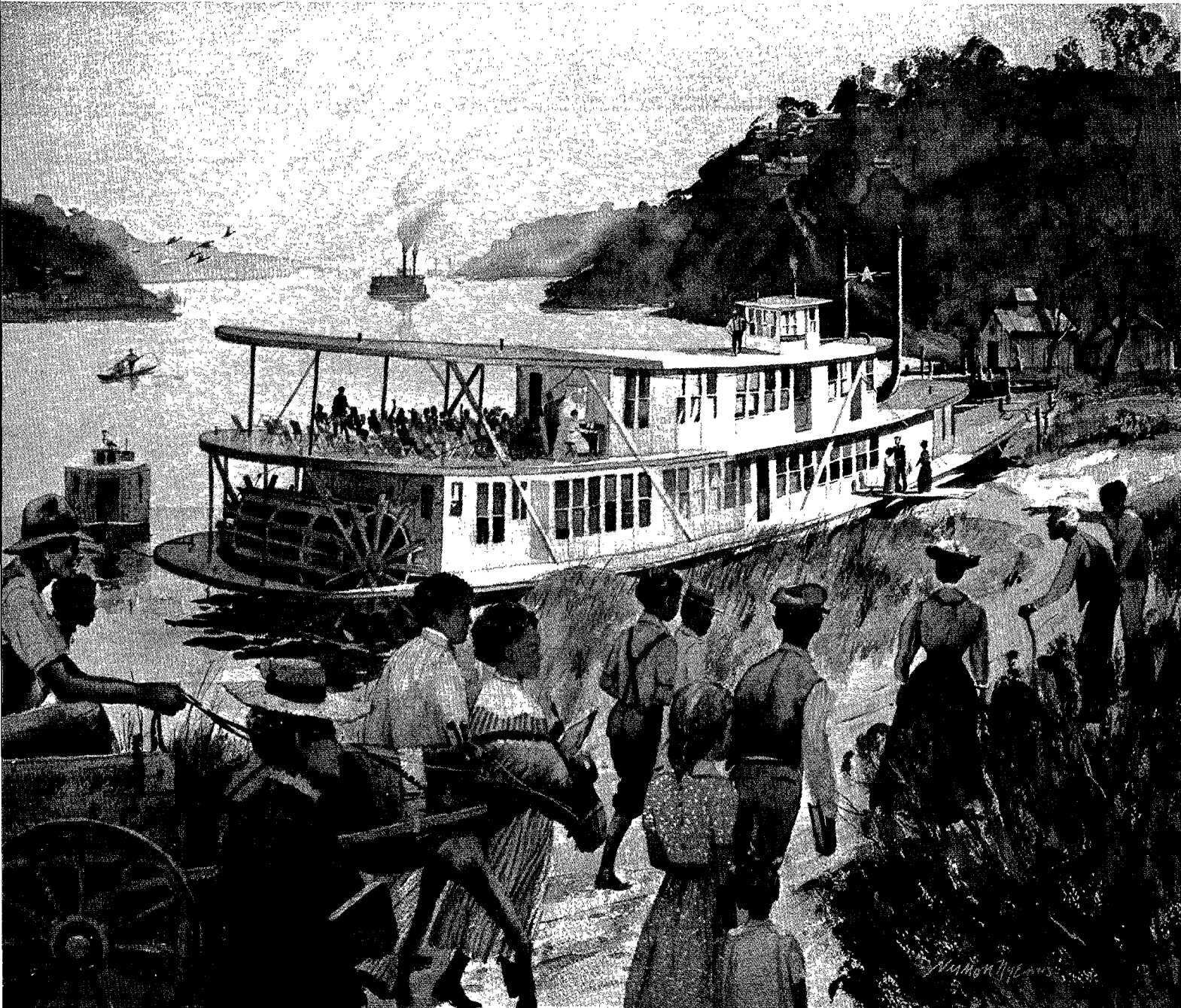


# Review<sup>®</sup>

OCTOBER 30, 1975

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



For about ten years, beginning in 1894, the *Morning Star*, a 72-foot (later enlarged to 95 feet) steamer plied the waters of the Mississippi and Cumberland rivers as a floating mission. On board was a band of missionary workers carrying the gospel to the blacks in the South. Under the auspices of the Southern Missionary Society, the group, responding to an urgent appeal by Ellen White to work for the people of the South, established schools and churches. For further details see page 3.

*Journey Into History—2*

## Bates of New Bedford

Joseph Bates was one of the three people most responsible for founding the Seventh-day Adventist Church. The other two, of course, were James and Ellen White. Whether because of his adventurous life on the high seas, or because of his remarkable character, or because of his love of truth, or because of his wholehearted commitment to the Advent cause, or because of a combination of all these factors—in any event, this man has always fascinated me. Thus, after spending the memorable Sabbath at Washington, New Hampshire, described on this page last week, I determined to stop in New Bedford, Massachusetts, en route back to Washington, D.C. My wife shared my determination, so we headed for New Bedford, about 150 miles to the southeast.

New Bedford, with its smaller sister-city Fairhaven, on the other side of the Acushnet River, was Bates's hometown. Here young Joseph was brought by his parents in 1793, when he was less than a year old, and here he lived the greater part of his life. As a child, doubtless he was electrified by the hair-raising stories told by the crews of the whaling ships that sailed from New Bedford to all parts of the world. Small wonder that even as a school-boy Bates's burning ambition was to be a sailor.

When he was 15, in 1807, his ambition was realized. As a cabin boy he sailed for England on the ship *Fanny*. The voyage to London was uneventful, but on the trip home Bates accidentally fell overboard. The crew threw him a rope and quickly rescued him. But the experience could have ended disastrously, for a large shark had been following the ship.

This experience was but a foretaste of the perilous, rugged life that was to be Bates's lot for the next 21 years. En route up the nautical hierarchy from cabin boy to captain, he was captured by Danish privateers, impressed into the British navy, almost shipwrecked on an iceberg, captured again by the Danes, and later imprisoned by the British. When he was finally released and made his way back to New Bedford, he might well have been expected to renounce the sea forever. But no, he continued his shipboard career, and eventually, at the age of 29, became captain of a ship and part owner of the vessel and its cargo. When he left the sea in 1828 he had accumulated a modest fortune of somewhere between \$11,000 and \$12,000.

During our visit to New Bedford, we spent some time in the city's well-publicized whaling museum, not far from the water front. Of particular interest to us was the large display of scrimshaw—useful or ornamental objects carved out of whale's teeth and bones, or etched with designs made more vivid by being stained with lampblack. Perhaps Bates occupied some of his leisure time in scrimshaw, but apparently he spent an increasing portion of his time with matters affecting his religious life.

In 1824, while at sea en route to Brazil, Bates made a

covenant with God, and said, in part: "I renounce all former lords that have had dominion over me, and I consecrate to Thee all that I am and all that I have."

When ashore, he often would take his Bible and, finding a place alone, would read, sing, and pray. Before his final voyage in 1827, Bates was baptized and joined his wife's church.

That same year, in 1827, Bates led out in founding the Fairhaven Temperance Society. The society adopted a teetotaler position. A few years later Bates became involved in antislavery activities.

### Bates Becomes an Adventist

But the major work for which God had been preparing the rugged sea captain was yet ahead. In 1839 he attended five lectures on the second coming of Christ at the North Christian church in New Bedford. The lectures, together with what Bates had heard about William Miller for almost a decade, awakened an intense interest in Bible prophecy and Miller's teachings. He promptly bought and studied Miller's book entitled "Miller on the Second Coming of Christ—Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843; Exhibited in a Course of Lectures."

Almost at once Bates threw his support into the Millerite movement. He arranged to have Miller give a series of lectures in Fairhaven in 1841, and contributed so heavily financially to the task of warning the world of the Second Advent that ere long his entire fortune of \$12,000 was gone.

Bates not only gave money, he gave his time, traveling for the cause and preaching. In 1844, convinced that the coming of the Lord was near, he teamed up with a singer, H. S. Gurney, of Michigan, to take the message south. Everywhere they went they created a substantial interest in the Second Advent. But opposition arose, for Advent preachers from the north were generally considered abolitionists. Fortunately, Bates was not easily daunted. He had faced storms at sea with matchless courage, and thus he was not intimidated by storms of human emotion. On Kent Island, in Maryland, when a prejudiced listener at a meeting tried to frighten Bates and Gurney by declaring that he would ride them out of town on a rail, Bates countered: "You must not think that we have come six hundred miles through the ice and snow, at our own expense, to give you the Midnight Cry, without first sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as lief lie at the bottom of the Chesapeake Bay as anywhere else until the Lord comes. But if He has any more work for us to do, you can't touch us!"

What a man was this retired sea captain turned Advent preacher! He was just the kind of man God needed to help believers weather the storm of ridicule and skepticism that was to follow the great Disappointment. Never had we been so impressed with him as when we retraced his footsteps in New Bedford, Fairhaven, and even Martha's Vineyard. He was a giant.

K. H. W.

*Concluded next week*

# This Week

J. Edson White was in his late forties when he read a series of articles by his mother, Ellen White, appealing for Seventh-day Adventists to work for the blacks in the Southern United States. In response to this appeal, he and W. O. Palmer conceived the idea of a missionary riverboat that could travel down the Mississippi, a floating home and mission headquarters for the Southern Missionary Society.

The hull of the *Morning Star* was launched in May, 1894. In January, 1895, Elders White and Palmer arrived in Vicksburg, Mississippi, where they were to begin their work. They were accepted as regular conference missionary workers and paid \$8 per week.

To support their venture the two men wrote the *Gospel Primer*, set it in type themselves (they were both printers), and had it printed in Battle Creek. When they arrived at a port town, colporteurs traveling with the boat would sell the book from door to door. In this way the colporteurs lived from their commission, and the boat was supported through the book royalties.

When the Southern Missionary Society moved its headquarters to Nashville, Tennessee, the *Morning Star* began traveling the Cumberland River. In Nashville, Edson began a small printing facility. This establishment was a forerunner of the Southern Publishing Association.

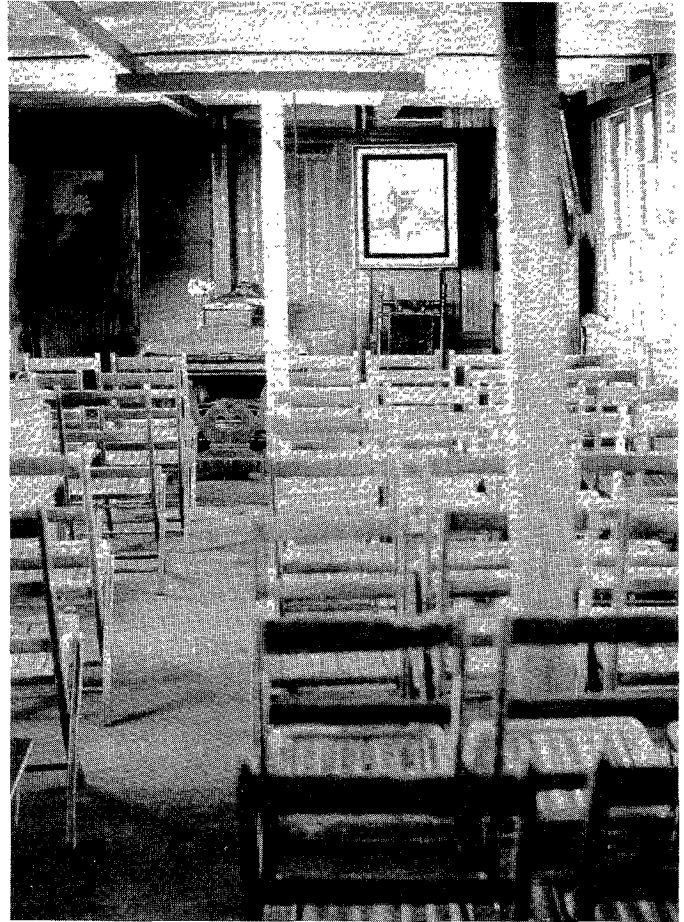
Although the *Morning Star* was in use for little more than a decade, the work done from this floating headquarters became a solid foundation upon which the work of the Seventh-day Adventist Church in the South has been built.

This cover is the second in a series of Adventist historical paintings executed by Vernon Nye. The first of these paintings, the Washington, New Hampshire, church, was published on our December 12, 1974, cover.

**Art and Photo Credits:** Cover, Vernon Nye; p. 4, Mike Faison; p. 13, Eastman Kodak; all other photos, courtesy of the respective authors.



Edson White, the second son of James and Ellen, spent more than a decade serving in the South.



The *Morning Star*, a Mississippi River steamboat, accommodated 12 to 16 workers, a print shop, and this chapel. As the boat moved from town to town, religious services for townspeople were held on board.

## 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.]

### I'll Pay More

Please keep my REVIEW coming. I can't get along without it. I'll pay more, but keep it as it is and has been for years. I have children in foreign fields. How else can I keep track of God's work in all the world?

CRYSTAL WOMACK  
Portland, Oregon

### Say It Like It Is

Ah, it could not be! Surely they would not mention such things in the REVIEW. But nevertheless it was done under the Editor's Viewpoint [July 3].

I was shocked when I read it. Mention of such sins as fathering (or mothering) a child out of wedlock, divorce and remarriage without grounds, and on to the abortion of a fetus, plus saying that there was an endless list of other sins in this category for which restitution must be made. I am a church officer in apparently good standing, therefore I was all the more stunned. For, you see, for years I have been trying to forget one of those above-mentioned sins that only God and I and one other person know about.

I had succeeded quite well in keeping it submerged and out of sight, that is, until I had to have a head-on confrontation with it in the REVIEW. I was overwhelmed, and I felt suddenly naked and ashamed, and as though I were kneeling with bowed head

awaiting the final death blow from the executioner. You see, mine was the kind of sin that only the death penalty could satisfy.

Finally, I was able to read on, and there it was—the reassurance that He is our “righteousness, and sanctification, and redemption” (1 Cor. 1:30). Then I sensed it; I was no longer naked and exposed; something warm was about me. I could raise my eyes ever so little, still fearful of the instrument of torture and unsatisfied justice. But no, instead, there He, my Saviour, stood! He was quietly looking down at me. When my eyes could finally meet His, He held out His hand to me and smiled as if to say, “I have known it all along. Why have you tried to hide it from Me? Would you like to get rid of it?”

I was broken to bits, and even now as I write this the tears cannot

be stopped. I am no longer beligerent or defensive or making excuses for such sins. I can face up to them and I can make restitution. I am free from the heavy burden, I never knew how heavy it was until I laid it at His feet. Thank God for His wonderful redemptive love, and for the REVIEW. I can only say to the editors, Say it like it is.

NAME WITHHELD

### Vantage Viewpoint

I wish to thank you for publishing the article, “Meet My Friend Jesus,” by Lawrence E. C. Joers (July 10). I too have found lost articles after kneeling down and praying that I might find them. I have often said that one can see better and farther from a kneeling posture than from any other.

