid advance of knowledge in nutrition, nutritionists and physicians now realize the tremendous impact that nutrition has upon mental as well as physical health.

Ellen White makes the sobering observation: "The

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*Judy L. Suggs is an instructor in the Department of Dietetics at Loma Linda University in California.*

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diet has much to do with the disposition to enter into temptation and commit sin."<sup>4</sup> This realization has led many homemakers to re-evaluate their cooking habits and make needed changes. By proper diet and eating habits we honor the Creator of our bodies, and become overcomers. How important to realize that "the Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health."<sup>5</sup>

Just what are good food habits? In her *Manual for Use in Community Nutrition Education*, Helen Register explains: "Good food habits mean that one is willing to eat the foods which will build good health. This does not mean one will enjoy all foods equally well. Poor habits mean that one eats only what he likes regardless of what he needs—a closed-door policy toward change."

There is more to good eating habits than eating the proper foods. Overeating affects the body because of the unnecessary, wearying work that the digestive organs must do. The misuse of any organ of the body affects the total person, including the mind. "Overeating, even of the simplest food, benumbs the sensitive nerves of the brain, and weakens its vitality."<sup>6</sup>

Ellen White was saddened by the habits of church members in her day. "Oh, how many are low in the scale of spirituality, because they will not deny their appetite! The brain nerve energy is benumbed and almost paralyzed by overeating. When such go to the house of God upon the Sabbath, they cannot hold their eyes open. The most earnest appeals fail to arouse their leaden, insensible intellects."<sup>7</sup> Could this be as true today as it was in 1870?

The homemaker's influence upon the eating habits of her family is often greater than she realizes. It is true that each person must decide for himself whether he is willing to exercise self-control. But what happens around the family dinner table day after day can either strengthen self-control or weaken it.

The homemaker can either help her family control appetite, or make it difficult for them to do so. She can provide simple, nutritious meals at regular eating times and discourage between-meal eating. She can encourage them through her own example.

### Moral Power and the Control of Appetite

In order to do this, she must first understand what is at stake. "The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan."<sup>8</sup>

She must, then, take time to be informed. She must have at least some basic understanding of the principles of good nutrition. She should seek to benefit from the counsel of God's messenger along with other sources of nutrition information. She should endeavor to make mealtime a happy, cheerful time, when family members eat with an attitude of thankfulness to the Creator.

Mothers with small children need to appreciate the advantage they have in molding their children's atti-

tudes toward food. "Because the mother usually makes the ultimate decisions about what foods are served, sets the stage for the eating process, and may be the only adult present when the young child eats, her influence generally predominates."<sup>9</sup>

Speaking of the importance of children's establishing good eating habits, Ellen White advises, "As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. Often they are permitted to eat what they choose and when they choose, without reference to health." What is the result? "Self-indulgence grows with the growth of the little ones, and both mental and physical vigor are sacrificed. Mothers who do this work reap with bitterness the seed they have sown. They see their children grow up unfitted in mind and character to act a noble and useful part in society or in the home."<sup>10</sup>

The opportunities for forming good food habits and placing nutritional health in proper perspective are better when the family can sit down together to eat two or three times a day. But what can the working mother do when time is limited and numerous activities call family members away at mealtime?

First, she can study how to simplify meal preparation. It may be necessary to discard recipes that demand hours of preparation in favor of those that require less time and energy. When one changes to a more plain, wholesome diet, the result is usually less time spent in cooking. Take, for example, the suggestion that "it would be well for us to do less cooking and to eat more fruit in its natural state."<sup>11</sup>

The homemaker whose family is always on the run can help them by providing simple foods that can be easily prepared. She can see to it that their favorite foods are available and possibly even semi-prepared. By having almost total control over which foods are brought into the home, the homemaker can provide her family with only wholesome foods.

Kurt Lewin calls the homemaker the gatekeeper, since she usually makes the ultimate decisions about what food comes into the home. Seventh-day Adventist homemakers are gatekeepers in another, higher sense. They may have more control than they ever imagined over the spiritual health of their families. They may be responsible for either opening or closing the gate to the mental, physical, and spiritual health that each one of us must have as we cooperate with Jesus to develop a character like His.

How reassuring to know that homemakers can rely upon divine instruction as they endeavor to follow His counsels. "Without continually exercising ingenuity, no one can excel in healthful cookery, but those whose hearts are open to impressions and suggestions from the Great Teacher will learn many things, and will be able also to teach others; for He will give them skill and understanding."<sup>12</sup> □

#### REFERENCES

- <sup>1</sup> *Counsels on Diet and Foods*, p. 251.
- <sup>2</sup> *Ibid.*
- <sup>3</sup> *Ibid.*, p. 253.
- <sup>4</sup> *Ibid.*, p. 52.
- <sup>5</sup> *Ibid.*, p. 57.
- <sup>6</sup> *Ibid.*, p. 102.
- <sup>7</sup> *Ibid.*, p. 63.
- <sup>8</sup> *Ibid.*, p. 163.
- <sup>9</sup> H. Giffit, M. Washborn, and G. Harrison, *Nutrition, Behavior, and Change* (New Jersey: Prentice-Hall, 1972), p. 78.
- <sup>10</sup> *Counsels on Diet and Foods*, p. 230.
- <sup>11</sup> *Ibid.*, p. 309.
- <sup>12</sup> *Ibid.*, p. 254.

## Especially for Women By BETTY HOLBROOK

### The Wretchedness of Rigidity

ON MY breakfast table sits a pretty little African violet. The sun is just right, and the violet seems to love the spot. But I've noticed an interesting thing about my plant. In spite of the fact that diffused light surrounds the plant I still have to keep turning it about a half turn each day or so. If I don't, the leaves all tip toward the window, and it grows lopsided.

It sounds a little like us, doesn't it? If all our energies and efforts point in one direction only, we too lose the beauty of a well-balanced, symmetrical character. As important as theology, temperance, health reform, even homemaking, are, if any one of these becomes our *singular* driving force we become unbalanced. It's a short step, then, to feel that unless everyone else does or believes as we do, there's something wrong in his thinking and behavior.

"Experts" of this kind tend to have a rigidity that makes them unloved and unloving. They never once question their own judgment, or realize that two people having divergent views might possibly both be right, or, more probably, both be wrong. This frequently happens in the church, and then a person's rigidity becomes an intellectual or spiritual pride, a desire to dictate, or an ambitious longing for honor or position.<sup>1</sup> It's understandable, and Christ warned us, that sometimes a person has to leave loved ones and home in order to follow Him. But what kind of belief is it that will drive church members and family members away from one another because we don't express ourselves in exactly the same way, or place the same meaning or emphasis on every fine point of theology?

