

NOVEMBER 3, 1977

# Review®

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



## *Focus on Education*

The Seventh-day Adventist school system is the largest Protestant school system abroad and the second largest in the United States. The system had a humble beginning in a number of church-oriented schools conducted by individual families, groups of families, or local Seventh-day Adventist churches. The first official church school (elementary) was established in Battle Creek, Michigan, in 1872. The teacher was Goodloe H. Bell, whom Artist Vernon Nye captures teaching a group of Battle Creek Adventist children. The school was conducted in one of the buildings the Review and Herald Publishing Association had occupied. From that beginning, the educational system has grown, until today the church operates nearly 4,000 elementary schools scattered throughout the world. In these schools more than 300,000 pupils are enrolled. This coming year, 1978, is Adventist Education year. During it the Review will feature articles by noted educators and others on various aspects of Adventist education.

*The Perils We Face—2*

## What Jesus Can Do

Last week we noted a number of spiritual perils that Seventh-day Adventists face. Among these are: believing that Christ is coming, but not soon; believing one is ready to meet Christ merely because he is a church member; being too busy; becoming increasingly comfortable with "the world"; forgetting the unique nature of the Seventh-day Adventist Church and its message; meeting challenges with only human resources, not with faith; forgetting the solemn work now going on in the heavenly sanctuary; and being Laodicean, feeling no deep spiritual need.

Space does not permit us to look closely at all these perils, but we shall discuss three briefly, then note the only way to meet successfully all spiritual perils.

In our view, one of the most serious perils facing Seventh-day Adventists is the peril of believing that Christ is coming, but not soon. The concept that Christ is coming *soon* is one that God apparently always has felt is essential to His followers. The Bible prophets consistently pictured the coming of Christ as near. Twice in the last book of the Bible Jesus Himself declared through John: "I come quickly" (Rev. 22:7, 20). Ellen White also emphasized the shortness of time. Often she said: "Time can last but a very little longer" (e.g., *Early Writings*, pp. 58, 64).

### Nearness of the Advent

Now, it is one thing to acknowledge that there has been a delay in the Advent because God's people have failed to keep step with Him; it is quite another to modify one's attitude about the nearness of the Advent. In the first case, a person grieves that his own failures and those of his spiritual ancestors have prolonged the reign of sin, with its consequent additional suffering to both God and the human family, and he repents and consecrates himself more fully to the divine will and plan to hasten the Advent; in the second case, a person sees no relation between his own actions and the delay, and shifts his interests from heavenly things to those of earth. This is clear from Christ's parable of the faithful servant and the evil servant in Matthew 24:42-51.

If to any degree we have lost the conviction that Christ is coming soon, we should be alarmed.

A second peril—being too busy and becoming increasingly comfortable with "the world"—is closely related to the first. In his description of people "in the last days" (2 Tim. 3:1), the apostle Paul declared that they would reveal almost every evil trait—self-love, blasphemy, pride, ingratitude, and covetousness. He also said they would be "lovers of pleasures more than lovers of God" (verse 4).

We think that Seventh-day Adventists are in real danger from this peril. "Satan sees that his time is short. He has set all his agencies at work that men may be

deceived, deluded, occupied, and entranced until the day of probation shall be ended, and the door of mercy forever shut."—*Christian Service*, p. 51.

Neither Paul nor the people of any generation previous to ours knew anything about the kind of peril that faces people today in the matter of "pleasures." Previous generations had to make a positive effort to seek "pleasures." Today people merely flip a switch and "pleasures" are available through radio and television—music, sports events, television shows, and movies.

What effect is this having on the spirituality of those who hope to be ready for their Lord's return? Are even some Adventists becoming "lovers of pleasures more than lovers of God"?

A third peril is lukewarmness. This peril is set forth in the message to the Laodiceans (Rev. 3:14-22). Laodiceans claim, "I am rich." This claim doubtless involves both temporal and spiritual possessions. Financial wealth, if used wisely, is a blessing, but if one uses it selfishly and trusts in it rather than in God, it can become a curse. Likewise, spiritual wealth is a blessing if shared. But Laodiceans are in great peril when they declare, "We have the truth," believe that a mere intellectual assent to truth will save, and cease to study God's Word. The remnant church does indeed "have the truth," but does this mean that the truth has them? Does it mean that they have all the truth? Is there no more truth to discover? Do not the frontiers of truth need to be pressed back even as do the frontiers of science? We do not believe that new truth will contradict old truth, but new truth will enrich the understanding of old truth, and will open the door to new, exciting vistas.