MARY H. MOORE  
Bryant, Alabama

A MISSIONARY AND GUIDE WERE making slow and tedious progress through a dense jungle. The guide was swinging his machete vigorously, clearing the heavy brush that impeded their progress. Finally the missionary asked the guide: "Where is the road, the path, the way that leads us to our destination?" The guide replied: "There is no road, no path, no other way. I am the way."

In John 14:6, a more experienced and more trustworthy Guide made a similar claim. Jesus said, "I am the way, the truth, and the life." Ellen White says: "The way to heaven is consecrated by the Saviour's footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called upon to bear, He Himself has borne."—*The Desire of Ages*, p. 480.

In the early church, Christians were often referred to as followers of the way. "The word 'way' appears as an early synonym for Christianity. . . . 'The way of salvation' (Acts 16:17), and 'the way of the Lord' (chap. 18:25). The term may have originated in Christ's declaration that He is the 'way.'"—*SDA Bible Commentary*, on Acts 9:2. The way to heaven leads us past Mount Calvary. The words of a familiar song are still true:

"I must needs go home by the way of the cross,  
There's no other way but this;  
I shall ne'er get sight of the gates of light,  
If the way of the cross I miss."

This road also leads us past Mount Sinai. The prayer of every Christian should be: "Make me to go in the path of thy commandments; for therein do I delight" (Ps. 119:35).

The way to heaven is not an easy road. "Your own ways, your own will, your evil habits and practices must be given up if you would keep the way of the Lord. He who would serve Christ cannot follow the world's opinions, or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of self-centered ambition, too steep and rugged for lovers of ease to climb."—*Thoughts From the Mount of Blessing*, p. 139.

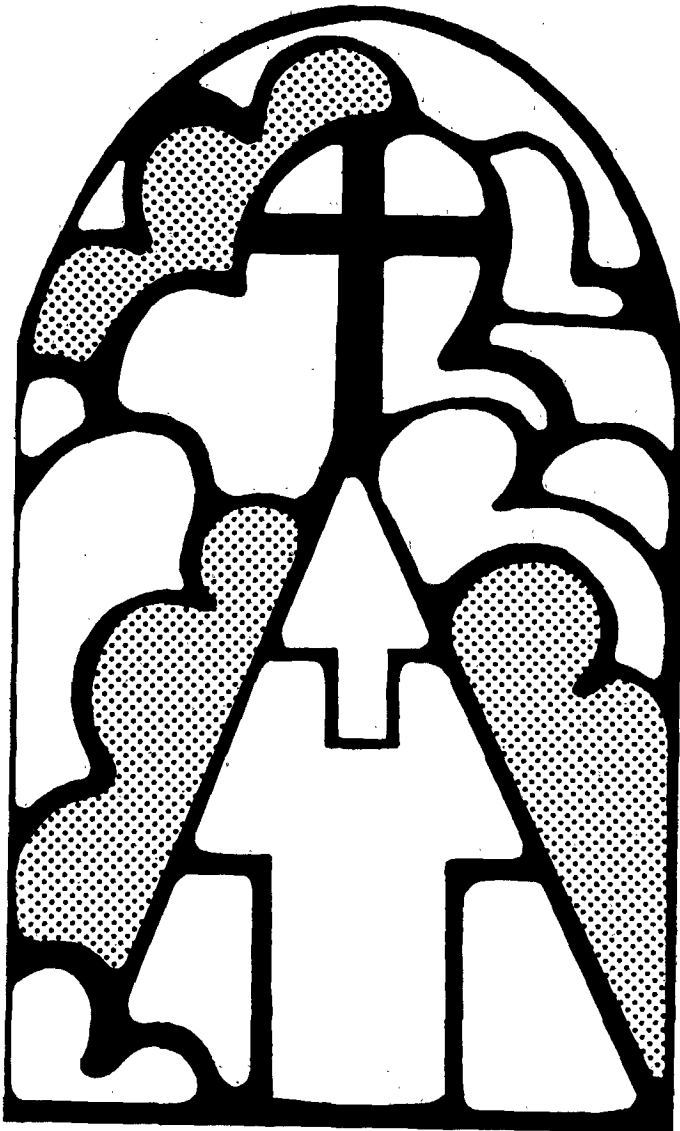
There is no need for anyone to be misled or confused regarding the road that leads to heaven, for God has promised to direct our steps. He says: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

A similar thought is expressed by Christ in these words: "If any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority" (John 7:17, R.S.V.).

Sometimes the ways people choose diverge widely. This was true in the experience of Jacob and Esau: "Esau and Jacob had alike been instructed in the knowledge of God, and both were free to walk in His commandments and to receive His favor; but they had not both chosen to do this. The two brothers had walked in different ways, and their paths would continue to diverge more and more widely."—*Patriarchs and Prophets*, p. 207.

Satan is not concerned what way we go, so long as it is

*The late Victor A. Anderson was a pastor and last served in Modesto, California.*



# Reach Out for Life

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There is no need for anyone to be  
misled or confused regarding the road  
that leads to heaven and eternal life.  
God has made the directions plain.

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not in the way of right. Ellen White says: "We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism."—*Testimonies*, vol. 5, p. 644.

Those uncertain of the way they should go should heed the following scriptural admonition: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul" (Jer. 6:16).

### Christ Is the Truth

Not only is Christ the way, He is also the truth. In John 17:17, we read: "Thy word is truth." Charles Spurgeon expressed the high esteem in which he held God's Word in these words: "I preach what I believe to be true. If the omission of a single truth that I believe would make me the king of England throughout eternity, I would not leave it out."—*Spurgeon's Sermons*, vol. 1, p. 9.

Not all clergy express such a faith today: "The apostle Paul declared, looking down to the last days, 'The time will come when they will not endure sound doctrine.' . . . That time has fully come."—*The Great Controversy*, pp. 594, 595. How thankful we can be that the faith of the Seventh-day Adventist Church in the Bible as the inspired Word of God has not diminished since the days of the founders of the Adventist Church.

The church's faith in the Bible is clearly set forth in the following statements:

"One sentence of Scripture is of more value than ten thousand of man's ideas or arguments."—*Testimonies*, vol. 7, p. 71.

"The creative energy that called the world into existence is in the word of God. This word imparts power, it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the character, and re-creates the soul in the image of God."—*Education*, p. 126.

God admonishes us to "buy the truth, and sell it not" (Prov. 23:23). In the book *Pilgrim's Progress*, the pilgrims came to a place called Vanity Fair. Here every imaginable material attraction and pleasure was offered for sale. When they were asked the question "What will you buy?" they replied: "We buy the truth." This singular response so incensed the merchants that after administering a beating to the Christians, they placed them in a cage so they could be a spectacle to all present at the fair.

### An Explanation of Life

Perhaps the most significant part of John 14:6 is the final part, where Christ declares: "I am . . . the life." Seventh-day Adventists are agreed that only in Christ can be found a reasonable and consistent explanation for life. Ellen White says: "The youth need to understand the deep truth underlying the Bible statement that with God 'is the fountain of life.' . . . Not only is He the originator of all, but He is the life of everything that lives. It is His life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by His life that we exist, hour by hour, and moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy."—*Education*, pp. 197, 198.

When Christ was on this earth, death could not claim its victim, nor manifest its power in His presence. Referring to this Sister White says: "Had Christ been in

the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver."—*The Desire of Ages*, p. 528.

D. L. Moody illustrated this truth by a personal experience: "When I was a young man, I was called upon suddenly to preach a funeral sermon in Chicago. A good many businessmen were to be there, so I said to myself: Now it will be a good chance for me to preach the gospel to those men, and I will get one of Christ's funeral sermons. I hunted through the four Gospels . . . but I couldn't find any. I found that Christ broke up every funeral that He ever attended. He never preached a funeral sermon in the world. Death could not exist where He was. When the dead heard His voice they sprang to life."—*Moody's Latest Sermons*, p. 20.

There is nothing that people prize more highly than life. Even Satan recognized this when he said: "All that a man hath will he give for his life" (Job 2:4). People are willing to go to any lengths in order to preserve their lives. They are willing to undergo heart and kidney transplants, they will submit to numerous operations and blood transfusions to prolong life. Recently it was reported that it is proposed to freeze the body of the deceased, thus to preserve them until cures have been found for the diseases to which the victims had succumbed.

### Tenacious Clinging to Life

Few have clung as tenaciously to life as did Mrs. Sarah Winchester, widow of the famed rifle manufacturer. When her husband and her infant daughter died, she grieved over their passing and contacted several spiritualistic mediums. For some inexplicable reason, she had no desire or intention to join them in the spirit world. In a brochure which I received when I visited her home in San Jose, California, the question was raised, "Why did she wish so passionately to prolong her stay on this sphere when her dearest ones had gone?" But the authors gave no answer to this baffling question.

The spirits assured her that as long as work continued on her home she would not die. Immediately a corps of workers went to work to renovate her home and add scores of additional rooms. For 35 years the carpenters' hammers and saws were not silent. Today, this 160-room monstrosity covers six acres of land. It contains 46 fireplaces, 40 stairways, and 13 kitchens. It is boasted that two million visitors have viewed what has been labeled the world's largest and oddest building.

But the millions that Mrs. Winchester squandered in her desperate attempt to achieve eternal life, did not bring her immortality. She died at the age of 85, and the tools were finally silenced. What a tragedy that she did not turn to her Bible and discover the only source of life. In the most familiar of all texts, John 3:16, and scores of similar texts, God expresses His desire to share the priceless boon of eternal life with all humanity.

"Those who are willing to make any sacrifice for eternal life, will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory swallows up everything and eclipses every earthly pleasure."—*Testimonies*, vol. 1, p. 126. □

# What Lack I Yet?

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The church is efficiently organized  
and widely represented all over  
the world. But its work is not  
completed. Is something lacking?

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By HOWARD A. MUNSON

THE SEVENTH-DAY ADVENTIST denomination is a massive, far-flung, interlocking organization. At the center is the General Conference with its various departments.

The world field is divided into continent-sized divisions. These in turn are divided into union conferences, which are divided into conferences and missions. From all these sub-centers, communications flow to more than 17,000 churches, bringing support, encouragement, and strength to some 2.5 million church members.

In addition, more than 300 sanitariums, hospitals, dispensaries, and medical clinics bring physical relief and healing to the sick by the hundreds of thousands.

Radio and television broadcasting stations are busy day and night carrying the Good News, while within bustling buildings workers mail out Bible lessons, correct papers, and write letters by the thousands.

Besides this, Adventist schools, from elementary to correspondence schools to great colleges and universities, are teaching and training more than 430,000 students to fill efficiently their future place in a sin-sick world.

What's more, some 50 publishing houses are producing literature in 175 languages and dialects. Giant, high-speed presses turn out 32-page magazines at the rate of 20,000 an hour.

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*Howard A. Munson, now retired, has been administrator of several hospitals or sanitariums both in North America and in the Philippines.*

Also, in almost every nation, kindred, tongue, and people, messengers for God are walking jungle trails, riding horses and mules, piloting mission boats along mighty rivers, urging groaning cars over rough roadbeds or no roadbeds at all, and flying planes to remote landing strips.

Spread throughout this vast network are more than 73,000 paid workers. These workers are putting in long and difficult hours to make each part of this enormous program prosper. We can be justly proud of them.

"What lack I yet?" (Matt. 19:20), the rich young ruler asked Jesus in the long ago. This question the paid workers might well ask of themselves.

This question the more than 2 million Seventh-day Adventist lay persons also might ask. They are devoted Christians, excellent citizens, wonderful people. They faithfully attend church, enjoy sermons, like to attend church-sponsored entertainment, serve as church officers, supervise departments, attend board and committee meetings.

"Where do I fall short?" is the way the *New English Bible* phrases the ruler's question.

Jesus told His disciples to "go" and to "preach" and to "teach." But a responsibility also rests upon every *Seventh-day Adventist Christian* down to the end of time. Here is an assignment for spare-time reading to prove this statement:

1. Read all that the Bible says about "Go ye" and about "witnesses," and about "ambassadors."
2. From the *Index to the Writings of Ellen G. White* read every quotation on Missions, Missionary, Missionary Appeals, Mission Fields, Missionary Spirit, Missionary Work, Missionary Workers.

We may try to avoid the instruction and commands God has given us, we may excuse ourselves, we can rationalize that this must not apply to us, but the solemn fact remains that *individual Seventh-day Adventist Christians are responsible for witnessing*. God has a rightful claim on our time, our money, our intellects, our energies. Who are we to tell Him by our inactivity we choose not to give Him these?

I get the feeling that after more than a hundred years of studying the Bible and reading the Spirit of Prophecy we have not yet come to a full realization of what Jesus really meant when He said, "Go." Instead of going we are sitting; instead of teaching we are silent. Instead of witnessing we keep our Good News to ourselves. We leave the preaching to a few paid ministers.

How many have by personal visiting and witnessing and by the power of the Holy Spirit brought a person to accept Jesus Christ as his personal Saviour? Have 5 per cent of our membership had this blessed experience?

It is disheartening to watch when the record of personal missionary work is taken in a Sabbath school. The angels must turn their heads away in wonder as they "listen" to all those silent voices and see all those hands complacently folded on dormant laps.

What will it take to put us to work as God commanded? Perhaps two things: 1. Persecution to scatter us. 2. The Holy Spirit to fill us.

Isn't it a shame to wait until times of great difficulty to do what we could do with comparative ease now? Isn't it appalling to shy away from the Holy Spirit continually when He is so willing and so eager to fill us and have us finish the work now? □

# The Board of Higher Education

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This new organization  
is attempting to develop  
a system of higher SDA education  
in North America.

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By BETTY STIRLING

UNTIL ABOUT FIVE YEARS AGO Seventh-day Adventist higher education in North America was an aggregate of individual institutions pursuing their own courses of action without too much reference to what the others might be doing. As a result there was costly duplication of programs, competition for scarce students and faculty in some areas of study, and lack of uniformity in requirements in similar programs. Some coordination was done through the Seventh-day Adventist Board of Regents and similar organizational structures, but all seemed inadequate to accomplish this task.

Institutions frequently lacked the data needed to do long-range planning. Nor were there standards for planning or measuring progress. And certainly there was little division-wide planning or cooperation between these competing institutions.

When the colleges were first founded transportation and communication were slow, and the schools were designed to serve a geographically limited constituency.

Many were called union colleges because they were operated by and for one of the unions. Eventually each union in the North American Division had a college, and some unions had more than one institution. College-age students in each union were expected to attend their union college. But, even when transportation was slow, venturesome students crossed union boundaries for one reason or another. Some unions had only junior colleges, so students would travel elsewhere for upper-division studies. There was only one medical college, so students often traveled great distances to attend. Since many of the colleges operated competing specialized programs, teachers in certain disciplines moved from college to college also.

But in spite of back-and-forth movement, the collection of institutions was not an integrated system. However, as long as the individual schools were growing up and out, expanding in enrollment, and enjoying prosperity there seemed to be little need for coordination or cooperation.