But rigidity can show itself in families over other things too. Mother and Dad may have definite plans for their little ones. Gregg must be a doctor, Jeff will be a good minister, and Glenda just must teach violin. What-

ever Gregg, Jeff, and Glenda may think as they mature doesn't matter, because Mother and Dad know best.

Or it may show up in even smaller things, such as today Glenda must wear her pink dress. The red one is for tomorrow. She should not part her hair in the middle, but on the side. Absurd? Yes, but it happens.

There are times when Mother and Dad do know best. Hopefully experience teaches a few things. But a child who is never given a chance to make decisions and learn from experience is grossly shortchanged.

A lack of rigidity does not mean weakness. Not everything classifies as principle, and it is easy to confuse principles with our self-made opinions and rules. As so neatly and crisply stated: "We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below."<sup>2</sup>

Some thoughts express to me the opposite of an unloving, rigid, and self-righteous Christian (if a Christian can really be unloving, rigid, and self-righteous). These words are found over and over again in testimonies that were meant for us: "A life in Christ is a life of restfulness."<sup>3</sup> "The religion of Jesus is joy, peace, and happiness."<sup>4</sup> "Each one possesses in himself the source of his own happiness or wretchedness."<sup>5</sup> Rigidity is just another form of immaturity, and Solomon has the answer: "Are you immature? Learn to be mature. Are you foolish? Learn to have sense" (Prov. 8:5, T.E.V.).

I think, as in the case of my African violet, it's a matter of turning *every* part of our lives toward the direct light of the Son.

#### REFERENCES

- <sup>1</sup> *Testimonies*, vol. 5, p. 241.
- <sup>2</sup> *Selected Messages*, book 1, p. 315.
- <sup>3</sup> *Testimonies*, vol. 5, p. 487.
- <sup>4</sup> *Ibid.*, p. 579.
- <sup>5</sup> *Ibid.*, p. 487.

## Demons Lash Out Against Canada Campaign Success

By THEDA KUESTER

BAREFOOT, and with her feet cut and bleeding, she appeared at the church. Distraught, and yet determined to meet with others of her faith, she told the pastor what had happened.

One usually thinks of devil possession as something happening in far-off countries, and the casting out of devils as something to read about in the Bible.

"But not so," declares Henry Feyerabend, pastor of the Portuguese church in Toronto, Ontario. "I have had encounter after encounter with the devil himself, and I know the power he exerts over those he has in his clutches."

As a result of his weekly television program a woman appeared at his church one Saturday evening as the members were gathered there to go Ingathering.

"Are you the people who are on television?" she asked.

On being assured that they were, she continued, "I would like to come to one of your meetings."

Elder Feyerabend explained that no meeting was being held that evening, but

*Theda Kuester, wife of a Canadian Union Conference departmental director, is a REVIEW correspondent.*

the woman, seeing so many people around, wanted to stay. When she learned that they were going Ingathering, she insisted on joining them. So she took an Ingathering can and at the close of the evening came back very happy.

The woman came to church regularly after that, and Tracy Botelho, who works with Elder Feyerabend as his Bible instructor, began holding Bible studies with her. But she noticed that the woman seemed unable to concentrate on the studies.

It was on a Sabbath some time after the studies had begun, when the congregation was singing "Praise Him! Praise Him! Jesus our blessed Redeemer!" that this woman was thrown forcibly onto the floor from her seat. The deacons carried her out, thinking she was having an epileptic seizure. She became violent, and even though there were five deacons and she was but a small woman, they could not control her.

Tracy came to Elder Feyerabend after church. "I have a Bible study with the woman this afternoon, but I am a little concerned. I don't know what might happen while I am studying with her. Do you mind coming with me?"

Together they went to hold



Henry Feyerabend, Toronto Portuguese church pastor, welcomes into membership Maria Guilmar Claudina, once possessed by a devil.

the study. Elder Feyerabend asked the woman, "Do you mind if we have prayer first?"

"Maybe some other day," was her response.

"What is the matter? Don't you want to pray? Are you afraid?" asked Elder Feyerabend.

"Let's leave the prayer for another day," was the answer.

"No, we always pray before all of our Bible studies, and I think we should have a word of prayer now. Let's kneel down together."

As they knelt for prayer, Elder Feyerabend felt a very strange sensation, and opening his eyes he saw that the woman was down on the floor on her face, and strange sounds were coming from her. He realized that this was spiritism.

"Satan, in the name of Jesus, leave this woman right now," he commanded.

An eerie, blood-curdling laugh was his answer.

"Satan, in the name of Jesus I command you to leave this woman," he again ordered.

The answering "Ha! Ha! Ha! Ha!" sent chills down his spine. Several more times he commanded the devil to leave the woman, while Tracy read the Bible aloud. Suddenly the woman went limp and looked dazedly around.

"What happened?" she asked. "Why am I here on the floor?" She realized nothing of what had taken place, and all were quite shaken by the experience.

She suffered a still more violent attack a week later at a church service while Elder Feyerabend was preaching.

"It shakes you up when you hear the devil's voice in the midst of your church service," notes Elder Feyerabend.

He accompanied Tracy to her next Bible study with the woman. As they got into the study the Bible suddenly was flipped out of the woman's hand, and she was again thrown violently to the floor. But this time she jumped up, and a voice cried out of her, "I won't leave, I won't leave, I won't leave!" The woman fell down, and her head began banging very hard and rapidly on the floor. Elder Feyerabend tried to hold her head



The Portuguese church, which began in 1972 with 12 members, now has a membership of more than 170.

and protect it, but even then she was severely hurt, and her face was badly swollen for more than a week.

The woman claimed she had never had one of these attacks before coming to the Adventist church. But when Elder Feyerabend questioned her, she told the following story:

Many years before, when she was but a young girl, a tall blond young man had appeared to her. Taking her to a cemetery, he showed her a grave, saying, "This is where I live. Whenever you need me, call me and I'll be with you."

For years never a day had passed but what she had called on him. At night, if lonely or afraid, she would call him, and he would be with her. At one time he told her that as a result of their relationship someone was going to die, and within a matter of days two of her brothers died.

Elder Feyerabend explained to her that this was spiritism, and that if she wanted to rid herself of the devil she must never again call on this young man. She readily promised she would not, and for some time she had no more trouble, except that as she would enter the door of the church she would hear the same loud, sarcastic laughs that had come from her during her attacks.

#### Evangelistic Meetings

Some time later Elder Feyerabend held a series of evangelistic meetings. On the evening that he spoke on spiritism the woman was sitting in the back of the church. Suddenly the Bible she was holding was knocked from her hand with such force that it flew clear across the church. However, nothing further happened that evening.