The lukewarmness of Laodicea is revealed not merely in its contentment with the truth it possesses and with its own spiritual condition, but in its works. In this respect it is "neither cold nor hot" (verse 15). With a world needing the very truths it possesses, what is Laodicea doing? Is it proclaiming the message with a loud voice (chap. 14:7)? Is it flooding the world with "truth-filled" literature? Is it saturating the airwaves with the judgment-hour message? Surely Laodicea is threatened by the peril of lukewarmness and complacency.

### "I Know Whom I Have Believed"

It is clear that God's people today face perils as real as those that confronted the church in past ages. But it also is clear that they can meet the perils successfully. Not one soul need be overcome by Satan. Not one need be overwhelmed by discouragement. Not one need be unprepared for Christ's return. Jesus says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (chap. 3:20). In spite of all the perils he faced, the apostle Paul was unshaken; he remained steadfast to the end. In an affirmation that is as electrifying and confidence-building today as when it was first expressed, the apostle declared: "I know whom I have believed, and

*Continued on page 19*

# This Week

"Who Sent the Reviews?" asks Doris Holt Haussler in the title of her article on page 4. Her grandfather James C. Bunch, who converted to Seventh-day Adventism after reading some anonymously mailed REVIEWS in 1867, was one of the church pioneers in the Pacific Northwest. His story is told in the article.

Mrs. Haussler, who lives in Riverside, California, where her husband, J. C. Haussler, teaches religion at Loma Linda University, has authored one book, *From Immigrant to Emigrant*, and has contributed to *Guide, Primary Treasure*, and the REVIEW.

**Doug and Carole Kilcher**, coauthors of our Family Living article, "The Neglected Generation" (p. 16), live in Horsham, Pennsylvania, where Doug is a pastor and Carole is a teacher. Carole also heads the Pennsylvania Family Life Committee. Once a month, members of this committee go into different churches throughout the conference and hold seminars on family life.

After 48 years of denominational service spanning two continents, Fernando Chaij is retiring. As editor in chief of the Spanish department and coordinator of the foreign language division at

Pacific Press Publishing Association, Dr. Chaij has been in charge of the Inter-American and North American editions (now combined into one magazine) of the Spanish monthly REVIEW, *La Revista Adventista*.

Before going to Pacific Press in 1961, Dr. Chaij was editor in chief at the Buenos Aires Publishing House, editing the Spanish journals *Vida Feliz* and *La Revista Adventista*.

Readers have become accustomed to seeing his initials F.C.H. after his editorials in both the weekly and monthly REVIEWS. We will miss his contributions

and wish to thank him for his many services to the REVIEW during his editorship of *La Revista Adventista*.

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## Letters

[Letters submitted for publication 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.]

### A Real Feast

Like many others I eagerly read the REVIEW from week to week but have never attempted to put myself in print with an expression of my feelings. But today the April 28 "Jubilee" issue brought a special blessing. Coming as they do by surface mail, our magazines take a little longer to arrive than they do in the United States. However, the material contained in the REVIEW is never out of date. As usual I spent my Sabbath hours devouring the REVIEW from cover to cover, and had a real feast. Every article seemed written especially for me.

JEANNE ZACHARY  
Manila, Philippines

### Amazon Work

Re "Hans Mayr and His 'Ulm a Donau'" (July 21) and Walton J. Brown's letter (Sept. 22) clarifying the article.

I might add that my husband spent 38 years in Brazil, 30 of those years serving the people along the Amazon.

MRS. LEO B. HALLIWELL  
Vista, California

### Still a Mystery

A healthy concept of God is not encouraged when something vital to salvation seems difficult to explain and to understand. It is disturbing that one's salvation might depend upon what some students

of the Bible insist Ellen White meant, or didn't mean, when she used the words *propensity* and *inclination* in connection with the humanity of Jesus.

For example, we find, "Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ."—*The SDA Bible Commentary*, vol. 5, p. 1128. By contrast, we read, "He knows how strong are the inclinations of the natural heart."—*Testimonies*, vol. 5, p. 177.

How can we accept that Ellen White used the word *inclination* with different meanings without exposing all the Spirit of Prophecy to a wide variety of personal interpretations? On the other hand, if we accept a constant meaning for *inclination*, we must ask, How does Jesus know the strength of the inclinations of the natural heart if no inclinations rested upon Him?