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*Betty Stirling, Ph.D., is director of institutional research for the General Conference Board of Higher Education.*

But toward the end of the golden, if tumultuous, 1960's neither the present nor the future of higher education appeared as glowing as it had formerly. Enrollment wasn't always up. Costs were increasing faster than income. Proliferation of courses and majors that seemed appropriate for an expanding period didn't look so good in a static period. Overlapping and competition between institutions that could be tolerated during unlimited growth began to cause more friction as growth slowed and in some cases ceased. Some thoughtful observers even began to question the need for a college in each union.

Among those who were concerned about the costs of running colleges were the union conference presidents, most of whom were chairmen of boards of trustees for the union colleges and members of one or the other of the university boards. They recommended that the General Conference set up a committee to study rising costs, proliferation of programs and courses, overlapping of programs, and other problems of higher education. Some of the people in the General Conference also had been concerned about these same problems, especially those who served on boards of trustees.

Consequently, beginning late in 1968, study was given to the objectives of higher education and its financing, to a professional organization for Seventh-day Adventist educators, and finally to the development of a true system of higher education for the church. Among the General Conference leaders in the project were Willis J. Hackett, one of the general vice-presidents, who had been most closely connected with the educational insti-

## The Wounded

By ROBERT J. HASTINGS

Someone asked J. Henry Smith the question, "Is there more criticism of business today?"

Smith, who is chairman of the board of The Equitable Life Assurance Society of the U.S., answered this way:

"There is criticism of everything today. We are living through an age of criticism, and the tendency is to ferret out and emphasize the weaknesses of everybody and everything."

Smith said this is true of religion, education—everything—including business.

This reminded me of a quotation I heard recently: "The Christian army is the only one that shoots its own wounded."

Of course that's an oversimplification. In the first place, there is no "Christian army" in which one gets wounded in the traditional way.

But there is a sense in which Christian people are sometimes harder on each other than they are on nonbelievers. By this I mean that if someone stumbles, he may get less help within his own church than from other sources. Fellow members may withdraw from him in a holy sense of false piety.

However, I don't for a minute think this attitude is found only among church people. There is something in all human nature that likes to pounce on a loser, to say, "I knew all along he wasn't what he claimed to be."

Churches should be lifeboats for sinners, not showcases of antiseptic saints. Let's "turn to" each other in time of stress, and not "turn from."

# Review

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



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tutions, Neal Wilson, vice-president for the North American Division, and Charles B. Hirsch, director of the Department of Education.

Out of all the discussion, deliberation, and searching came a totally new group in 1970—a Board of Higher Education, with the authority to coordinate the system of church higher education in the North American Division. Membership of the board consists of a chairman, the vice-president for the North American Division; two vice-chairmen, one a general vice-president of the General Conference and advisor to the Department of Education, the other the director of the Department of Education; the presidents of the colleges and universities; the chairmen of the boards of trustees; union presidents; several representatives of the General Conference; several laymen; and representatives of various levels of college and university administration. The staff employed by the board includes the executive secretary, the director of institutional research, an office secretary, and short-term consultants as needed for various board projects.

### The Board's Tasks

What is the board supposed to do? The board was given a comprehensive list of tasks and administrative responsibility to act as necessary in carrying them out. These include:

1. Developing a long-range master plan for the Seventh-day Adventist higher education system, and revising it as necessary.
2. Establishing governance guidelines for the colleges and universities.
3. Coordinating individual institutions into a system and maintaining the system, including recommending the establishment or discontinuance of units of the system.
4. Conducting research in higher education.
5. Regulating standards for admission programs, majors, and degrees.
6. Providing for visiting at individual institutions to assist them in carrying out board recommendations.
7. Supervising application of North American Division salary and personnel policy at the schools.
8. Reviewing programs of instruction, research, and training for denominational service and recommending any necessary change.
9. Collecting information and reports from institutions as they are needed for the work of the board.

The full Board of Higher Education has met twice a year since its founding, usually spending one and one-half or two days on proposals, problems, and reports of progress. Between sessions the work is carried on by the board staff, with occasional sessions of the executive committee of the board when needed.

Acting temporarily as executive secretary of the board when it began its career was Charles Hirsch, director of the Department of Education, who had been a key figure in the development of the board. The choice for permanent executive secretary was Frederick E. J. Harder, then dean of the graduate school at Andrews University. Dr. Harder had considerable experience as an educational administrator, as a department chairman, conference educational superintendent, and as president of Middle East College. Dr. Harder began his duties as executive secretary in the fall of 1971, and Dr. Hirsch remained with the board as vice-chairman.

## For the Younger Set

### Jerry's New Bike

By ELLA RUTH ELKINS

JERRY wanted a bicycle more than anything else in all the world. Every day, it seemed, he asked his mom and dad whether he could have one.

"You wouldn't take care of it if you had one," Mamma would say.

"Oh, yes, I would!" promised Jerry with eyes open wide.

Then on Jerry's seventh birthday the bicycle came. It had bright red fenders and shiny silver wheels. The handlebars had pretty red handle grips with streamers on the end. How delighted Jerry was!

It only took a few days for Jerry to learn to ride it. He decided that coasting was the most fun.

One day Jerry rode to his friend's house. His friend's name was Tommy. Tommy had a bike, too, and so both boys decided to ride up and down the street together. Finally, the boys grew tired of riding so they decided to go over to another friend's house to play. Jerry laid his bike down on the back lawn at Tommy's and both boys ran next door to play with their friend Bob.

#### Jerry Runs an Errand

The boys had a lot of fun playing with Bob's new ball, and all too soon Jerry heard a familiar voice calling, "Jerry! Jerry!"

"I have to be going," called Jerry as he ran out the back gate at Bob's and headed toward his own house.

Jerry's mother was standing out on the front porch, and when Jerry got there she said, "Would you please go to the store for me and get a dozen eggs? I don't want you to go on your bike because I don't want you to break the eggs. So you'll have to walk this time. Here is the money."

"O.K.," answered Jerry, as he took the money, turned, and ran down the street toward the store.

Soon he was headed for home with the eggs. He ran up the front steps, opened the door and hurried into the house.

"Where is your bike, Jerry?" Mother asked.

"Over at Bob's. I'll go get it."

But it wasn't over at Bob's, and at first Jerry couldn't remember where he had left it.

Every day, it seemed, he left his bike somewhere else, but he could never seem to remember where he had left it.

One day, after Jerry had left his bike lying by the road, he ran out to get it to go bike riding with Tommy, but the bike was gone! He was *sure* he had left it there right by the road, but now it was nowhere to be found! He ran to the back of the house and looked there. No bike. He ran over to Tommy's, but it wasn't there. He asked Bob, but Bob had not seen it. Had someone stolen it? he wondered. He looked everywhere he could think of, but he just could not find his bicycle. That night when he went to bed he cried and cried.

Two weeks went by, but still he had not found his bicycle. Then one day there was a knock at the door. Jerry's daddy asked him to go see who it was. As Jerry opened the door, his eyes opened even wider, it seemed, for right there beside the front step was his bicycle!

"Is this the bike you lost, sonny?" It was the friendly policeman. "Someone found it down by the creek about two weeks ago. They were watching the papers but could find no one who was missing a bike, so they asked me and I told them that your dad told us about your missing bike."

"It's mine! Thank you!" said Jerry as he ran out to get on his bike.

Jerry decided that from then on he would be sure not to leave his bike lying around anymore.

What has the board accomplished in its first five years? Take one example.

Suppose John Doe wants to study engineering. Prior to the existence of the board, John would have been able to enroll in one of several small struggling programs, usually having to take part of his work at a State university near the Adventist college which he attends.

What is the prospect now? The board assigned the engineering program to Walla Walla College alone. One denominational program seemed to be plenty; one program could enroll enough students to warrant developing good facilities, recruiting a professional faculty, and teaching a sufficient variety of courses.

But suppose John lives across the continent from Walla Walla—isn't that a long way for a young freshman to go? Most of the colleges have developed cooperative programs with Walla Walla, whereby the student can take either one or two years at his nearby union college and then transfer to Walla Walla College for the professional engineering work without any loss of credits. John now has the opportunity of being part of an engineering program that is large enough to be exciting, yet small enough to allow personal contact with faculty, and that is uniquely Seventh-day Adventist.

### Reducing Costly Duplication

The board has made similar allocations of programs in other fields: speech pathology on the graduate level was assigned to Loma Linda University; the doctoral programs in education to Andrews University; the industrial technology baccalaureate programs to Andrews University. The staff of the board is currently working with various colleges to help them develop unique features. What is the result of all this? It helps to hold down the cost of higher education through reducing costly duplication, and at the same time increases the likelihood of quality.

Since the rising cost of college education was the thing that initiated the discussions that led to the founding of the board, the board has spent much of its time on activities that relate directly or indirectly to the cost of education. While there is little hope that the cost can actually be lowered, because of inflation and the increase in the prices of almost everything that goes into the institution, the board is dedicated to seeing that the highest quality education is made available at the lowest possible cost.

One of the greatest accomplishments of the Board of Higher Education is the development of a master plan for the system of colleges and universities. This is not yet complete, but it is far enough along to guide developments at the member institutions. Individual institutions are still working on their master plans, which will enable the board to fit together a coordinated plan of all the colleges in North America into a complete and efficient system of higher education.

Many of the aspects of the board and its work that have already been described fit into the master plan in some way. The master plan is a design for an integrated system that will provide the broadest possible scope of educational opportunity, the highest academic quality, fiscal stability and responsibility. All this in order to establish or strengthen students in the Adventist faith, prepare them to serve their church, as well as earn a living, and help them to realize their personal potential and appreciation of life. □

## Fellowship of Prayer

### Patience in Soul Winning

"We become too easily discouraged over the souls who do not at once respond to our efforts. Never should we cease to labor for a soul while there is one gleam of hope. Precious souls cost our self-sacrificing Redeemer too dear a price to be lightly given up to the tempter's power.

"We need to put ourselves in the place of the tempted ones. Consider the power of heredity, the influence of evil associations and surroundings, the power of wrong habits. Can we wonder that under such influences many become degraded? Can we wonder that they should be slow to respond to efforts for their uplifting? . . .

"Without a helping hand many would never recover themselves, but by patient, persistent effort they may be uplifted. Such need tender words, kind consideration, tangible help."—*The Ministry of Healing*, pp. 168, 169.

"We know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:26-28).

► I wrote you some months ago about a dear friend who was taking studies from representatives of another religious group. I am so happy to be able to report that now she has taken Bible studies, is planning to be baptized, and is already attending church with us. Much to everyone's surprise her husband also took the Bible studies and I believe he accepts most, if not all, of the doctrines. He had spent his adult life making fun of religion and now finds it hard to take his stand. Even though he had attended two sessions of the Five-Day Plan, he seemed unable to give up smoking. If he could only turn to God I believe victory would follow. We must be patient, for sometimes it takes quite a while for the seed we plant to take hold and grow.

I had been praying and working for this friend for almost 15 years. She seemed to be searching for God at times, but then she would get caught up with her friends who drank, and I wouldn't see her for months. However, God always works things for the best. Who knows but what if she had taken her stand sooner her husband might have been turned away.

Please remember this family in prayer. My friend has re-

quested that we remember her three children and their families also. I would like to ask for prayer also for my husband and me. We live 30 miles from church and my health is not good, so we often must miss the blessing of church services.

Thank you for your prayers in the past, and I know God will hear and answer our prayers in ways beyond our limited imagination.—I. C., of British Columbia.

► Our prayers for our son have been answered. After he left the academy and attended public school he began losing interest in spiritual things. But after graduating from high school, he consented to go to Pacific Union College. Now, I am happy to say, he is a fine young Christian.

Our daughter was asked to leave school at the end of the school year for misbehavior. Please join us in praying that she will give up her wild behavior and become a follower of Jesus.

Every Friday night, as the sun goes down, I kneel in prayer for the REVIEW AND HERALD prayer list. May God help us and our loved ones to get ready for the soon coming of Jesus.—Z. M., of California.

*We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.*

*Portions of letters reporting answers to prayer will be published as space permits.*

# Through the Valley

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People relate to the prospect of death  
in varying ways. The hope of the  
resurrection gives fortitude  
to the Christian as the portals  
into the valley of shadows  
open for him.

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By VIRGINIA HANSEN

FOR MANY YEARS at each family reunion we rejoiced that our circle had remained intact. For 60 years Father and Mother lived as sweethearts together. We had no desire to see the circle broken. We all knew it had to come and took no pleasure in the thought. No one ever is ready for Death's knock at the door, even though he realizes the blessing to the suffering ones to be asleep in Jesus.

Then the telephone call came. "Sad news. Our sister died today." Then a week later, "Sorry, your father just passed away."

What a shock in one week! Yet through it all God's hand guided. The angels were ever near. Too many coincidences worked out just right to leave any doubt in our minds of God's loving care for us. The flowers, telephone calls, cards, letters, food donations, warm expressions of affection, did their part to buoy our spirits, but the hope we have of eternal life did much more for us.

In my years of nursing, I have seen Christians entering the valley of the shadow of death with an aura of glory on their faces. I have been thrilled with the miracle of it. There comes this heavenly unction that gives a sustaining buoyancy through the trial of separation.

I have also seen uncontrollable grief, great remorse, and despondency. Why the difference? For some situations perhaps this statement in *The Desire of Ages*, page 32, may give the answer: "As the Jews departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended. To the masses of the people, death was a dread mystery; beyond was uncertainty and gloom. It was not alone the wailing of the mothers of Bethlehem, but the cry from the great heart of humanity, that was borne to the prophet across the centuries—the voice heard in Ramah, 'lamentation, and weeping, and great mourning, Rachel weeping for her

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children, and would not be comforted, because they are not.' Matt. 2:18. 'In the region and shadow of death' men sat unsolaced."

As Christians we have this blessed assurance that Jesus is coming soon to gather His loved ones home where they will all be together again. How precious this is. How reassuring the thought that our loved ones are simply sleeping till the resurrection. There is no morbid belief that the spirit of the dead is hovering over us, viewing our sorrows and mistakes, no expectation that a spiritualistic séance could recall the departed one. The dead simply sleep in Jesus, and we can serenely say, "Sweet be thy rest," knowing that God has dealt gently with them, and in His kind providence has given them repose till it is time to awaken them.

Why must we tread the winepress of sorrow? This bit of prose by an unknown author may help to answer this perplexing question. It is titled "Into the Depths."

## One Who Has Suffered

"There are things that come through the gates of tribulation. There are traits of character which seem to find no other way of entrance into life, such as gentleness, tact, sympathy, and strength. Though we may desire a life of tranquility and joy, it still remains true that few of us would choose for our most valued friend one who has never suffered.

"The eyes that have not known tears, lack genuine tenderness. The heart that has never been torn with anguish and loss has never sounded its own depths and cannot measure those of another.

"Every life grows strong through storm and conflict, if it ever grows strong at all. And however sweet by nature we may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing of grief.

"There are dark pages in our lives where we would gladly change the story if we could. There are wounds that still ache, and losses that even yet are hard to bear. But however we may feel about sorrow, there are few of us who would be willing to give up all that it has brought and taught us, or to be just where we were before it touched us.

"There are profound gains that come only through sorrow's pain."