Then one Sabbath she was sitting in Elder Feyerabend's Sabbath school class. The lesson was on Revelation 12.

"The dragon is angry with those who keep God's commandments," he explained. "God wants us to keep the Sabbath holy."

"No, no, no, I won't hear this!" cried a voice from the woman.



#### HYMNAL AND QUARTERLY PRINTED FOR BLIND

The Voice of Prophecy in Korea, which inaugurated a Braille Bible course the past year, has recently produced Braille Sabbath school lesson quarterlies and church hymnals for the blind Seventh-day Adventists of Korea. The Sabbath school members keep one copy of the hymnal and lesson quarterly at home and one copy of each at the church, since the Braille books are too large for them to carry back and forth easily. Currently 10 to 12 blind persons attend the Seoul Central church.

JANE ALLEN

*Editorial Assistant  
Far Eastern Division*

Elder Feyerabend recognized the hoarse voice and commanded, "Satan, in the name of Christ, leave this woman."

All over the church the members heard the terrible voice and were horrified by the laugh that followed. One of the members, who had previously been a Spiritualist for 20 years, walked up to the woman and said, "Satan, I know who you are. You had me deceived for 20 years, but you don't deceive me anymore. Leave this woman now!"

His answer was a spit in the face. Another member began reading the Bible, and then said, "Satan, you are a conquered foe."

"Yes, I am conquered," the voice answered. "You've got me, you've got me. I am leaving; I'll leave her, but I am going into someone else."

Some 150 people had witnessed the whole scene, and as they watched, the expres-

sion on the woman's face relaxed and became normal. Looking around, she asked, "How did I get here? Why are all of you standing here, gathered around me?"

The next day, Sunday, Elder Feyerabend continued with his evangelistic meetings. The woman was not present. A strange-looking, tall, blond young man walked in. The meeting proceeded, but each time the speaker mentioned the devil in his sermon this young man would let out a coarse laugh that sounded like that which had come from the woman. The sermon was on the state of the dead, and when Elder Feyerabend said, "The devil says, 'Ye shall not surely die,'" the blond man let out another coarse laugh and walked out, but later returned.

The church members decided to have a day of fasting and prayer the next Sabbath. As they sat in a large circle of

chairs during an afternoon of testimony and prayer, the woman who had been possessed jumped up and bounded for the door head first. Her head hit the double doors, thrusting them open, and she landed on the floor of the hall. The members gathered about her, and once again the devil's voice cried out, "You've got me. I'm conquered. I'm leaving you now." As the members continued praying and singing "There's power in the blood," the woman became normal again.

#### Baptism

In time, the woman finished her Bible studies and requested baptism. The date was set. However, on the Thursday preceding the Sabbath baptism the woman phoned Tracy saying that she had sprained her ankle and didn't know whether she could get to the church for the baptism or not. But somehow she managed to get there, limping and seeming nervous and uneasy. During the sermon she was fidgety, and when Elder Feyerabend reviewed the baptismal vows to the candidates she showed clearly that she was frightened.

She was the last of 11 candidates to be baptized. She came to the entrance of the tank and was thrown back. She looked around and said to an elder, "I am afraid." He answered, "Go ahead in Jesus' name, and you don't have to be afraid."

Once again she came to the entrance of the tank, and once again she was thrown back forcibly. She had attempted it two or three times, when suddenly she came flying head first into the tank, apparently not even touching the steps. Elder Feyerabend caught her, but her force was such that it nearly knocked him over into the water. She kept looking back at the steps, frightened. The pastor told her not to look that way, but to trust in Jesus and not be afraid.

Elder Feyerabend proceeded with her baptism, but as he lowered her, she became very stiff, and he had a difficult time getting her down

into the water. Only with force did he succeed in doing so.

She came out of the water perfectly normal, relaxed, and smiling. As she walked out of the tank, she said that her ankle was better, that it didn't bother her anymore.

But the devil does not give up easily. A month after her baptism the woman appeared at the church without her shoes, with her feet cut and bleeding. She had been taking a subway to church. While she stood on the platform, waiting for the train, someone pushed her onto the track below. People reached to help her, but in her haste to get out, she left her shoes behind.

Then a voice said to her, "I was the one who pushed you. Next time you go to church you will lose a leg."

The pastor told the woman he would come and get her. She replied, "No, that would be a denial of my faith. God can protect me. I am going to come by subway as usual."

And she did. Nothing out of the ordinary happened. This woman now declares, "I am a changed person. I don't hear the voices anymore. I feel like a new person." And to emphasize the change in

her life, she adds, "Please don't call me by my old name, Guilmar. Guilmar died in the baptismal tank. Please call me Claudina, my second name."

At a Sabbath afternoon service held in the Oshawa College Park church on April 19 this woman gave her personal testimony of the power of God over the devil, telling of her faith and happiness in the knowledge of her Saviour.

Toronto is a city of more than two and a half million people. Elder Feyerabend says there are 100,000 Portuguese people within walking distance of their church.

Elder Feyerabend, who learned Portuguese while serving as a missionary in Brazil, came to Toronto in 1969 to help George Vandeman with evangelistic meetings. He found three Seventh-day Adventist Portuguese people in the city.

After completing his meetings with Elder Vandeman, Elder Feyerabend went to Andrews University for further training, but his heart was in Toronto. His dream was to open and establish a work among the Portuguese people in this large metropolitan city.

Meanwhile, Tracy Botelho, who had also worked with Elder Feyerabend and Elder Vandeman in Toronto, returned there en route to her home in Brazil, to say goodbye—and she's been there ever since!

"Not that working there was easy," recounts Elder Feyerabend. "The first week she was in Toronto Tracy called on 60 homes, but not one person wanted to study the Bible. It was enough to discourage any young person, but not Tracy! During the fall, winter, and spring, Tracy continued knocking on doors, and by spring she was giving 50 studies every week."

Elder Feyerabend felt impressed to get a Portuguese television program on the air. The opportunity came—at \$4,000 for a 13-week contract. Afraid to tell even his conference president, he took it, trusting that the money would come in. He received a letter from a friend that said, "I felt impressed that

you need this money," and similar miracles have been happening ever since. The five-minute program was increased as a gift from the station to a 10-minute program, and now the station is giving them 30 minutes each week for \$600.

And it has paid off. As people listened to the program they were attracted to the church and were baptized. Twelve members were organized into a company in 1972; later the company was organized into a church, and gradually it has increased in strength to where it now has a membership of 170, with 250 people attending the services.

The story of the casting out of the devil from the woman at the Portuguese church is but one of many evidences of the outpouring of God's Spirit upon this church.

## SOUTH AFRICA

### Better Living Pavilion Draws Thousands at Rand Show

The couple entered the Better Living pavilion at the Johannesburg, South Africa, Rand Show, from the lower entrance and slowly made their way past the various stalls where different aspects of the Seventh-day Adventist Better Living program were exhibited, including Meals on Wheels, medical missions, Truefoods, the Voice of Prophecy, Dial-a-Prayer, Home and Health magazine, books, *Signs of the Times*, and the Five-Day Plan to Stop Smoking. Now they were on the point of leaving by the upper entrance. Before doing so, they turned around to take one last look at the building they had just passed through.



### BOLIVIA ORDINATION

Felix Vazquez, pictured with his wife, Mirtha, was ordained to the ministry on January 18, 1975, at Bolivia Mission Congress, in a ceremony conducted by the representatives of the South American Division, Inca Union Mission, and the local field.

H. J. PEVERINI

Review Correspondent  
South American Division



John Evert shows a woman pictures of the church's medical missionary work on display in the Better Living pavilion at the Rand Show.

Aloud to his wife the husband said, "This is the most wonderful building of the whole show!"

The pavilion gave thousands of people the opportunity to see Adventist programs and to meet us as people, which is perhaps more important than anything else. I remember one woman, for instance, who inquired which church published *Signs*. By the time I answered her question, her mother, who had been chatting with the folks at the VOP booth, joined her. When the daughter said, "Mother, these are Seventh-day Adventists," she smiled and replied, "You needn't have told me. As soon as I saw them I knew they were Seventh-day Adventists."

#### Personal Contact

Another incident that impressed upon me the fact that there is no substitute for personal contact, took place one evening when our representative offered a copy of *Signs* to a couple. Accepting it gratefully, the woman said, "Thank you. Thank you for your smile at this time of the day!"

One evening a man rushed up to John Evert outside the building with a five-rod note in his hand and said, "Please sell me a packet of cigarettes. I must have cigarettes immediately, and I don't know where to find any." Elder Evert told him, "I can't sell you cigarettes, but I can take you to some people who will help you stop smoking."

The man asked eagerly, "Mister, did the Lord send me to you?" Elder Evert assured him that indeed the Lord had and invited him to accompany him. Once inside, he was told the names of three people at the Five-Day Plan counter who would help him. The name he remembered was that of Mr. Brown. Pushing aside the large group of people who were watching a demonstration at the counter, he grasped Mr. Brown's hand and said pleadingly, "Mr. Brown, I want to stop smoking!" He reminded us of the woman who pressed through the throng to touch the hem of Christ's robe. His name was duly recorded for the next Five-Day Plan—one

of the hundreds of names that were recorded during the ten-day period of the show.

Tens of thousands of pieces of literature were distributed to the public at the Better Living pavilion—including *Signs*, *The Desire of Ages*, *Steps to Christ*, tracts, and Voice of Prophecy enrollment cards.

It was challenging to discover how many people know nothing about Adventists. Some had never before heard of such people! Nine out of ten, using a conservative estimate, had never yet made the acquaintance of *Signs of the Times*!

Exhibits such as the Better Living pavilion at the Rand Show provide one avenue of witnessing to tens of thousands who would never otherwise be reached. We not only need to continue this dynamic witness at the Rand Show but to extend it to other major shows throughout the length and breadth of the land.

G. E. GARNE  
Editor, *Signs of the Times*  
Trans-Africa Division

#### TENNESSEE

### Leadership Seminar Held for Madison Hospital Personnel

Long hours and hard work characterized the Madison Hospital Management Leadership Seminar held at the Ken-

tucky-Tennessee Conference of Seventh-day Adventists Youth Camp May 7 to 11. Unique in nature, the conclave was created by Volney Dortch, Madison Hospital executive vice-president, who unexpectedly faced surgery just as the seminar convened.

Nevertheless, under the direction of George Walper, assistant administrator of human affairs, and Carl Greenhill, assistant administrator of finance, the program was carried on to a successful conclusion.

The seminar featured the administrators and department heads along with select special guests as instructors.

Instructive discussion sessions were conducted in the camp cafeteria, as well as in the outdoor amphitheater by the lake, while religious meetings were held in the camp church at the opposite end of the grounds.

Objectively the seminar was scheduled to bring balance into each leader's life through physical, mental, and spiritual application.

High lights included the showing of films that dealt with how better to delegate responsibility, how to be liked and still accomplish the task, producing results, and dealing with complaints. On the philosophical side of the spectrum the recent film production *No Hands but Our Hands* inspired

the group to join with world medical affiliates in helping make people whole. *To All Nations* and *Arrow of Prophecy* were also studied.

Probably the crowning event of the seminar came in the sermon delivered by Elder Roll when he summarized the characteristics of a leader. Using the Phillips translation and Romans 12:3-18 as a springboard, he pointed out that leaders don't cherish exaggerated estimates of themselves, they take their responsibilities seriously, they have warm affection for others, they do not allow slackness, they don't pay back a bad turn, and they live at peace with others. These, he said, provide excellent ideas for leadership and management in working together for common objectives.

VIRGIL K. LEWIS  
Public Relations Director  
Madison Hospital

#### MICHIGAN

### Construction Begins in Battle Creek

With the crane on site to move building materials up to the fourth floor of the Jeffrey Building, the \$3.8 million construction program at Battle Creek Sanitarium Hospital in Michigan is in full swing.

Adding 41 mental-health-unit beds to make a total hospital bed capacity of 155, the fourth floor is slated to be finished by December 31 of this year, with patients scheduled to occupy the new unit early in 1976.

This new unit, according to Vernon L. Small, administrator, will give the hospital 80 mental-health-unit beds, the other 75 beds on the second and third floors reserved for medical and surgical patients.

Hand in hand with the new addition will be an expansion of the present alcoholism-and-drug-rehabilitation programs. In broadening the substance-abuse program, Thomas K. Williams, director of the hospital's special services for substance abuse, pointed out that more emphasis will be placed on supportive services that care for patients after



Dale Isaef, cardiologist, teaches a course in the outdoor amphitheater during Madison Hospital's management leadership seminar.

they are discharged from the hospital. This will mean working more closely with the area's human-services agencies, he said. The department is currently licensed by the State and is preparing for a November accreditation for both inpatient and outpatient substance-abuse services.

While expanding the substance-abuse program, the hospital is also strongly considering the incorporation of an adolescent psychiatric service for persons ranging in age from 11 to 18.

Other construction plans call for the relocation of phys-

ical-therapy, cardio-pulmonary, and laboratory departments on the ground floor of the Jeffrey Building. The interior of the library building will be completely renovated to house the business and administrative offices currently in the fieldstone building.