But we are so lonely and heaven seems so far away, we may say. But comfort is provided. "When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest."—*The Desire of Ages*, p. 331.

Is heaven far away? "As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is that compared with the hereafter?"—*Ibid.*, pp. 331, 332.

The important thing is to be ready for that heavenly home. □

### Time With God

After the disciples had been working long hours under great stress on one of their missionary journeys, Jesus invited them to retire for a few days of relaxation. They needed not only a little rest but also a season of close communion with their Saviour. "And he said unto them, Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

Within this closeness and privacy Jesus could communicate freely with these future apostles; here He could correct their mistakes, encourage, and strengthen them for the great task yet ahead.

As did these disciples, we today need the refreshing company of Him who is the source of all power, comfort, and wisdom. Amid the hurry and worry of life, even in the work of God, every Christian needs to take time for private devotion.

The loving reproach the Master addressed to the busy and concerned Martha illustrates this point: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

We all need "that good part, which shall not be taken away"; namely, to sit quietly at the feet of Jesus, like Mary, and commune with Him. He is our only fountain of courage, strength, and victory.

In order to obtain the needed supply of daily strength, in order to hear the voice of God speaking to our hearts by His Holy Spirit through His Word, and in order to speak to Him in secret about our needs and aspirations, we need enough time.

#### Friendship With God Takes Time

In our busyness, our tendency is to make everything short—our meetings, our presentations, our articles, our books, and our interviews. Nevertheless, the formation of a friendship with God takes time. A few hurried minutes every morning are not enough.

Granted, a few minutes every day are better than nothing, but we need at least from half an hour to one hour each day to spend in quiet communion with our heavenly Father and our dear Saviour. A love relationship requires time. True lovers plan to spend as much time together as possible.

Ellen White said: "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. 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. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages*, p. 83.

Such counsel is especially important in view of the nearness of the final events and the second coming of

our Lord. The preparation of character required if we are to stand in the last days as a conqueror over all sins and fiery pressures of this earth takes consecrated time now.

May God give us the insight and willingness to cut out of our busy lives all that is superfluous and secondary in order to dedicate more time to communion with God.

F.CH.

#### Importance of the Sanctuary Truth—5

### The Mediator's Twofold Role

It is very difficult for men and women to grasp completely or to express adequately the awesome truths implied in the fact that Jesus was Himself the priest, Himself the "victim" in the plan of salvation. Paul outlined these two functions: "He has appeared once for all at the end of the age to put away sin by the sacrifice of himself" (Heb. 9:26, R.S.V.). "Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf" (verse 24, R.S.V.).

The sacrificial atonement made provision for man's salvation; the intercessory atonement applies the benefits of the sacrificial atonement to all who truly surrender their lives to His care.

The connection between these two phases of our Lord's priesthood is exactly what Satan wants obscured: "The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator."—*The Great Controversy*, p. 488. Misunderstanding these two vital phases has led Christians into such gross errors as predestination and the false security of "once saved, always saved," and the "cheap grace" that inevitably follows, sooner or later, when justification is emphasized disproportionately over sanctification.

Without our Lord's death on the cross there would be no salvation available for anyone. What He has done for men and women could never be matched by anything that we could do, no matter how long we lived, or how earnestly we tried. But the benefits of His sacrificial atonement made for all men (1 John 2:2) apply only to those who appropriate His gift by faith, that is, by accepting His gracious invitation to be His sons and daughters, demonstrating their gratitude by trusting Him and obeying His will.

The sacrificial atonement has been more generally understood by the Christian church than our Lord's high-priestly intercession. In fact, the fuller understanding of our Lord's work as mediator has been the chief contribution of the Seventh-day Adventist Church, especially in view of our emphasis on the investigative judgment as the closing phase of His intercessory work.

Satan is not displeased if church members emphasize the sacrificial atonement in sermon and song, if the benefits of what Christ has done for us are not appropriated by men and women and in men and women.

Therefore, we should look carefully at our Lord's in-

tercessory, mediatorial role. His priesthood is the only link of living relationship between God and man, the "one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). When He entered the heavenly sanctuary, He "entered by His own blood, to shed upon His disciples the benefits of His atonement."—*Early Writings*, p. 260. Clearly it must be kept in mind, "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*The Great Controversy*, p. 489.

His intercessory role as our high priest is divided into two segments; the first, extending from His ascension to 1844, and the second, from 1844 to the close of probation. His work since 1844, while continuing to apply "the benefits of His atonement" to those entitled to them, involves the "last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits" (*ibid.*, p. 480). (The special benefits of this "atonement," often called "the blotting out of sins," will be discussed in a later editorial.)

The question is, What are the benefits that He has been applying since the cross, by virtue of His sacrificial atonement? As intercessory mediator Jesus fulfills two specific roles: He silences the accusations of Satan "with arguments founded not upon our merits, but on His own" (*Testimonies*, vol. 5, p. 472); and He is free to provide the power of grace to all those who choose to live overcoming lives. "He is the High Priest of the church, and He has a work to do which no other can perform. By His grace He is able to keep every man from transgression."—ELLEN G. WHITE, in *Signs of the Times*, Feb. 14, 1900. What more could any person ask for?

Seen in the light of the cosmic controversy between good and evil, between the central figures, Christ and Satan, our Lord's intercessory, mediatorial work takes on great significance. When Satan says that sinful men and women do not deserve forgiveness, that they are not en-

titled to eternal life anymore than he is, that, regardless, God has asked too much from His created beings and is therefore unreasonable—Jesus stands up in full view of watching worlds.

What do angels and others see? They see a Man who faced Satan on his home court, One who "had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest" (Heb. 2:17, R.S.V.). They see a Man who conquered every temptation, within or without, to serve Himself, proving that all men and women with the same power available to them can live a victorious life. Our Lord's record silences every one of Satan's accusations. We have a Friend in court who has never lost a case.

In addition, Christ's powerful arm reaches out to all those who have committed the keeping of their souls to Him. He has won the right to intercede in the lives of His followers, breaking through the power with which Satan has held them captive, erecting around His faithful His own defense against sin that His own human life bears witness to.

This kind of intercession men and women need now, daily, and until Jesus returns. "Everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 8:34, p. 1078.

### The Hope of the Church

Here, in the second role of the Mediator, rests the hope of every Christian. Jesus will do His part in silencing the accusations of the accuser by what He has done *for us*. But He cannot silence the accusations if He has not been given permission to do His work *in us*. John's words are simple and emphatic: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

In commenting on this verse, Ellen White said: "The blood of Jesus Christ cleanses us from all sin. . . . We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God."—*Ibid.* on 1 John 1:7, 9, p. 948.

Our Lord's double role as Mediator silences Satan's charges, opening the door for the benefits of His life to be given to men and women, and guarantees that sufficient power is available to keep every suppliant from sin. (See *The Great Controversy*, pp. 488, 489.)

No wonder Satan is delighted when the sanctuary truths are mystified, or obscured, or set aside as a boring subject. No wonder Ellen White wrote, "All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful."—*Testimonies*, vol. 5, p. 575.

H. E. D.

*To be continued*

## Beware, Children Listening

By MICHAEL W. DEMING

In a prayer meeting address in which I set forth the progressive steps of backsliding, I made the statement, "When the fire goes out in the heart and the light goes out in the eyes, we become extinguished volcanoes."

Later that evening, our 2-and-a-half-year-old daughter, who had attended prayer meeting, was telling her mother, who had stayed home with the new baby, about the evening's activities. Although not connecting them correctly, she mentioned the words fire, Jesus, Daddy, prayer meeting. Explaining what she must be talking about, I said, "the light went out in the eyes," whereupon Laura unexpectedly said, "And fire go out in heart."

Children may not appear to be listening to what we are saying, but they are. Nothing slips by their little ears. How important, therefore, that parents constantly pray the psalmist's prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

## How's Your School Spirit?

A mother discovers the secret  
of becoming enthusiastic about  
the church school her children attend.

By LORETTA R. FICKESS

I WANT TO URGE PARENTS to participate actively in various school activities.

You will be happily surprised by all the rich benefits you and your children will receive simply by your becoming involved in one or more school projects. It will revitalize your mind, your enthusiasm will grow, you will take a more active interest in your surroundings, you will feel closer to your children and their teachers, and you will begin to appreciate more and more the blessings derived

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### A Child

By N. SUE BREMSON



A child is such a marvelous  
creation!  
He trusts anyone,  
Offers love  
Without exemption,  
Finds joy in everything,  
And shares his joy  
With everyone.

Only to a child  
Are dandelions and roses  
Of equal value,  
Beagles as pretty as poodles,  
Mice and rats  
Just as nice as gerbils,  
Bums as interesting as  
bankers.

from knowing that your children are in a Christian school.

One major benefit I derived from participating in our children's school was that it gave me a new purpose in life. I would like to share with you some of the reasons I am such a staunch believer in supporting our schools.

Our school is small, with about 60 students in grades one through eight. We have three teachers, covering all eight grades, nevertheless each child receives more than his share of love and attention from the teachers.

There were four boys graduating from the eighth grade this year. Just enough for each one to hold a class office! They had a beautiful graduation ceremony in our church and a well-planned reception afterwards.

The school is situated on a lot that provides plenty of running space and room for playground equipment, so that healthy young bodies can get their exercise.

Every week it seems a new pet shows up either for a visit or to make its home at the school. We have cages that house rabbits and an occasional guinea pig; and it is not unusual to find a kitten curled up asleep in one of the teachers' laps! We have had ducks in a pen, and once a mamma goat and her kids came for a noisy visit. If you think that these animals cause distractions, the answer is, "Not at all." The children take these animals in their stride and take turns feeding and caring for them, which teaches responsibility and kindness to animals.

Another important feature of our school is gardening. Ellen White mentions the benefits to body and mind derived from working with the soil. Each child is assigned his own space for a garden. He must make his own rows, choose what he wants to plant. Then it is his responsibility to water, weed, and take full charge of his crop. Words cannot express the radiant joy on a child's face as he picks his first carrot or radish.

There is music at our school. As you pass one door, you might hear the smaller children strumming their ukuleles and singing at the top of their voices. In the next room, you can hear young voices caroling out, and many of them singing alto or tenor parts. Farther down the hall, one of the older boys will be playing one of the classics on the well-used piano.

### A Right Mixture of Love

We have just the right mixture of love, laughter, discipline, and spirituality to give each child the values he needs to form a good foundation for his life.

Each child is encouraged to develop his talents to the utmost, and creative efforts are recognized and praised.

There are occasional tears and occasionally some of the pupils are naughty. But these occurrences are minimal and are always dealt with in a loving manner, so that the child's self-esteem is not damaged.

Why am I so enthusiastic? My enthusiasm stems from the fact that I took the time to become involved in my children's school, and was able to see firsthand what takes place in the school. Being observant and participating made a believer out of me.

My daughter was in the first grade last year, and my son was in fourth grade. This meant that I would have to

split my time between two rooms. This presented no problem. At the first of the year I offered my services in whatever ways they could be used. I was asked to be a teacher's aide in both rooms; my daughter's teacher asked me to be a room mother, and we immediately got busy on projects to raise money for new desks for her room. One project was to plan a hot lunch program. I made dessert for one lunch, and made the entree and helped serve for another lunch. I went to my son's room one day a week to play the piano and teach the children a new song. I also played the piano for his room in the school Christmas program. There were field trips too, and I often had a car full of lively, happy youngsters to take to places of interest and fun.

If all this sounds like a whirlwind of activity, it was! I had a busy schedule, but it was flexible, and the busier I got, the more enthusiasm I had!

### Opportunity for Observation

While working at the school I had ample opportunity to see for myself just how the school was run. I could observe teaching methods, student-teacher relationships, and the over-all attitudes of students, teachers, and many of the parents. I learned many things. I know enough now fully to appreciate a Christian education, and I also have a greater appreciation of the advantages of a church school.

I realize that not everyone would want to be a teacher's aide or a room mother. Furthermore, a working mother's time would be limited, but the list of things that could be done is endless. You could play a musical instrument for a school program; you could tell a story for the JMV meeting some morning; you could take a carload of children on a field trip; or at least attend your Home and School meetings. Just ask your children's teachers; they will find something that you can do that would lighten their load and be a blessing to you and your children.

Speaking of Home and School meetings, that is another subject on which I am avid! If you don't attend your children's Home and School meetings ask yourself why, and then if you can't come up with a reasonable answer, give yourself the opportunity to go to a few meetings and see whether you don't come away a new person.

The children at our school are encouraged to attend the Home and School meetings. Usually some or all of the children have an active part in the program. Any business or problems are open for discussion, then there is either an interesting guest speaker or a film. Another feature of our meetings is the good rafter-ringing songfests we always have. The bonds of Christian fellowship are clearly felt, and no one leaves without a blessing.

Don't fall into the trap of being critical of your children's school. Criticism is catching, and it only breeds bad attitudes and destruction. If there are specific problems in your child's school that are causing you or your child distress, go first to your child's teacher and see whether a solution can be reached. If this still doesn't solve the problem, then make arrangements to have the matter discussed before the school board. Go to the proper sources to get your problems solved. Don't spread ugly rumors around concerning your malcontent. This can have serious repercussions, and can wrongly influence others who otherwise might have supported the school.

We must band together as a people, especially in these serious times. Associations with fellow Christians and

having the right attitudes will help us to achieve the victory. Let's be constructive instead of destructive.

It doesn't matter whether your children's school is large or small. It is the spirit within the school that counts. If there is understanding and cooperation between parents and teachers, this can mean the difference between a good school and a great school, and your children will reap the rewards from having the right kind of education. Get the school spirit! □

## Especially for Men By WALTER R. L. SCRAGG

### A Roster of Friends

Yesterday's *Times* (I'm in London on my way home from the General Conference session in Vienna, Austria) boasted a photograph of 23 assorted people, the friends of Jill Cooper, feature writer.

Looking at the picture and savoring the encounters of the Stadthalle session set me to counting my friends. Time has modified my enthusiasm for the all-night watermelon and ice-cream feasts that dotted college and university days. But I remember with pleasant vibrations the endless talk while the college boiler kept us warm after a surfeit of hand-churned vanilla.

The surprise meetings in the passages of the Stadthalle around the main auditorium were a constant delight—people of all races with whom I had spent a day, an hour, a week, in some remote corner of the world. And we would remember the fellowship, the moments together, sometimes with laughter, sometimes with sadness.

Then there was the moment when I met my college roommate. Time has scattered us, him to Johannesburg, me to Washington, but friendship instantly rekindled in the coals of memory.

One more glimpse at nostalgia: Yesterday, while I sat car watching outside St. James's Park tube station near Buckingham Palace, my eye caught three friends reflected in my rearview mirror. There, in one of those coincidences that make life so interesting, were a fellow graduate from Avondale, my roommate of a year doing a practical nurse's course, and a friend who once shared campfire

smoke, onion fumes, and constant rain under a huge log on a camping trip.

My roster of friends is a large one, growing richer year by year. They come in varying shades of intensity and duration. A handful with whom I am immediately at ease and with whom the secrets of past and present are secure. Some who share only fragmentary memories of events and deeds.