Already completed is a new employee lounge and a new snack bar, both located in the new Jeffrey Building.

KEITH J. WATERBROOK

#### CALIFORNIA

### SIMS Promotes Mission Service

Many of the 500 students enrolled in the School of Medicine at Loma Linda University have organized a group called Students for International Medical Service (SIMS) to promote the theme of mission service among their classmates and to better learn what such service is all about. The idea of SIMS is now spreading to other schools within the university whose students also have a great interest in missions.

SIMS officers have worked

with the administration of the School of Medicine to develop programs that would give students more opportunity to see specific needs. They also sent a letter to various mission stations around the world to learn, firsthand, what some of those needs are. And officers spent a number of hours talking with General Conference leaders about ways to improve communication to students through SIMS.

The General Conference plans to match dollars with the Medical Student Elective Mission Fund that was set up in Loma Linda. SIMS members have aggressively pushed for a program that will sponsor students who wish to take their senior elective studies in overseas mission hospitals.

This fund got a substantial boost during the recent School of Medicine Alumni Postgraduate Convention. At a benefit concert almost \$4,000 was raised through admission and donation gifts. And two days later at the alumni banquet the Silver Anniversary Class of 1950 in medicine gave their entire

\$34,000 class gift toward the project.

"Mission hospital staffing is in a state of acute crisis," says Ralph D. Harris, SIMS adviser and former missionary in the Trans-Africa Division. "Even though the number of recruits is steadily increasing, the need is growing faster than it can be satisfied."

SIMS officials believe part of the solution lies in the use of student missionaries to serve on short-term assignments, and more importantly to encourage potential missionaries to see what mission service is like while they are still students. Recent studies by the School of Medicine administration clearly show that a high number of returned student missionaries go back overseas after graduation.

To help make student mission service possible, the already-existing student elective program for senior medical students has been made more flexible. Some medical students have already spent their electives at mission posts. Others have paid their own expenses to go with the Loma Linda University Overseas Heart Team on international assignments.

Now more students will have the opportunity to experience mission service close up. According to G. Gordon Hadley, associate dean of the School of Medicine, "the curriculum is being arranged so that, at all times, one-fourth of the seniors will have time off for their elective."

The choice of the elective must, of course, have the approval of the School of Medicine administration. And if it is an overseas elective, the student will work closely with the General Conference and with the specific station in his chosen mission area.

Officers and members of SIMS see Loma Linda University as the chief source of all Seventh-day Adventist medical missionaries. Nearly 175 alumni of the School of Medicine are presently in foreign service, plus scores of alumni from the seven other schools in the university. SIMS wants to add to that number.

JERRE K. IVERSEN



### FLORIDA QUILTER WON'T QUIT

During the past 12 years Richard J. Wheeler, 86, has made more than 800 quilts. He has lost count of the number of lap robes he has made. He works almost full time for the Red Cross and for the Fort Myers, Florida, Community Services unit.

Lately Mr. Wheeler has been working on his wife's sewing machine instead of his own; his wore out. He turns out a full-size quilt in as short a time as two days.

Mr. Wheeler has sold only a few of his quilts, and the reason he sold them was that he needed money to buy more material.

"Others" is his motto, and he feels that he can help them in this unique way.

S. L. DOMBROSKY

Director Lay Activities  
Florida Conference



### PASTOR IS ORDAINED IN VIRGINIA

Peter Esveld, right, is welcomed to the gospel ministry after his ordination by Kenneth J. Mittleider, left, president of the Potomac Conference. Willis J. Hackett, a General Conference vice-president, center, preached the ordination sermon. Elder Esveld is pastor of the Highland, Virginia, church.

CHARLES R. BEELER

Communication Director  
Columbia Union Conference

## Far Eastern

● Recently Dr. and Mrs. Chan Shun, of Hong Kong, presented a check for HK\$15,000 to Hong Kong Adventist Hospital administration to pay for a Toyota van to be used by the hospital's health-education department. The hospital's new program against smoking and drugs is under the direction of David Weigley, who has put together a program using Smoking Sam, slides and films, and music. He will give this program in Hong Kong schools.

● Reconstruction has started on the Seoul English Language School in Korea. Completely gutted by fire last winter, the school has been operating under temporary quarters at the Seoul Adventist Hospital. Assisting in the funding for the reconstruction is the Quiet Hour radio broadcast in southern California.

● Two Cambodian students, Iv Soporeth and Van Lang, are now enrolled at the Seminaire Adventiste in Colonges, France. The pair are converts of the Phnom Penh English Language School.

● A division-wide nurses' workshop was conducted in late June in Singapore by Wilma Leazer, Far Eastern Division associate health director.

## Inter-American

● Uriel Perales, a medical student at the University of Guadalajara in Mexico, makes time in his crowded schedule for medical missionary work and for giving Bible studies. On May 17 he had the joy of witnessing the baptism of five of his Bible students, one of whom is already a literature evangelist.

● As a result of a tent crusade conducted by Alvinus Bhola and his team in Ewarton, Jamaica, 113 people have been baptized, and the church, formerly half empty, is now filled to capacity on Sabbath mornings.

● Seventy-seven-year-old veteran lay preacher Alexan-

der Byass, of Georgetown, Guyana, has established several companies and churches. In 1974 he prepared 20 convicts in the New Amsterdam prison for baptism. Eight persons have been baptized as a result of his recent crusade for East Indians in Gangaram, and 22 are preparing for the next baptism.

● Tent evangelism in Cali, Colombia, continues to reap souls for the kingdom of God. On Sabbath, May 24, 41 persons were added to the remnant church by baptism in the tent. To complement José Osorio's tent evangelism, Lucas M. Diaz is holding a simultaneous crusade in the nearby church of Bethel, where six new members were baptized Sunday, May 25, to make a total of 108 persons baptized during this season of evangelism in Cali.

## Trans-Africa

● Administrators and departmental secretaries of the Zambesi Union have been active in conducting evangelistic meetings for MISSION '75. D. M. Ingersoll, union lay activities director, conducted a series of meetings in the Chiredzi district in Rhodesia. Forty of those in attendance made decisions to accept the Sabbath and join the baptismal class. J. G. Vundhla, union stewardship director, held a series of meetings in Tshabalala with an average attendance of 400.

● Mugonero Hospital staff in Rwanda last year were responsible for the baptism of 82 persons, 26 from the hospital and 56 from the villages around the hospital. This year the hospital workers held meetings in the Bugarura church, during which 120 persons took their stand. More than 100 are in a baptismal class.

● Membership of the Trans-Africa Division on December 31, 1974, stood at 262,994. The number of churches throughout the division was 1,669, and, counting branch Sabbath schools, there is a Sabbath school membership of 601,979.