All of this has led me to value highly my friends. There is a danger that in this age of overpopulation, pressure, and prejudice we may withdraw from friendship, even fear it.

Friendship needs defending from crass materialism, from latter-day perversions, from twentieth-century hyperactivity, from television programs. Friendship between man and man (and indeed between all people) is a good, natural, and, for the Christian, God-blessed relationship.

"The Lord spake to Moses . . . as a man speaketh unto his friend."

"A friend loveth at all times."

"Faithful are the wounds of a friend."

"Ye are my friends . . ."

"Abraham . . . was called the friend of God."

In a sense, a roster of Christian friends prophesies to us of heaven. Fellowship and friendship magnetize the future new world and draw us thither.

All of which makes it important to consider a question or two: Who is on my roster of friends? Whose roster am I on? Perhaps we might even dare an admonition: keep your list of friends open, and don't neglect to nurture them all.



Counselors Bob Morris and Gwen Bourne encourage their SPRAY teams in tug-of-war on lawn behind AUC English department building.

# Love Activates AUC's SPRAY Program

By JUNE THOMPSON



CHILDREN, like the children Christ invited to come to Him, are not forgotten at Atlantic Union College in South Lancaster, Massachusetts. The SPRAY (Student Project for Recreational Activities for Youth) program was set up specifically to care for such children. Each week youngsters from neighboring areas are transported by bus to the campus for recreation, exercise, and most important, Christian association and guidance.

The program was initiated eight years ago when students from AUC went to nearby communities looking for a project. They found, in their search, children with varying social backgrounds living in small cities that restricted them, in most cases, to empty streets and loneliness. Their immediate thought was to work out a program in which AUC students could be both big brothers and sisters and spiritual helpers to these children.

They decided to initiate a Story Hour, and to publicize it. They enthusiastically distributed brochures, made posters, and advertised that there would be activity for youngsters from 9 to 14. The time appointed came, the students waited, but much to their dismay, not one person showed up. Then it was that someone remembered that in all the excitement they had not petitioned the Lord in prayer

to ask His help with the program. Discouraged and convinced that all was ruined, they earnestly prayed and waited. The next week more than 30 children came to the Story Hour. SPRAY was officially under way!

The program in its present structure is strictly student-formulated, with funds provided by the AUC Student Association. Eighty to 100 children attend regularly. The 40 to 50 counselors volunteer their time and energies and willingly provide for physical enjoyment and healthful exercise necessary for growing children, never forgetting the emphasis on moral development, which must begin while the children are young.

Each week the SPRAY group is divided up, two children to one counselor, and before activity begins they have ten to 15 minutes of worship, usually consisting of Bible stories or personal experiences. Then everyone enjoys basketball, floor hockey, swimming, or arts and crafts. During the holiday season special projects are undertaken. At Thanksgiving time, for instance, the children canvassed the area and collected 1,100 cans of food, which made up a dozen baskets to be left on the doorsteps of needy families. The leftover cans were donated to the Community Services center.

The students have their SPRAY companions spend a



night in the dormitory with them on occasion. This is a high light in their experience, as is the annual trip to Camp Winnekeag, the Southern New England Conference camp in South Ashburnham, Massachusetts.

One counselor said his favorite time with the children was on their camping trips. In the evening, with the calm that comes upon nature, the young audience becomes attentive. Once Bible stories begin, so do the questions: "What about the man who built that big boat?" and "Who was the man who had all those people follow him between the waters?" And so the inquiries go, far into the night.

At the camp the children are exposed to Sabbathkeeping for the first time. Eight to ten groups meet, each involved in a mission story, nature film, or some other activity. The children spend from ten to 15 minutes in each group, thus breaking up the short-lived attention span that lively youngsters have. Usually a hike follows, then they return to listen to a Bible story told by a visiting minister. Hiking and nature hunts take up the afternoon, and the evening is spent enjoying supper together, popping corn, and watching nature films before worship.

The AUC students get to know not only the children but also their parents and families. They spend time talking with them and offering any assistance that may be needed. Even though comparatively young in years, these college students are looked to when problems arise and sometimes are called on to fulfill a parental role. One counselor has associated with the family of a SPRAY child for four years, helping at times literally to put food in their mouths and to go to their home in time of need. Recently, after many conversations and hours spent together, the family agreed to a Bible study.

Paul Riley, dean of students at AUC, recalls a meeting held at the local town hall. Present were local ministers, the county health nurse, selectmen, and public school principals. All those who spoke did so with high regard for the SPRAY program and expressed gratitude for it. They were impressed with the fact that all the work was done voluntarily, but suggested that the college ask for government funds. The representative from SPRAY stood



**Vegetarian hero sandwiches are cause for excitement to youngsters used to eating meat. Left, Beverly Richards, SPRAY counselor, meets with her girls each week. Below, she and Pat Hicks teach the young people a song. Henry Mason, at left, assists.**



up and spoke against the proposal, saying that with State funds it would no longer be a student project, but would become a job.

SPRAY is in need of help though; the cost of the bus alone is \$1,500 yearly. Owning their own bus would be very beneficial, as would funds for expanding and continuing the program.

The local truant officer said at the previously mentioned meeting that juvenile delinquency had been reduced by 75 per cent in the local area. He attributed this largely to the SPRAY program. Dean Riley, who has lived in South Lancaster for 18 years, said he has seen attitudes in the area change drastically. Children are talking to their parents about the Adventists and familiarizing them with the Adventist message.

The AUC students have learned from their experiences. They have shared the joy and heartaches of these children and have greatly enhanced their Christian lives; and the children have had Christian influence and love in their lives that might never have been, had it not been for the program. There have been no monetary gains or credits awarded to persons involved. The gain comes from being committed to a program conceived and operated on the same principle upon which Christ carried out His ministry—the giving of oneself unselfishly from the heart, the principle of love. □

## Kanye Hospital Sponsors Kalahari Safari

By DUNBAR SMITH

SEVENTH-DAY ADVENTISTS, who today number 2,700 in Botswana, began work there in 1921 when A. H. Kretschmar began a medical program. Through his influence the queen mother, serving as regent for her 16-year-old son, the king of the Bhamangwato, permitted W. H. Anderson, that indomitable pioneer of missions, to engage in evangelism. Today the largest concentration of Adventists in the country is near Kanye, one of the largest native villages in Africa and reputed to be the site referred to by Robert Moffatt when he said, "I have seen the smoke rising from a thousand villages which have not heard the name of Christ." At Kanye is located a 200-bed mission hospital, the largest and oldest of the ten in the Trans-Africa Division.

Kanye Hospital, with Karl Seligmann as medical director, provides not only excellent care at the hospital but also a far-ranging mobile clinic service for isolated villages in the

*Dunbar Smith, M.D., is health director of the Trans-Africa Division.*

Kalahari Desert. These, generally served by the plane donated by The Quiet Hour, are occasionally served by truck.

While supplementing the medical staff at Kanye recently, I was privileged to be the physician on the truck safari. The new five-ton Bedford, fitted with extra-large tires, was loaded with food and water for eight days, medicines and camping equipment, and—by the time we started—42 people.

Each day we held two clinics, driving many miles between the one in the morning and the one in the afternoon. These were usually in a primitive school house, trading post, or by a salt pan—a large, flat area without vegetation that makes an excellent landing strip.

The dispenser filled prescriptions from medicine cases on the truck; one nurse kept busy giving injections, while the other interpreted and assisted me in examining the patients. Andre Birkenstock, fifth-year (junior) medical student from Cape Town University, spending his option time at Kanye Hospital, accompanied us. He and I,

working together in examining the patients and prescribing, were able to shorten the time at each clinic. During the eight days we cared for more than 800 patients and traveled as many miles, conducting 12 clinics in such places as Sekhuma, Keeng, Lehututu, Hukunesi, Phuduhudu, and Kokong.

Some of the patients were diminutive Bushmen—among the most primitive people on earth. Dressed in skins, they live on desert edible plants and on animals that they track down and kill with poisoned arrows.

The Kalahari abounds in wildebeeste, hartebeeste, and other buck, of which we saw many herds. Giraffe and ostrich are common here, and there are leopards and lions. The Kalahari lion is said to be the largest of its kind, many

being black-maned, with a three-inch fringe running the length of the abdomen.

The Bushmen, once widespread over much of South Africa, are a copper-skinned race with distinctive facial features and short, peppercorn kinky hair. They live as nomads, with very little shelter, even in winter. Water is scarce in the Kalahari, but the Bushmen know where it is. They store the precious fluid underground in ostrich eggshells.

We examined patients with varied complaints, including two policemen of the desert patrol who had injured their spines when they were thrown from the backs of camels. We performed a few minor operations and delivered by surgery a baby whose young mother had been four days in unsuccessful



Those going on the mobile clinic safari by truck from Kanye Hospital, Botswana, to villages in the Kalahari Desert pause for a photo.



Excellent care is given patients at Kanye Hospital, a 200-bed institution, the oldest and largest of Trans-Africa's ten hospitals.

labor—this with minimal equipment and sterile supplies, and at night by the flickering light of a kerosene lamp. When examined three days later the mother and baby were fine.

An 800-mile Kalahari truck safari is a grueling affair, much of the driving through deep sand in second or low gear. At night, after a supper cooked over the campfire, we slept in the open in our bed rolls under a brilliant star-studded sky, or on the cow-dung floor of a grass hut. The Africans, wrapped in blankets and *karosses* (skins of animals sewn together), slept with their feet toward the fire, which was kept burning through the night. There was ice on our drinking water in the morning, for the desert is cold at night in the Southern Hemisphere wintertime, but hot during the day.

Although we live in an age of space travel, wonder drugs,

and all the conveniences, occasionally we must, of necessity, when no pilot is available to fly the plane, revert to the safari as in the days of David Livingstone and the first Adventist missionaries to Africa, who, all, incidentally, went through Botswana to the missions northward. In place of a 12-yoke team of oxen and a trek wagon, we were blessed with a large truck that averaged 15 miles an hour on desert trails.

With us, of course, we had evangelists who spoke to the patients before treatment was given and who held morning and evening worship with the team. On Sabbath we attended the church at Lehututu, joined by members from other nearby congregations.

Through the years the Kanye Kalahari clinics have spearheaded evangelism that has been fruitful in adding to the church from the tribes of the vast Kalahari.

#### ICELAND

### Spirit of Prophecy Is Theme of Camp Meeting

Camp meeting in Iceland was held August 1 to 4 at Hlidardalsskoli, a secondary boarding school about 30 miles from the capital, Reykjavik.

About 250 people gathered for four days of spiritual emphasis. Featured speaker was D. A. Delafield, of the Ellen G. White Estate in Washington, D.C., who gave instruction on the Spirit of Prophecy.

During the meetings the large Bible held by Mrs. White in vision was on display, as were some manuscripts. This was the first time church members on this island had seen this Bible and Mrs. White's own handwriting. Both young and old were impressed by God's guiding hand in the affairs of His people.

Elder Delafield's visit was also highly appreciated because extracts from the *Testimonies (Counsels for the Church, volume 1)* were recently printed in Icelandic. This is the first time material from the *Testimonies* has been published in book form in Iceland. Plans have been laid to publish *The Great Controversy* in 1976.

SIGURDUR BJARNASON  
President  
Iceland Conference

#### RHODESIA

### 21,000 Attend "Big Sabbath"

More than 21,000 persons attended a "Big Sabbath" (actually a long weekend of special services) planned for members in the Matebeleland-Midlands Field recently at Solusi College in Rhodesia.

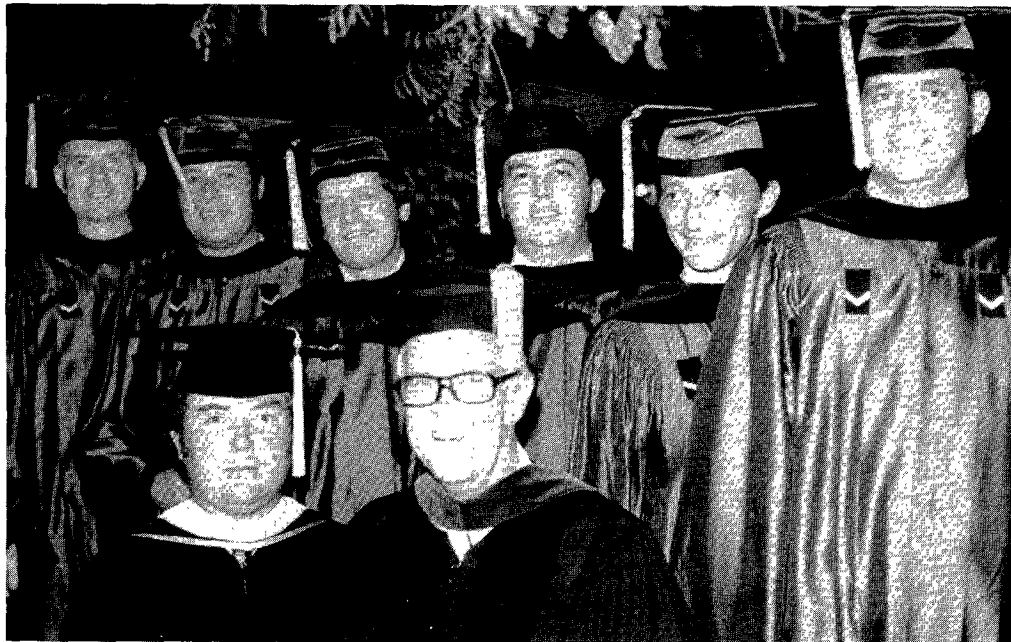
H. C. Currie, union president, spoke during the Sabbath worship service about getting ready for the second coming of Christ. He spoke about spiritualism and witchcraft, and when he made a call at the end of the service almost all the people stood, determined to trust in God only and to shun the worship of ancestral spirits (*amadlozi*) and the practice of consulting witch doctors.

The sermon for the closing service on Sunday was about confidence in Christ. After this service many mothers took the charms (*intebe*) from their children's necks and waists. They gave their children to God and decided to trust in God only, because He is more powerful than all the forces of the devil. Prayers were offered to seal these decisions.

Meetings were also conducted for the young people during the long weekend.

Solusi College participated in the weekend activities, giving a program on Saturday night and presenting a healthful-living demonstration on Sunday morning. College personnel operated a first-aid clinic, a store, and a green-grocery (selling vegetables grown on the college farm) for those who attended.

Z. MATHEMA AND R. CHULU



### KETTERING GRADUATES PHYSICIAN ASSISTANTS

A high light in Adventist medical history was the recent graduation at Kettering College of Medical Arts in Ohio of the first class in physician assisting. Six of the eight graduates are pictured above with Clinton W. Trott, M.D., founding director of the new curriculum. At his right is Joseph E. Ricketts, clinical coordinator of the program.

Seven of the eight who graduated had positions in medical clinics by commencement

day. A class including four women and 14 men has been accepted for the fall term. Physician assistants are expected to strengthen ties between patient and physician by giving more personal attention to diagnostic and patient-care procedures.

OLIVER JACQUES  
Public Relations Director  
Kettering Medical Center

## A Nun Finds Peace in the Adventist Church

By A. B. JOHNSON

ONE SABBATH afternoon three years ago, those attending the MV meeting at the Central Georgetown, Guyana, church were speechlessly surprised to see Susan, a nun dressed in her complete habit, standing on the rostrum before them. Cradling a guitar, she sang, "What a Friend We Have in Jesus." Then she expressed her joy at being there and her appreciation for the opportunity of singing the hymn she had learned as a little girl some twenty years before. After that, she disappeared, leaving the church members amazed, for it is highly unusual for a nun to visit a Protestant church of any kind, much less an Adventist one.

As a small child Susan sometimes attended Sabbath school at a little village named Agricola, situated on the east bank of the Demerara River. Her grandfather and other relatives were Seventh-day Adventists. But when she was a teen-ager, her mother placed her in a special school to be trained as a nun. After entering a convent, she was sent abroad for further training, and eventually became the principal of a parochial school.

In spite of her devotion and hard work, Susan's life seemed empty. At this time, her grandfather died, and she attended the funeral service conducted by a Seventh-day Adventist minister. The message touched her heart. She made up her mind to serve Jesus whatever the cost. She began to study the Bible and the book *The Great Controversy*, which was given her by an Adventist friend.

About this time, her superiors informed her that the time for her to take her final vows was approaching. She tried to postpone the event by telling them she did not yet feel herself ready for such a step. The mental conflict was

*A. B. Johnson is the lay activities director of the Guyana Mission.*

almost unbearable and her body began to show signs of strain.

One day when she was left in charge of the convent, all the other nuns decided they had to go out for one reason or another. Soon she was left

alone. To her, this was a sign and the answer to her prayers. Hastily she telephoned for a taxi. Dressed in her habit, taking only her guitar, she asked the driver to take her to the Adventist mission.

Susan continued to study her Bible. She visited churches of different denominations, but found no peace of heart. Her Adventist friends continued visiting her and having special seasons of prayer on her behalf. One evening she consented to attend

an evangelistic meeting conducted by K. S. Wiggins. At the close of his heart-stirring message, he made a call for those who would choose to serve Christ to come forward. To the joy of her friends, Susan made her decision.

A few weeks later Susan was baptized. Today she is faithfully serving the Lord and is a great inspiration to many. She now heads one of our elementary schools and is making plans to attend Caribbean Union College soon.



### SOUTH BRAZIL UNION INAUGURATES NEW HEADQUARTERS

With the presence of R. A. Wilcox, at that time South American Division president, and representatives of Brazilian institutions and fields, the new South Brazil Union Conference office (top) was inaugurated on May 15 in São Paulo.

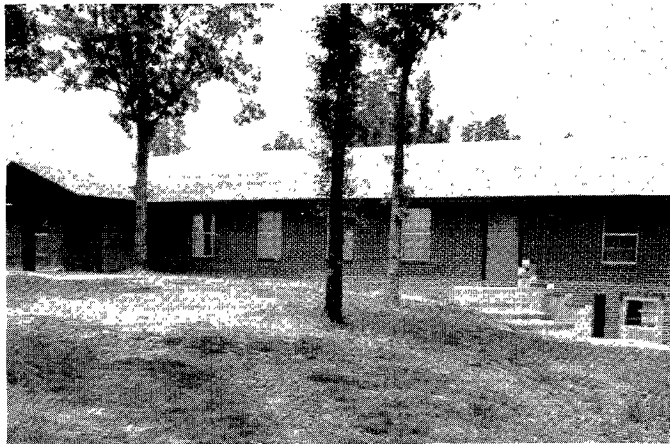
Two hundred persons gathered at the entrance of the new building as Emmanuel Zorub, union president, and Henrique Mar-

quart (speaking above), union secretary-treasurer, presented brief messages. Then Elders Wilcox, Zorub, and Marquart untied the ribbon officially to open the office.

The South Brazil Union was organized in 1907 with 3,528 members. Now there are 114,518 members distributed among 380 churches and 629 groups. PAULO SARLI

*South Brazil Union*

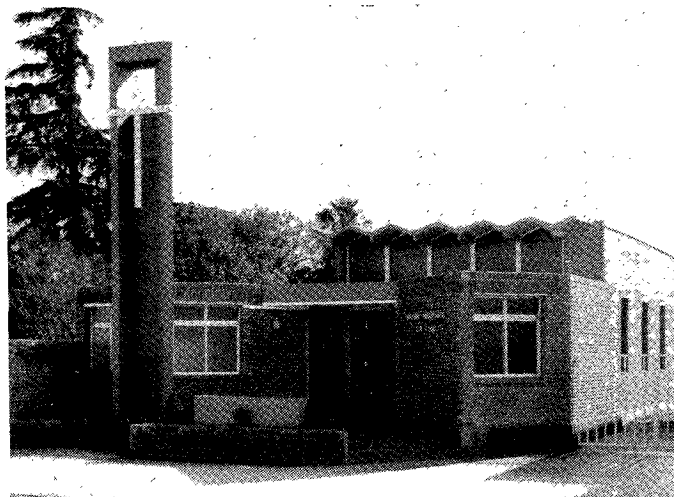
# Church Dedications



## MOUNTAIN VIEW, ARKANSAS

The Mountain View, Arkansas, church was dedicated and organized on May 17. For several years the company met in the basement of Elder and Mrs. E. A. Lemon's home. Though retired, the Lemons were very much responsible for the establishment of this church in a dark county. The new church of 51 charter members now has a sanctuary seating 175. The pastor during construction was D. O. Lauer.

P. A. KOSTENKO

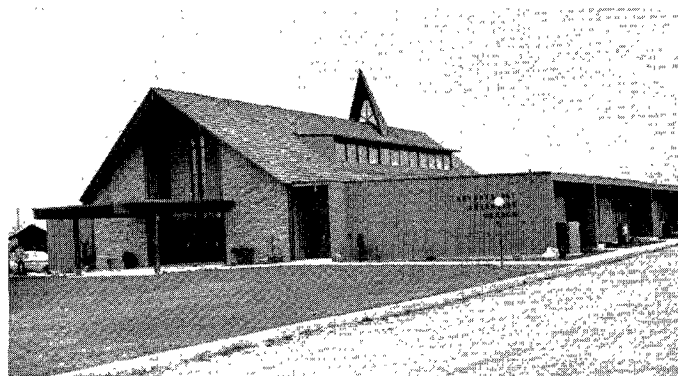


## SANTA FE, ARGENTINA

A new Seventh-day Adventist church was dedicated on June 14 in Venado Tuerto, Santa Fe, Argentina. The growth of this new congregation of 100 members was brought about as a result of an evangelistic crusade. Austral Union and Central Argentine Conference officers and the president of the municipal council attended the dedication service.

H. J. PEVERINI

Review Correspondent



## EAGLE, IDAHO

Members of the Eagle, Idaho, church dedicated their new house of worship recently with Neal C. Wilson, General Conference vice-president for North America, as the speaker.

The beginnings of the Eagle church date back to 1908, when Sabbathkeepers held an organizational meeting. Mrs. Susie Heffner, one of the charter members, took part in the dedicatory ceremonies.

Others taking part in the ceremonies included E. R. Walde, North Pacific Union Conference president; F. W. Bieber, Idaho Conference president; and Richard Wilmot, conference treasurer. Don Kindig is the pastor.

MORTEN JUBERG

Communication Director  
North Pacific Union Conference



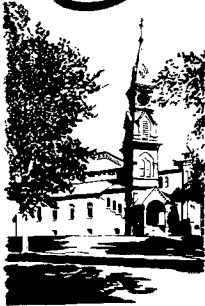
## BRANDIS, GERMAN DEMOCRATIC REPUBLIC

In Brandis, German Democratic Republic, a small community of about 5,000 people, a new chapel was built by the 30 members of the church there in two years. The church had bought a barn and remodeled this old building into a nice chapel. It was dedicated in October, 1974. All construction work has been done by the members alone. In November, 1974, an evangelistic campaign was held in the church.

MANFRED BOETTCHER, President  
German Democratic Republic Union

# Adventist Heritage

A MAGAZINE of ADVENTIST HISTORY



Dime Tabernacle, Battle Creek



New England Tract Society Office  
South Lancaster, Massachusetts



Washington, New Hampshire Church



Looking toward the world's end, Adventists have not always given the attention to their history that it deserves. Yet history is important, for it contributes to self-identity. Even a cursory examination of Adventism's relatively short history reveals that it is a rich and interesting one. □ ADVENTIST HERITAGE shares with its readers little-known aspects of Adventist history. It seeks to recapture the spirit that motivated the pioneers of the movement and to show the significance of that spirit for today. In a time of frantic change and uncertainty, Adventists need to reflect on their past experience. Understanding more of Adventist heritage will add to a person's sense of perspective and provide insight into contemporary situations. □ ADVENTIST HERITAGE adheres to high standards of historical scholarship. We feel our history is so important that it should not be available to historians and theologians alone. For this reason, the magazine is designed to appeal to general readers. □ ADVENTIST HERITAGE is written by both professional scholars and free lance writers. Its articles, pictures, and reviews span the period of Adventism from the early nineteenth century until well into the twentieth. Covering both Seventh-day Adventist and other adventist groups, they indicate the length and breadth of Adventist history. □ ADVENTIST HERITAGE appears at a time when many are discovering the fascination and inspiration of Adventist history. We want to share this discovery with you.

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#### MONTANA

Gary Tracy, pastor of the Shelby, Montana, district was ordained into the ministry at the Montana Conference camp meeting on June 27. He served as Montana Conference publishing director before beginning his pastoral ministry.

Elder Tracy and his wife, Sharral, have three children, Gary Dee, Jr., Phillip Scott, and Kevin Marc.

## Pastors Are Ordained



#### NORTHERN NEW ENGLAND

An ordination service was held on June 22 at the Northern New England camp meeting in Freeport, Maine. Howard Fish, who with his wife, Roberta (left), serves in the Keene, New Hampshire, district, and Robert Farley, who with his wife, Donna (right), is in the Brattleboro, Vermont, district, were ordained.

CARL P. ANDERSON, *President  
Northern New England Conference*



#### OHIO

Under appointment to mission service as a departmental director in Bolivia, South America, Lloyd H. Logan was ordained at the Ohio Conference triennial constituency meeting. Elder and Mrs. Logan are greeted by David H. Baasch, right, an associate secretary of the General Conference, in the presence of W. B. Quigley, Columbia Union Conference president. Elder Logan has been pastor of the Wooster and Millersburg churches in Ohio.

CHARLES R. BEELER  
*Communication Director  
Columbia Union Conference*



#### NEW MEXICO

The ordination of Sammy Anaya, of the Santa Fe, New Mexico, district, took place August 2, at the Texico Spanish camp meeting held at Sandia View Academy, Corrales, New Mexico. From left to right are Silvio Fernandez, Spanish evangelist for the Texico Conference; Ruben Ruiz, of La Voz de la Esperanza, who was a guest speaker at the camp meeting; Elder and Mrs. Anaya; Don Christman, Texico Conference president; and Don Sullivan, conference secretary-treasurer.

## Afro-Mideast

● Borge Schantz and Jon Green are conducting health evangelism in Amman, Jordan.

● Laurence A. Senseman, M.D., of the Glendale Adventist Medical Center; W. S. Edsell, temperance director of the Afro-Mideast Division; and Jack Mahon, temperance director of the Middle East Union, are conducting several seminars on alcoholism in collaboration with the ministry-of-health officials in five countries in the Middle East Union this month.

● D. I. Isabirye, executive director of the Uganda Field, is conducting a tent campaign in Kampala, the capital of Uganda, with 1,500 people in attendance and 100 present for Sabbath meetings.

● Roger Holley, Ministerial secretary of the East African Union, baptized 113 converts in a recent campaign and ministerial training school in Mombasa, Kenya, and has opened a similar series in Kisumu, Kenya.

## Far Eastern

● Literature evangelists are prohibited from selling door to door in the army camp in Kuching, Sarawak, but the military wives' club invited Adventist colporteurs to present their books at a club meeting. "After giving them a brief lecture on health, child education, and the happy home, we introduced some of our Malay books," reports L. Pandjaitan, Sarawak Mission publishing director. The response was the sale of 67 books worth approximately US\$425.

● After ten months of meeting in a church basement, the Seoul English Language School in Korea has moved back into the Daewang Corner building in the city. The school housed in the Daewang Corner building was destroyed by fire on November 5, 1974. Temporarily the teachers met their classes in the basement of the Seoul

Adventist Hospital church. Approximately 1,250 are enrolled.

● September 13 was the first Sabbath that church services were held for a new group of Christians in Kulim, Malaysia. The group of young people had been studying for almost a year with Samuel Money in this town approximately 20 miles from Penang. E. J. Heisler, manager of the Penang Adventist Hospital, presented the sermon, which he titled "Study to Show Thyself Approved." Mr. Heisler has been connected with the Kulim group since the first Bible study. To date five have been baptized, and several are preparing for the next baptism.

## North American

### Atlantic Union

● During the week of August 17 to 23 the Greater New York Conference's first blind camp was held at Camp Berkshire under the direction of the Christian Record Braille Foundation. Forty young people attended.

● Degrees were conferred on 44 graduates at the commencement ceremonies held on August 10 at Atlantic Union College.

● Edward Woolcock, in the Greater New York Conference, sells bundles of calalu, a green, leafy vegetable rich in minerals and vitamins, as his special Investment project. Last year his Investment totaled \$60, but this year the seeds produced a bumper crop and his Investment contribution has tripled.

● As of September 19, 766 students had enrolled at Atlantic Union College, according to J. Duncan Mustard, director of admissions.

● On July 31 the new office headquarters building for the Northeastern Conference was opened for occupancy on 115-50 Merrick Boulevard, Jamaica, New York.

● Thirteen persons were baptized recently as a result of the New Rochelle, New York, Reach Out revival campaign.

### Canadian Union

● Currently there are 24 branch Sabbath schools in British Columbia. Five groups in the conference are worshipping every Sabbath as a result of branch Sabbath schools held last year.

● New faculty members of the Canadian Union College in Lacombe, Alberta, include Clifford Patterson, business manager; Stanley Detweiler, assistant dean of men; Warren Trenchard, Biblical languages; Linda Sharpe, food services; Paul Lehmann, physical education; Charles Pierce, music; Kenneth Chan, furniture factory accountant; Richard Robinson, bindery; Mrs. Robinson, elementary school; and Lloyd Fisher, high school principal.

● Organized three years ago as a company, the Orillia, Ontario, congregation was recently organized as a church of 63 members.

● A Yamaha pedal organ of four octaves was presented as a gift for use on the *Northern Light*, mission launch of the British Columbia Conference.

### Central Union

● The Casper, Wyoming, church is being rebuilt after it was destroyed by fire on July 1, 1974. It is expected to be completed by March, 1976.

● Jessie Haning, a member of the Piedmont Park church in Lincoln, Nebraska, is completing 70 years of reading her Bible through. She says this time it is taking two years to complete it because she is copying in longhand the main points of each chapter.