## North American

### Atlantic Union

● The adult degree program at Atlantic Union College began its latest seminar, involving approximately 85 students and 30 faculty members, June 29.

● A New York church was dedicated to God's service recently. The Middle Granville church in Granville, near the Vermont border, began in 1961 as a branch Sabbath school in a small chapel adjacent to the present church edifice.

● A. M. Karolyi, New York Conference lay activities director, reports that more than six tons of good usable clothing was collected on a recent clothing pickup itinerary.

● The Greater New York Korean church was organized with 65 charter members on Sabbath morning, May 31, in the Jackson Heights church. The group will continue to meet downstairs in the Jackson Heights church until they are able to secure property of their own.

● Twelve persons have been baptized as a result of Revelation lectures in Concord, New Hampshire.

### Canadian Union

● Nine persons have been baptized as a result of recent evangelistic meetings conducted by Joe Meleshanko, of the Voice of Prophecy, in Yorkton, Saskatchewan. He was assisted by the local pastor, Arthur Hiebert.

● Fifteen students of the Vancouver Island Junior Academy in British Columbia donated \$5 each to buy paint, and then painted the home of an 86-year-old woman, a life-time resident of Victoria. One of the city's paint companies also donated some of the paint.

### Central Union

● Porter Memorial Hospital in Denver, Colorado, reports that each patient admitted to the hospital will probably receive at least three visits from

one of the chaplains during his stay. It was revealed that the chaplains made 40,000 patient visits each year. Porter admits about 12,000 patients annually. The chaplains, E. E. Christian, Thomas A. Green, Chester L. Jordan, and assistant Ruth Alt, provide 24-hour service to the hospital every day of the week.

● Recently, ground was broken for the expansion of Shawnee Mission Medical Center in Shawnee Mission, Kansas. During the next two years, this will expand the facilities from 241 beds to 400.

● On May 31, the Seward, Nebraska, church observed the one-hundredth anniversary of its organization. On May 23, 1875, J. H. Morrison, then president of the Iowa Conference, organized the church with 14 members.

### Columbia Union

● Fifty persons decided to follow Christ during C. L. Beason's Prophecy Crusade in the York, Pennsylvania, church.

● The Toledo, Ohio, First church has purchased a new 1974 International step van with an Olson aluminum body. The van will be used for the church's Community Services activities, particularly during the annual flooding of low-lying areas of north Toledo.

● Harding Hospital in Worthington, Ohio, has received full two-year accreditation from the Joint Commission on Accreditation of Hospitals. Two years is the maximum accreditation granted to a hospital.

● Sixteen new members have joined the Charlottesville, Virginia, church as a result of the Reach Out for Life evangelistic crusade held in that city by C. L. Beason, Pennsylvania Conference evangelist.

● Audiences of 650 at each service heard Rex D. Edwards, pastor of the Lansdale, Pennsylvania, church, in an evangelistic campaign in which he emphasized the archeological - historic approach to faith. Fifteen have been baptized.

## Lake Union

● E. L. Malcolm, of the Berrien Springs, Michigan, church, together with an organization committee, has worked out an "undershepherd" plan to promote a greater degree of fellowship and teamwork among church members. The plan calls for organizing separate units of four to seven families living near one another. Each group is to have a leader and is to be linked through an elder to the pastoral staff and the other groups.

● The Life Line Center in Grand Rapids has been destroyed by fire. The center, run by Adventists of Oak Haven in Pullman, Michigan, has been serving vegetarian meals to the public for a number of years. It also served as a health-education center.

● Representatives from 13 civic and government organizations joined with Adventists of the Bay City, Michigan, church for the official opening of their Community Services center at 112 South Linn Street, with the mayor cutting the ribbon.

● Formal opening services for the South Suburban church were held Sabbath, May 10. The sanctuary, purchased January 24, 1975, is on the corner of Kedzie Avenue and Flossmoor Road in Flossmoor, Illinois. It seats 400.

● The Galesburg, Illinois, Community Services center has purchased a 1973 Chevrolet van to be used in expanding their services to the community.

## Northern Union

● After ten years of inactivity the Seventh-day Adventist church in Independence, Iowa, has been reorganized with several new members as a result of an evangelistic series by Craig Hollingsworth and Alvin Wolcott.

● The Northern Union has baptized an average of 100 persons per month during the first six months of 1975. The total number is 606, which is 211 more than for the same period last year.

● Twelve persons were baptized as a result of an evangelistic series by John Morrison in Wadena, Minnesota. Three more were baptized as a result of S. L. McPherson's series in Willmar, Minnesota.

● Total number of persons baptized in Bismarck, North Dakota, by Dale Bruset, evangelist, and Steve Joanou, pastor, now stands at 60.

## Pacific Union

● Your Bible Speaks, a sign-language program by Arthur Griffith, is being aired in southern California to reach the more than 2,000 deaf persons who reside in the Greater Los Angeles area.

● Douglas Logan, former departmental secretary in the Nevada-Utah Conference, is the new pastor in Vista, California.

● Joseph Z. Hernandez has taken up the pastorate of the Phoenix, Arizona, Spanish church. He had served for the past 16 years in the Southeastern California Conference.

● The Hanford, California, church was the scene of a Vacation Bible School from June 16 to 28. Approximately 140 children attended each night.

● The Ukiah, California, church held a record Investiture in early summer for 88 juniors and seven adults.

● A "No-Smoking" sign now appears in the Auburn, California, Safeway store after the tenth Five-Day Plan to Stop Smoking conducted by Calmar Nielsen and Don Mulvihill. Nine Safeway employees quit smoking.

● New director of education, temperance, and youth activities in the Hawaiian Mission is Ronald Breingan, formerly Bible teacher and counselor at San Diego Academy. Richard Among, former pastor of the Aiea church, has been named Bible teacher at Hawaiian Mission Academy. Lloyd Herr, of McMinnville, Oregon, is the new pastor in Aiea.

● Fifty persons were baptized in a recent Bible Prophecy Crusade in San Diego, California.

## Southern Union

● Winfield Dunn, Tennessee Governor from 1970 to 1974, addressed the Madison Hospital medical staff and their special guests on May 26.

● The Wallaceville, Georgia, church was dedicated June 7. This was the first of 19 churches that have received financial assistance from the Professional and Business Association in the Georgia-Cumberland Conference.

● The Fairhope, Alabama, church held opening services in its new sanctuary June 7, just 14 months after the group was organized as a church. Volunteer labor accounted for 92 per cent of the construction work.

● Fifty-three have been baptized to date in Asheboro, North Carolina, as a result of meetings held in the local theater by the Pollard-Waters team, assisted by George Draper.

● A capacity audience attended the opening of the 250-seat Tryon, North Carolina, church. Emelio Knechtle was the guest speaker.

● Kenneth A. Wright, former president of Southern Missionary College and a career educator, received the Citation of Excellence from the General Conference Department of Education during the Florida Conference camp meeting May 24.

## Southwestern Union

● Thirteen persons were baptized into the Odessa, Texas, church during Harold Friesen's evangelistic meetings.

● In the university town of Fayetteville, Arkansas, during May, an evangelistic series was conducted by evangelist Cline Johnson and singing evangelist Bill Tucker. Thirty-three baptisms resulted from this campaign.

● A five-week course in nutrition and child care was held recently in the Highland Hills church at San Antonio, Texas. The course was designed to teach nonmembers better and cheaper ways to feed young children and to recognize

symptoms and causes of specific diseases in older children.

● Sunday, June 8, was groundbreaking day for the new El Paso, Texas, Spanish church. Sabbath, June 7, 15 Spanish members were baptized in this city and four others in Las Cruces, New Mexico.

● On April 19, nine persons were baptized into the Batesville, Arkansas, church.

## Loma Linda University

● Editor of news publications Richard W. Weismeyer has been appointed acting director of university relations.

● Loma Linda University has been selected by the Western Interstate Commission on Higher Education to develop a new model program for delivering mental-health service to university students. The new model will focus in the general area of preventive and supportive counseling activities to foster attitudes and behavior pertaining to successful marriage and family living.

● Twelve cyclists recently returned from a 1,200 mile bicycle trip down the West Coast of the United States from Canada. The group was part of four experience classes held under the auspices of Loma Linda University's Great Adventure program. All the programs (a bike tour, float trip, back packing, and a Nordic ski tour) are designed to offer learning experiences in addition to physical challenges.

● Loma Linda University's Gardens for the World program is being amplified and strengthened as a result of a merger with the university's Department of Agriculture. In the laboratory facilities on the La Sierra campus professors will collaborate in developing a research-and-study program for students, with a deeper interest in plant and social science.

● The urology section of the Department of Surgery in the School of Medicine has been lent on a long-term basis a new Sony color video-cassette system by Eaton Laboratories.



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Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

## Health Personnel Needs

### NORTH AMERICA

Accountant, chief Nurse, OR  
Carpenter Nurse, PICU  
Controller Nurse, ped.  
Day-care superv. Nurse, psych.  
Diet., ther. Nurse, recov. rm.  
Inhal. thers. Occup. thers.  
Key-punch oper. Office mgr.  
Lab. tech. OR tech. (cert.)  
Nuclear-med. Orderlies  
technol. PBX superv.  
Nurse, CCU Phys. thers.  
Nurse, ICU Radiol. technol.  
Nurse, LVN Secretaries  
Nurse, med.-surg. Social wrkr., MSW  
Nurse, OB

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue N.W., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

## 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.

**Al Burdick**, treasurer, Mount Pisgah Academy, Candler, North Carolina.

**Jac Colon**, assistant pastor, Tulsa, Oklahoma, district.

**James E. Erwin**, pastor, Atlanta, Georgia, from Andrews University Theological Seminary.

**Dennis Fisher**, operator, Adventist Book Center bookmobile, Carolina Conference.

**Larry Fletcher**, assistant pastor, Oklahoma City Central district, Oklahoma Conference.

**Hector M. Mouzon**, pastor, Central States Conference, from South Central Conference.

**Gerald D. Penick**, pastor, Central States Conference, from South Central Conference.

**David Peterson**, singing evangelist, Florida Conference.

**H. Norman Prusia**, assistant administrator, Porter Memorial Hospital, Denver, Colorado, formerly controller, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

**Tester Stringer**, district publishing director, South Central Conference, from California.

**H. Arthur Swinson**, evangelist, Florida Conference, from Iowa Conference.

**James Wyland Wood, Jr.**, associate publishing director, Pennsylvania Conference, from Zaïre, Africa.

## FROM HOME BASE TO FRONT LINE

**Paul S. Allred** (WWC), returning to serve as head of school industries, Mexican Pacific Academy, Sonora, Mexico, and **Lorna (Craw) Allred**, left Calexico, California, May 29, 1975.

**Arthur Gaskell** (LLU '46), to serve as orthopedic surgeon/physician, Bangkok Adventist Hospital, Thailand, and **Carol E. (Paulson) Gaskell** (CUC), of Huntington Beach, California, left Los Angeles, California, July 1, 1975. Daughter flew from Geneva to Bangkok, July 4, 1975.

**Fred M. Reth** (LLU '69), to serve as dentist, Seventh-day Adventist Clinic, Guam, and **Cheryl J. (Gibbs) Reth** (LLU '70), and two children, of Loma Linda, California, left Los Angeles, California, June 22, 1975.

**Edna Leone York** (New Eng. San.), returning as coordinator of nursing education and school of nursing, Karachi Hospital, Pakistan, left Los Angeles, California, June 24, 1975.

### STUDENT MISSIONARIES

**Kris Ann Chapin** (AU), to serve as music teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, of Berrien Springs, Michigan, left New York, June 10, 1975.

**Louis Loren Dale** (LLU), of Riverside, California, to serve as agriculture teacher and worker, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, left Los Angeles, May 27, 1975.

**Norman Rex Frost** (SWC), to serve as English teacher and in general missionary work, Bolivia Mission, La Paz, of Keene, Texas, left Miami, Florida, June 10, 1975.

**Harry R. Gadd, Jr.** (SMC), to serve as teacher, English Language School, Osaka, Japan, of Collegedale, Tennessee, left Los Angeles, California, June 15, 1975.

**Benjamin E. Holdsworth, Jr.** (CUC), of Pittsburgh, Pennsylvania, to serve as teacher, SDA English Language School, Haad Yai, Thailand, left Los Angeles, May 26, 1975.

**David J. Kloosterhuis** (AU), to serve as teacher, English Language School, Tokyo, Japan, of Berrien Springs, Michigan, left Los Angeles, June 15, 1975.

**William Leroy Laspe** (SMC), to serve as teacher, English Language School, Seoul, Korea, of

Collegedale, Tennessee, left Los Angeles, California, June 15, 1975.

**Denice Alison LeBard** (PUC), to serve as teacher, English Language School, Haad Yai, Thailand, of Angwin, California, left Los Angeles, California, June 8, 1975.

**Sandra Lynn McClure** (PUC), to serve as teacher, English Language School, Seoul, Korea, of Angwin, California, left Los Angeles, California, June 15, 1975.