● John Leach, Colorado Conference evangelist, has completed meetings in Colorado Springs. He was assisted by the pastor, John Goley, in baptizing 41 persons.

● Hugh J. Campbell, director of pastoral care at Shawnee Mission Medical Center, Shawnee Mission, Kansas, has been appointed to two positions in professional organizations related to institutional ministerial work. He is the president of

the Kansas Association of Chaplains, and regional representative of the American Protestant Hospital Association College of Chaplains.

### Columbia Union

● A nutrition class for viewers of the It Is Written telecast and sponsored by the Philadelphia German church has resulted in several Bible studies. The viewers' interest in healthful living was discovered as members of the church visited those in the community who had responded after seeing the telecast.

● The Vacation Bible School sponsored by the Frederick, Maryland, church, was not only for children and young people but also for adults. The school was conducted during the evenings, and more than 75 children of all age levels attended. In addition, 15 to 20 adults attended sessions held for them on marriage and the family, finance, and Bible doctrines. Six youth from non-Adventist homes are attending Sabbath school and two are attending church school as a result of the Martinsburg, West Virginia, Vacation Bible School.

● Church members of the Tappahannock, Virginia, church and the church's Community Services Center sent 25 youth to the Potomac Conference good-neighbor camp, 17 of them from non-Adventist families.

### North Pacific Union

● Portland Adventist Hospital is now affiliated with the University of Oregon's Health Sciences Center in a residency training program for physicians, according to Theodore R. Flaiz, the hospital's director of medical education.

● Dan S. Harris, Jr., associate professor of sociology at Walla Walla College in Washington and a leader in numerous community programs, has been named by the governor as a community affairs consultant for the State.

● The request for a certificate of need to convert 100 of Portland Adventist Hospital's beds





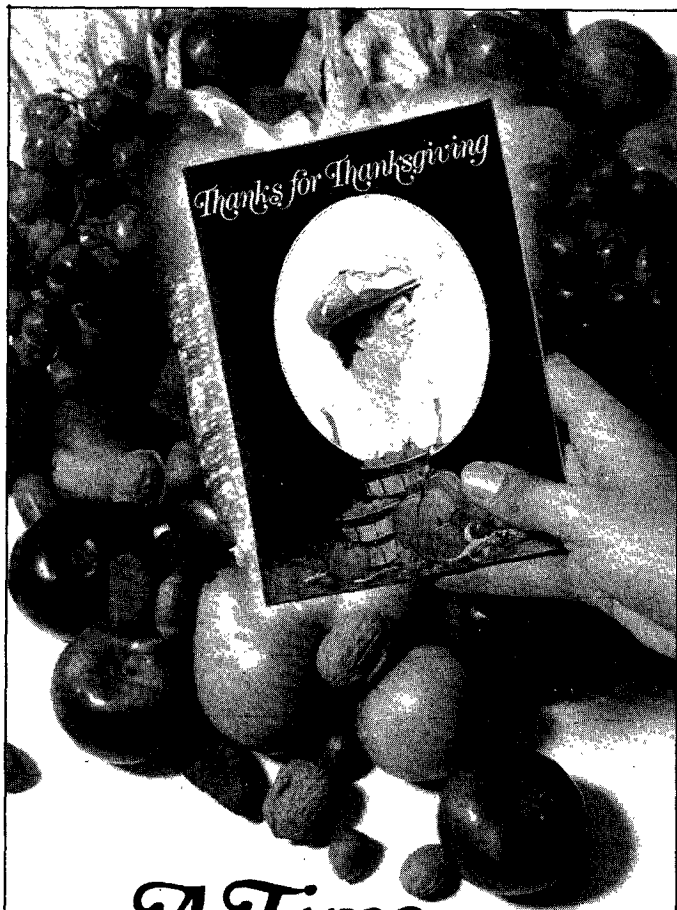
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to long-term nursing care use has been given final approval. Other beds in the old facility were already scheduled to be used for other types of patient care, and the total number to be continued in use is 172.

- The Ben Green evangelistic team opened a Voice of Prophecy Bible Crusade in Weippe, Idaho, on September 20.

### Northern Union

- Nine persons were baptized as a result of the Lester Fowler-Larry Stevens evangelistic campaign conducted in Pierre, South Dakota.

- The academies of the Northern Union have begun the school year with a combined increase in enrollment. Maplewood Academy in Minnesota leads, with 206 students in attendance.

- The Iowa Conference has completed a series of three weekend camp meetings around its field. Held in this way because the General Conference session came during the conference's normal camp-meeting period, the weekend meetings were well attended and enthusiastically received.

- The St. Cloud, Minnesota, church has been relocated on the edge of the city, and an evangelistic campaign just completed by the pastor, Dan Harris, has added five new members.

### Pacific Union

- H. Darwin Lawson is the new associate superintendent of education in the Southern California Conference. Don L. Russell, former real estate salesman, is the new conference associate publishing secretary, stationed at Santa Barbara.

- The Valley Community Services Center in Phoenix, Arizona, continues to serve needy families, as many as 72 in one day. Several baptisms have resulted from this ministry of love to the inner city.

- For the first time since its incorporation in 1961, the city of Pleasant Hills, California, gave beautification

awards for businesses and institutions that have "improved the environment of the city" through their building and landscaping program. The new Northern California Conference office building received an honorable mention.

- Sanford Roseman has joined the Southern California Conference pastors to specialize in work for Jewish people.

- The Los Angeles Spanish-American Vacation Bible School attracted more than 250 children. At last count more than 50 were attending Sabbath school.

- The Southeastern California Conference has opened a new Adventist Book Center in the Honer Plaza Shopping Center in Santa Ana. Manager William A. Butler says there will be a complete inventory of all Adventist books, records, and health foods.

- Erwin J. Remboldt has been elected chairman of the board of trustees for the American Protestant Hospital Association. He is also president of the Adventist Health Services of the Pacific Union Conference, which places him as board chairman of the 11 hospitals within the Pacific Union Conference.

### Southern Union

- The Waynesville, North Carolina, church was dedicated August 30. The congregation, first organized in 1946, presently numbers about 70. The sanctuary will accommodate 150 worshippers.

- The 200-member Altamonte Springs, Florida, congregation occupied a new sanctuary recently. The 400-seat facility is valued at \$300,000.

- The Meridian, Mississippi, church sponsored a country-wide health emphasis month during June. Included was a proclamation by Meridian Mayor Tom Stuart declaring June 19 D-Day, during which residents were encouraged not to smoke for a 24-hour period. A Five-Day Plan to Stop Smoking concluded the month's activities.

● The Blythewood, South Carolina, church was organized and the building dedicated August 23. In September, 1974, the congregation began worshipping in their new church, only to see it reduced to ashes March 7, 1975. However, three months later the group occupied their rebuilt and enlarged quarters, constructed without incurring debt.

● In cooperation with Andrews University, the Cox-Weber evangelistic team conducted a field school of evangelism in Nashville, Tennessee, this past summer, assisted by six students from the university. To date, 109 have been baptized.

● L. E. Tucker, of the Quiet Hour broadcast, recently completed evangelistic meetings in Memphis, Tennessee, assisted by local pastors Roy B. Thurmon, John Estrada, and Forrest Howe. Twenty-nine were baptized September 20.

### Southwestern Union

● The youth Sabbath school of the Cleburne, Texas, church has taken on the responsibility of raising \$2,700 for a mission project in Montero, Bolivia. The Montero church now stands without windows, doors, or pews. The funds raised will be used toward completing the building and also fencing in the property.

● Tony Gonzales, Jr., has joined the Texico Conference workers' team as an intern in Albuquerque, New Mexico, working with Jose Fuentes at the Spanish Evangelistic Center.

● A camp for the blind was held at Horseshoe Canyon Camp in Oklahoma, June 7 to 13. Fifty-seven campers attended this year, 18 more than last year.

● Vacation Bible Schools are a productive avenue of evangelism in the Arkansas-Louisiana Conference.

P. A. Kostenko, conference lay activities and Sabbath school director, reports that thus far 18 Vacation Bible Schools have been conducted this summer, with 1,076 children in attendance, 580 of whom were non-Seventh-day Adventists.

● Nineteen persons were baptized recently in the El Paso, Texas, Spanish church by Manuel Cabral.

● The Arkansas-Louisiana Conference has 19 schools with 39 full-time and four part-time teachers and a conference-wide enrollment of 634.

### Andrews University

● A State-certified water quality laboratory has been set up at Andrews University to serve realtors and other clients in southwestern Michigan. The lab director, Gerald Snow, associate professor of biology, says the lab will provide realtors with 48-hour

service on drinking-water samples normally requiring one to three weeks in State laboratories.

● Righteousness by faith is the topic of a new book entitled *Acquitted! Message From the Cross*, by an Andrews University seminary professor, Sakae Kubo. The publisher is Pacific Press. Kubo's treatment of the subject is intended to suit Adventists and non-Adventists, college youth and ministers, libraries and doctors' offices.

● The James White Library at Andrews University has received a collection of some 3,000 books on such topics as Catholicism and church history. The donor is Henry F. Brown, a retired Seventh-day Adventist pastor, missionary, and church administrator. The collection contains a number of rare books, including some that are more than 300 years old and some 150 Bibles published over the past century in several languages.

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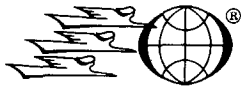
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Just write plainly on a piece of paper the names and addresses of those to whom you want to send **THESE TIMES** or **MESSAGE MAGAZINE** (please use a separate list for each magazine) and mail with your check to your nearest Adventist Book Center.

# Bulletin Board

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**Advent Review & Sabbath Herald**  
125th Year of Continuous Publication

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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

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Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., 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.

**Ralph Herbert Dolinsky**, pastor, Richmond, Virginia, First church, formerly pastor in Wisconsin.

**William D. Goble**, grounds superintendent, New England Memorial Hospital, Stoneham, Massachusetts, from same position, Union College, Lincoln, Nebraska.

**Arthur W. Griffith**, pastor for deaf in Potomac Conference, formerly editor, *Deaf Adventist Witness News* (DAWN).

**Becky Hamm**, medical technologist, Monument Valley Adventist Hospital, Monument Valley, Utah.

**Ronald Humphreys**, superintendent, Union College Press, Lincoln, Nebraska, from Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

**Paul Edwin Johnson**, evangelist, Potomac Conference, from same position, Wisconsin Conference.

### NATIONALS RETURNING

**Sampson E. Archer**, to serve as teacher, Harmon High School, Scarborough, Tobago, and **Inez M. A. (Theloque) Archer**, and son, left New York City, August 15, 1975.

**Bunjee C. Choi**, to serve as teacher, Hong Kong Adventist College, left Los Angeles, California, August 24, 1975.

**Oliver K. S. Koh** (AU '75), to serve as teacher, Southeast Asia

Union College, Singapore, and **Linda M. Koh**, and one son, left Los Angeles, California, September 4, 1975.

**Oswald S. Rugless** (AU '75), to serve as Spanish teacher, West Indies College, Mandeville, Jamaica, left New York City, August 26, 1975.

**Rudy C. Ruiz**, to serve as teacher, Mountain View College, Malaybalay, Philippines, and **Elizabeth (Santos) Ruiz**, and two children, left Los Angeles, California, September 4, 1975.

**Chung Phing Shim** (Univ. of Maryland '63), to serve as vice-president, Taiwan Missionary College, Taipei, and **Rose (Yee) Shim**, and one child, left New York City, August 11, 1975.

**Isao Uyeda**, to serve as editorial assistant, Japan Publishing House, Yokohama, and **Iris Georgiana (Kimura) Uyeda**, left Los Angeles, California, August 17, 1975.

### FROM HOME BASE TO FRONT LINE

**Michael J. Fiedler** (E. Wash. State Col. '75), to serve as English teacher, Rusangu Training School, Zambia, and **Lynn Marie (Sparr) Fiedler**, of Spokane, Washington, left Seattle, Washington, August 5, 1975.

**Richard Dee Gibbon** (LLU '62), to serve as science teacher, Konola Academy, Monrovia, Liberia, and **Carol Elaine (Nelson) Gibbon** (LLU) and two children, of Enterprise, Kansas, left New York City, August 7, 1975.

**Glenn A. Gryte** (LLU '53), returning as Ob-Gyn specialist, Taiwan Adventist Hospital, Taipei, and **Silva L. (Woosley) Gryte** and daughter, left New York City, August 7, 1975.

**Kay Frances Lehman** (PUC '75), to serve as bilingual secretary, South American Division office, Montevideo, Uruguay, of Glendale, California, left Miami, Florida, August 5, 1975.

**Joseph L. Miller** (AU '65), returning to serve as principal, Bella Vista Hospital Elementary School, Mayaguez, Puerto Rico, and **Camilda (Hernandez) Miller** and three children, left Washington, D.C., August 1, 1975.

**Edwin L. Moore** (U of Hawaii '74), to serve as director, English Language School, Jakarta, Java, and **Carol Ann (Turnick) Moore** (PUC '72), of Honolulu, Hawaii, left Los Angeles, California, August 1, 1975.

**Rowena Joy Moore** (WWC '73), to serve as English secretary, South American Division office, Montevideo, Uruguay, of Hinsdale, Illinois, left Seattle, Washington, August 10, 1975.

**Ernest S. Priddy**, returning to serve as production manager and pressman, Antillian College Press, Mayaguez, Puerto Rico, and **Dorla Jeanne (Roberts) Priddy** and two children, left Miami, Florida, August 8, 1975.

**Samuel C. Robinson** (AU '64), returning to serve as farm manager and builder, Taiwan Adventist College, Nantou County, Taiwan, and **Gladys Faye (Oetmen) Robinson** and three children, left San Francisco, California, August 7, 1975. His parents accompanied them.

**Glenda S. Rolfe** (WWC '50), returning to serve as director of nursing program, Antillian College, Mayaguez, Puerto Rico, left July 10, 1975, from Orlando, Florida.

**Ralph W. Royer** (LLU '41), returning to serve as physician/surgeon, Bangkok Adventist Hospital, Thailand, and **Kathryn (Kelsey) Royer** (LLU '34) left Washington, D.C., June 26, 1975.

**Phyllis Standen** (U. of Mich. '64), to serve as sister/tutor, Kanye Hospital, Botswana, of Berrien Springs, Michigan, left New York City, July 14, 1975.

**Loron T. Wade**, returning to serve as academic dean, Central American Vocational College, Costa Rica; **Ruth Ann (Hagen) Wade**, and three children, left Baltimore, Maryland, July 10, 1975.

**Marvin Daniel Walter**, returning to serve as pilot, Central Amazon Mission, Manaus, Brazil; **Dorothy (Hallock) Walter**, and four children, left Miami, Florida, July 16, 1975.

**Bethel Yvonne Wareham** (LLU '59), returning to serve as director of nurses, Malamulo Hospital, Malawi, left Los Angeles, California, July 9, 1975.

### STUDENT MISSIONARIES

**Constance Elaine Casebolt** (WWC), of Brewster, Washington, to serve as teacher, Thessalonica, Greece, left Seattle, Washington, June 30, 1975.