**Anna Jean Miklos** (PUC), to serve in summer camps, Nottingham, England, of Oceanside, California, left Los Angeles, California, June 11, 1975.

**Nel Miyuki Nomi** (PUC), to serve as teacher, Chiba Academy, Japan Missionary College, of Angwin, California, left Los Angeles, California, June 11, 1975.

**Carol L. Pape** (SMC), to serve as teacher, English Language School, Seoul, Korea, of Dayton, Ohio, left Los Angeles, California, June 15, 1975.

**Timothy D. Pinkney** (CUC), to serve as assistant business manager, Masanga Leprosy Hospital, Sierra Leone, West Africa, of Baltimore, Maryland, left New York, June 2, 1975.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Margaret D. A. Neufeld** (LLU) (AVSC), to serve as teacher, Japan Missionary College, of Riverside, California, left Los Angeles, California, June 16, 1975.

**Jack Elwyn Wilkinson** (R/SS), to serve as surgeon/physician, Hong Kong Adventist Hospital, of Fresno, California, left Los Angeles, California, June 27, 1975.

## Coming

### August

30 Christian Record Braille Foundation Offering

### September

6 Lay Preachers' Day  
6 Church Lay Activities Offering  
13 Missions Extension Offering  
13 to Review and Herald Periodicals  
Oct. 11 Campaign  
20 Bible Emphasis Day  
27 JMV Pathfinders  
27 Thirteenth Sabbath Offering (Inter-American Division)

### October

4-11 Health Emphasis Week  
4 Church Lay Activities Offering  
11 Voice of Prophecy Offering  
18 Sabbath School Community Guest Day  
18 Community Relations Day  
25 Temperance Offering

# The Back Page

## Leaders Elected by GC Committee

Three more General Conference Health Department associate secretaries were elected on August 7 by the General Conference Committee. They are: Alice Smith, Ella May Stoneburner, and Carl Sundin.

When the General Conference session nominating committee submitted its final report on Friday, July 18, it recommended that the General Conference Committee fill the offices that remained vacant. The above appointments were made in harmony with this recommendation.

## Pathfinder Clubs Organized on Guam

Three Pathfinder Clubs were recently organized on Guam, largely through the enthusiasm and guidance of Charles and Florence Templin, who are now serving their second term in the Far Eastern Division under the Sustentation Overseas Service plan. Each of the three Adventist churches on Guam now has its own club, with Mrs. Templin acting as coordinator.

JMV Classes have been fostered in the church school on Guam, but when the Templins arrived they pulled all of the activities together and scheduled the first full-scale Investiture service to be held on the island. On May 17, 50 Pathfinders were invested in JMV Classes, and 328 MV Honors were awarded. Eight Master Guides were invested in a ceremony in the Agana Heights church. A new Master Guide class will be organized as soon as a Vacation Bible School, which has attracted nearly 200 children, is finished. JOHN H. HANCOCK

## Highest SS First-Quarter Offering

Almost a million dollars was given for the Thirteenth Sabbath Offering for the first quarter, 1975. This is the highest first-quarter's offering in the history of the Sabbath school.

The total was \$997,675.61.

The overflow, which is 25 per cent of this total (\$249,418.90), will be used by the Southern Asia Division to provide new church buildings throughout the division and to improve the library and other facilities at Spicer Memorial College, Poona, India.

The officers and members of the Southern Asia Division are grateful for this generous help from the worldwide Sabbath school family.

HOWARD F. RAMPTON

## Serenader Awakens Town With Hymns

Antonio Himao, of Esperanza, Ciargao, Surigao del Norte, Philippines, returned to his childhood barrio of Caligangan on the island of Panaon off the tip of southern Leyte last fall to evangelize his unbelieving relatives and friends. Recently, two of his three brothers on the island, with their wives and children, attended the local Adventist church in Caligangan. They are now glad for his message of truth, which they once hated and denounced.

Besides working for his immediate family, Antonio is busy carrying on his new style of evangelism—serenading. With a guitar he breaks the silence of the early hours each day from four to five, rousing his neighborhood to his Adventist hymns sung in Cebuan. Then as soon as doors are opened, Antonio gives Bible studies to many interested persons. His fellow church members in Caligangan are proud to have him preach the Bible this way.

IKE B. SARSOZA

## Christian Record Offering August 30

On August 30, in the churches of North America, the annual offering will be received for the Christian Record Braille Foundation, a unique organization sponsored by the General Conference for service to the blind and visually handicapped.

In Braille and large print the Christian Record Braille Foundation publishes the Sabbath School Lesson Quar-

terly, *Steps to Christ*, *The Great Controversy*, *The Desire of Ages*, and scores of other publications, to bring the light of the three angels' messages into the darkness of those who are both spiritually and physically blind.

Funds for this evangelistic work are never sufficient. In fact, the organization is borrowing funds now to keep this work going for 1975. It receives no appropriation from the General Conference, yet serves almost 27,000 of the 1,306,000 blind persons in North America.

On behalf of multiplied thousands of blind and visually handicapped people in the United States, I thank you for your gifts of the past, also for your larger gift to meet greater needs and challenges.

C. D. HENRI

## North Dakota Conference President

R. S. Watts, Jr., has been elected president of the North Dakota Conference, succeeding L. J. Leiske. For the past four years Elder Watts has served as president of the Southeast Asia Union Mission, which includes Cambodia, Laos, Malaysia, Singapore, Thailand, and Vietnam. Elder and Mrs. Watts, with their family, have given 12 years to overseas mission service. Prior to that he served as departmental secretary in the North Dakota Conference.

LOWELL BOCK

## Week of Prayer on Tape

The 1975 Week of Prayer readings, to appear in the October 16 issue of the REVIEW for reading November 1-8, this year are available on tape. With the exception of Ellen White, the authors are the speakers.

These tapes may be used in a variety of ways to increase and sustain the blessings of the coming Week of Prayer. The price is very reasonable, so that members may secure the tapes for their personal use, either on cassettes or on reel-to-reel. The eight messages on two C-90 cassettes are only \$4.25. The

same material on one five-inch reel, 1 7/8 ips, is \$2.75. Send orders, which should be placed at once, with check, or if through a conference, then by purchase order, to Tape Service, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## In Brief

**New positions:** C. L. Shan-  
kel, lay activities director,  
Pacific Union Conference,  
formerly lay activities direc-  
tor, Far Eastern Division. He  
replaces D. L. Olsen, who is  
retiring. □ M. G. Townend,  
re-elected communication  
and Sabbath school director,  
Australasian Division. □  
R. A. Wilcox, General Con-  
ference field secretary for  
North American Missions,  
formerly president, South  
American Division.

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