**Lorraine Gennaro** (AU), of Berrien Springs, Michigan, to serve as English teacher, West Puerto Rico Conference, Mayaguez, left New York, July 28, 1975.

**Debra Sue Hughes** (UC), of Denver, Colorado, to serve as nurse, Yuka Hospital, Zambia, left New York City, July 10, 1975.

**LuAnn Knowles** (AUC), of South Lancaster, Massachusetts, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, July 8, 1975.

**Chris Harvey Lawson** (AUC), of Ontario, Canada, to serve in evangelistic work, South England Conference, left Toronto, Ontario, May 27, 1975.

**Marion Elaine McGinn** (PUC), of Glendale, California, to serve as nurse, Songa Hospital, Zaire, left Miami, Florida, August 18, 1975.

**Lolita Anne Neufeld** (AU), of Berrien Springs, Michigan, to serve as teacher, Salisbury church school, Rhodesia, left New York City, July 7, 1975.

**Ben L. Purvis** (UC), of Lincoln, Nebraska, to serve as teacher, Antillian College, Mayaguez, Puerto Rico, left Atlanta, Georgia, August 12, 1975.

**Linda Vivien Robinson** (AU), of Berrien Springs, Michigan, to serve as English teacher, Lakpahana Adventist Seminary, Sri Lanka, left Los Angeles, California, August 3, 1975.

**Vickie Lynne Schwersinske** (AU), of Berrien Springs, Michigan, to serve as physical therapist, Nicaragua Adventist Hospital, left Miami, Florida, July 8, 1975.

**Susan Paula Shackley** (LLU), of El Cajon, California, to serve as primary school teacher, West Puerto Rico Conference, Mayaguez, left New York, July 28, 1975.

**Paul G. Smith** (CUC), of Takoma Park, Maryland, to serve in ministerial work, Saipan, Guam-Micronesia, and **Lynda M. (Christensen) Smith**, left Los Angeles, California, July 24, 1975.

**Wallace C. Sullivan** (SUC), of Keene, Texas, to serve as teacher, South Nyanza Field, Mwanza, Tanzania, left New York City, July 24, 1975.

**Carolyn J. Wesner** (PUC), of Carmichael, California, to serve on camp staff, Grantham, England, left San Francisco, California, June 25, 1975.

**Joleane M. Wesner** (PUC), of Carmichael, California, to serve as youth assistant, Scottish Mission, Edinburgh, Scotland, left San Francisco, California, June 25, 1975.

## Literature Requests

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

### Africa

Jackson Momanyi Nyaata, Kama-gambo Teacher Training College, Box 591, Kisii, Kenya, East Africa: Bible textbooks, Bible stories.

Stephenson Cyrus Nyamogoba, Matunwa D.E.B. School, Box 110, Kisii, Kenya, East Africa.

Pastor S. E. Manu, Box 128, Akim Oda, Ghana, West Africa: *Review*, Bibles, *Signs*, *These Times*.

Victor I. Enene, dispensary assistant, Buguma, Rivers State, Nigeria, West Africa, c/o Seventh-day Adventist Church.

Margaret G. George, Box 250, Keroka, Kenya, East Africa: greeting cards, cassettes, *Life and Health*, *Liberty*, *Review*, *Listen*, *Message*, *Guide*, *These Times*, *Signs*, Bibles, colored church bulletins, prophetic charts, Memory Verse Cards, books, periodicals, Sabbath school supplies.

H. G. O. Bayliss, Box 42276, Nairobi, Kenya, East Africa: paperback books, Bibles, magazines, message books.

Ghana Conference, Box 480, Kumasi, Ghana, West Africa.

### Guyana

C. T. Barker, c/o Guyana Mission, Box 78, Georgetown, Guyana: *Gospel in Song*.

### Pakistan

Seventh-day Adventist Hospital, P.O. Box 7289, M. A. Jinnah Road, Karachi 3, Pakistan: *Insight*, *Guide*, *Life and Health*, *Listen*, *Primary Treasure*, *Little Friend*, Memory Verse Cards.

### Philippines

William M. Seraspe, 605 Tamarind Road, Butuan City 8001, P.I.

Pastor I. C. Ladia, Cuervo St., Gingoog City, Or. Misamis, P.I. G-725F: greeting cards, books, magazines, child evangelism material, visual aids, children's Sabbath school supplies.

Jaime S. Torres, Alegria L. Jaena, Misamis Occidental, P.I.

G. B. Buhat, Negros Mission, Box 334, Bacolod City, P.I.: *Signs*, *Listen*, *These Times*, *Guide*, *Insight*, *Message*.

Mar M. Aquino, Bislig Church School, Bislig, Surigao del Sur, P.I.: Bibles, *Signs*, songbooks, prophecy books.

Nancy Medel, Mangagoy SDA Church, Mangagoy, Bislig, Surigao del Sur, P.I.: greeting cards, Sabbath school supplies for children.

Juanito V. Teves, Teven Fish Trading, General Santos City, P.I.: films

for 16 mm. movie-talkie projector, Bibles, *Signs*, Spirit of Prophecy books, *These Times*, *Message* magazines.

Jessie Porquez, Southern Mindanao Mission, Box 52, General Santos City, P.I.

Pastor Nelson L. Ornopia, Sr., Central Philippine Union Mission, Box 3, Cebu City, P.I.: *Life and Health*, *Signs*, *Listen*, *Liberty*, *Alert*, Bibles, songbooks, Spirit of Prophecy books.

Eli A. Bingcang, Negros Mission of SDA, Box 334, Bacolod City 6001, P.I. Alicia Nazareth, 133 Interior I, Magallanes St., Cotabato City, P.I.: books, Bibles, songbooks, records, magazines, Spirit of Prophecy books.

E. P. Mullaneda, DXCR Adventist Radio Station, Mountain View College, Collee Heights, Malaybalay, Bukidnon 8201, P.I.: Spirit of Prophecy books.

Gil B. Masing, Calag-itan, Hinunangan, Southern Leyte, P.I.

Chas. R. Aguilar, West Visayan Academy, Bongco, Pototan, P.I.: magazines, youth books, *Our Bible Friends*, *Bedtime Stories*, songbooks, Bible games, Sabbath school materials for adults and children, greeting cards, Vacation Bible School supplies.

Adelina Adil, 1632 Tieza St., General Santos City, P.I.: Bibles, books, songbooks, records, Spirit of Prophecy books.

Delia Gepte, Makar, General Santos City, P.I.: Bibles, *Church Hymnal*, magazines, Spirit of Prophecy books.

Alfonso Villarta, Mountain View College, Malaybalay, Bukidnon, P.I.: Bibles, Spirit of Prophecy books, *Church Hymnal*, health books, songbooks, cards, records, magazines, evangelistic material.

Evangelina Adil, Mountain View College, Malaybalay, Bukidnon, P.I.: books, cards, Destiny books, Bibles, records.

Pastor S. C. Ada, Box 51, San Pablo City 3723, P.I.: Bibles, songbooks, *Signs*, youth materials, Ellen G. White books, religious books, pamphlets, magazines.

Pastor J. T. Aljido, San Rafael, San Pablo City 3723, P.I.: Bibles, religious books, magazines, branch Sabbath school and missionary supplies.

Pastor Florante E. Yulip, San Jose Adventist Church, San Roque II, San Jose, Occidental Mindoro 4305, P.I.: Bibles, Spirit of Prophecy books, religious books, health magazines, *Little Friend*, *Guide*, and other missionary supplies.

### South Pacific

Pastor Peni Moto Inoke, Pierson Laymen's School, Box 15, Nuku'alofa, Tonga, South Pacific: Spirit of Prophecy books, evangelistic charts, slides, filmstrips, cassettes, songbooks, children's Sabbath school lessons, *Guide*, *Primary Treasure*, *Little Friend*, missionary magazines, greeting cards, Memory Verse Cards.

Mabo Fangaria and Jim Kofela,

c/o SDA Mission, Ringi Cove, Levers Pacific Timber, Kolobangra Island, British Solomon Islands: *Thomson Bible Commentary*, Spirit of Prophecy books, colored slides with films by series, magazines, Bible games, Chapel records, *Why I Became a Seventh-day Adventist*.

### Sumatra

Lester B. Siringo-ningo, Box 28, Tebing Tinggi Deli, Sumatra.

Darwin H. Barat, Jln Simbolon 6, Pematang Siantar, Sumatra.

### West Indies

Michael Rowley, Easterfield Rd., Mason Hall, Tobago, W.I.: youth materials, *Guide*, *Insight*, books, *MV Kit*, Bibles, *Little Friend*, *Primary Treasure*, *Journal of Christian Education*, *The Adventist Home*, missionary supplies.

Barbara Jabbour, Church St., Point Fortin, Trinidad, W.I.

Pierson High School of SDA, South Caicos, Turks and Caicos Islands, W.I.: filmstrips for evangelism, library books, periodicals, *The SDA Bible Commentary*, educational supplies.

## Coming

### November

1 Church Lay Activities Offering  
1-8 Week of Prayer  
8 Annual Week of Sacrifice Offering  
15 to  
Jan. 3 Ingathering Crusade

### December

6 Ingathering Emphasis  
6 Church Lay Activities Offering  
13 Stewardship Day  
20 Thirteenth Sabbath Offering  
(Australasian Division)

### 1976

### January

3 Soul-winning commitment  
3 Church Lay Activities Offering  
10-17 *Liberty* Magazine campaign  
17 Religious Liberty Offering  
24 Medical Missionary Day

### February

7 Bible evangelism  
7 Church Lay Activities Offering  
14 Faith for Today Offering  
21 Christian home and family altar  
21-27 Christian Home Week  
28 *Listen* campaign

### March

6 MV Day  
6 Church Lay Activities Offering  
6-13 MV Week of Prayer  
20 Sabbath School Community Guest Day  
27 Servicemen's Literature Offering  
27 Thirteenth Sabbath Offering  
(Trans-Africa Division)

### April

3 Missionary magazine campaign  
3 Church Lay Activities Offering  
10 Literature Evangelism Rally Day  
17 Andrews University Offering  
(Alternates with Loma Linda University Offering)  
24 Educational Day and Elementary School Offering (local conferences)

### May

1 Community Services evangelism  
1 Church Lay Activities Offering  
1 Disaster and Famine Relief Offering  
8 Spirit of Prophecy Day

# The Back Page

## MVC Students Bring Villagers to Christ

Mountain View College students and laymen have been responsible for 898 baptisms so far during 1975, reports J. H. Zachary, chairman of the college Bible department. Crusades following a recent field school produced 717 baptisms (see REVIEW back page, October 2). During October, students and laymen are conducting 19 evangelistic crusades, and Elder Zachary expects last year's record of 1,143 baptisms to be surpassed.

"We are planning a new adventure with radio station DXCR," he adds. "The Quiet Hour broadcast has helped us secure 54 radios, capable of receiving only the college station." These will be distributed in homes surrounding the school, with the understanding that all in the villages will be invited into the homes to listen to the college broadcasts.

JANE ALLEN

## Special Price on Bible Readings Is Extended

The publishers have agreed to extend until December 31, 1975, the special mass distribution price of 75 cents per copy for *Bible Readings*. After that time the new price of the newsprint edition of *Bible Readings* will be \$1.00 per copy. The special offer was to have expired October 15.

J. C. KINDER

## Inflation Affects World Budget

At the recent Annual Council the 1976 world mission budget of \$77,350,000 was voted. This figure barely equals the total voted one year ago. In fact, when the buying power of the dollar is considered in the light of inflation during this past year, it represents a decrease. Compared with ten years ago, a dollar today is worth hardly 50 cents.

We never seem to meet all the urgent needs. Requests this year exceeded available funds by more than \$10 mil-

lion, and this included only the most urgent needs. Inflation rates in many countries average upwards of 10 to 20 per cent annually, so this more than cancels out the real value of increases voted by the General Conference and places these fields in difficult financial situations.

At the same time opportunities in many areas have never been greater. Fields such as Africa and India, where we face rapidly changing situations, are only typical of those from whom we receive many urgent calls for more help. Surely we should do all in our power to respond.

Questions we could well ask ourselves are these: How shall we respond? Where can we best place our means at this time? What about the spirit of sacrifice that marked the early beginnings of our work?

Our response to the Annual Week of Sacrifice Offering appeal on Sabbath, November 8, will answer these questions. Remember that even though the value of the dollar continues to decrease, the value of a soul does not, for it is still reflected in the price paid by the Saviour Himself. What will you and I do this season to help meet the needs of a sin-sick world? Think it over and plan something special for God. The Advent Movement was born in the spirit of sacrifice, and this same spirit today will hasten the day of His coming.

Remember the date, Sabbath, November 8; respond according to the need and as the Lord has prospered you.

M. E. KEMMERER

## Ingathering Record

The 145 students and 15 teachers and pastors of the Tyrifjord Hoyere Skole in Norway achieved a new all-time record in this year's Ingathering. In three short days they collected 233,000 Norwegian kroner. "Another 20,000 kroner is expected to come in next week," writes Pastor Berger, "thereby making a total of a quarter-million kroner (almost US-\$50,000)."

This is an outstanding accomplishment for the college principal, Oivind Gjertsen; his energetic Ingathering "general," Birger Holanger (one of the school's science teachers); and for the teachers, ministers, and students.

V. W. SCHOEN

## Seoul School Damaged Again

Daewang Corner, the building in which the English Language School is operated in Seoul, Korea, again has been seriously damaged by fire. Three persons died in the fire, and others were injured. Six floors were gutted, and the language school on the seventh floor suffered smoke damage. No student missionaries or other volunteers were injured.

In November of 1974, 88 persons died in a fire that destroyed much of the building.

Presently there are 25 volunteers doing language-school evangelism in Seoul. Eight more are in Pusan, and eight are in Kwangi. David L. Scofield, several years ago a student missionary in Korea, is director of language-school evangelism in Korea.

D. S. JOHNSON

## In Brief

**AWR continues:** During the recent political disturbances in Portugal, regular religious broadcasts have continued from Adventist World Radio, with headquarters in Lisbon, Portugal.

**SAD baptisms:** On September 9, 575 persons were baptized during the South American Division's youth baptism weekend.

**Northern Union baptisms:** The Northern Union has passed last year's total of baptisms, reporting 833 so far this year, and it is hoped that the union will surpass its goal of 1,100 by the end of the year. The best year for baptisms in that union's history was 1943, when 1,009 baptisms were reported.

**New positions:** B. O. Gravano, secretary, North Philip-

pine Union Mission, formerly union auditor. □ E. C. Corpus, treasurer, North Philippine Union Mission, formerly business manager, Manila Sanitarium and Hospital.

## General Conference Positions Filled

Six men were named during the recent Annual Council session to fill General Conference positions: J. W. Bothe, associate secretary, North American Division; D. W. Holbrook, general field secretary, Home and Family Service director; R. L. Reynolds, general field secretary, Congressional liaison; W. S. Banfield, associate Regional director; G. Tom Carter, associate Trust Services director; C. B. Hirsch, associate Education director.

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