"It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin."—*The SDA Bible Commentary*, vol. 5, pp. 1128, 1129. How was He tempted? How does He know? Why expend time and energy trying to explain a mystery that God has "left unexplained to mortals"? It should suffice that "He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation."—*Testimonies*, vol. 5, p. 177.

Therefore, we should "avoid every question in relation to the humanity of Jesus which is liable

to be misunderstood. Truth lies close to the track of presumption."—*The SDA Bible Commentary*, vol. 5, p. 1128.

MAX PEAK, JR.  
San Diego, California

### Salvation by Faith

Re "Salvation by Faith—Subject of Argument or Source of Experience?" (Sept. 29).

The church would be spared unnecessary trauma and pain if this judicious and clear-headed Speaking Out letter was framed and hung in all Seminary classrooms, editorial offices, and, by all means, over the desks of those of us who have a *fighting* interest in 1888, Christology, righteousness by faith, assurance, perfection, and other worthwhile Biblical subjects.

Closer and clearer viewpoints of Bible truth always emerge when we submit ourselves to developing discipline, growth, maturity, and unity in Christ. Our Lord stated this when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

THEODORE CARCICH  
Colton, Washington

Every fiber of my being agrees with "Salvation by Faith—Subject of Argument or Source of Experience?" I have known people who could debate and argue endlessly about intricate, hair-splitting theological distinctions and yet when asked what Jesus means to them, have nothing to say. Everytime something that actually touches the Christian's

behavior and experience is brought up they say such a discussion is too "subjective." They want to keep everything "objective"—which simply means that Christianity is a nice, lovely theory, kept apart from actual life.

It saddens me that well-meaning members in our denomination spend valuable time *debating* righteousness by faith. We need rather to spend what time we have drawing together in love and unity, *experiencing* righteousness by faith at the feet of Jesus. When this is truly the case, a large part of this semantic arguing will vanish and the way will be prepared for the deep movings of the Holy Spirit in our midst.

THOMAS E. DURST  
Colville, Washington

### Praying for Her Son

"I Shall Never Forget the Twenty-seventh of January" (Sept. 8) spoke to my situation, especially the statement "Someone in a divided home may be sighing and crying to God, wondering whether there is a way through, whether there is any possibility of the gentle power of the Holy Spirit working upon a husband, a wife, a son, a daughter."

My husband moved out of our home one year ago, taking our 9-year-old son. He did not want his son to become contaminated with what he called my "version of Seventh-day Adventism." Although I do so with much sadness, I am leaving my son with his "anti-Jesus" father, praying earnestly for them both.

NAME WITHHELD

# Who Sent the REVIEWS?

By DORIS HOLT HAUSSLER

THE POUNDING of horses' hoofs and the rattle of wheels announced to the inhabitants of Neosho Rapids, Kansas, that a stage was entering town. The mail pouch, heavier than usual, was hastily dropped at the General Mercantile Store, which also served as post office. The crack of a whip, a sharp command, and the stage disappeared in a cloud of dust.

Mail was scarce in those days, thus the arrival of a bundle of papers addressed to Col. James C. Bunch was an exciting and important event for his family. Surrounded by his eager children, James opened the package. The bold title at the top of each magazine read: ADVENT REVIEW AND SABBATH HERALD.

Curious to know from where the bundle had come, the colonel turned the wrapper over and over, searching in vain for the name of the sender. The papers looked harmless. At least they would be a welcome change from the family's meager supply of worn-out reading material.

James Bunch had been born on a plantation near Nashville, Tennessee. In his midteens he grew restless. His father's slaves did all the work. Since he wasn't needed, he'd go where the action was! So he saddled his horse and headed for the new frontier.

Travel was slow and hazardous. Scattered settlers along the way talked of hostile Indians or of the war with Mexico. By the time he reached Kansas, Mexican troops had created a crisis in California and Colonel Kearney was calling for volunteers. James joined the

*Doris Holt Haussler, author and homemaker living in Riverside, California, is the granddaughter of James C. Bunch, whose story she tells in this article.*

Missouri Mounted Infantry at Fort Leavenworth and journeyed westward with the Extra Battalion. By air, California was nearly 1,000 miles away. By horseback it was probably twice that far. During the long overland ride the American Fleet took possession of California and the crisis was over. The Missouri Mounted Infantry engaged in three skirmishes, turned, and rode the long way back to New Orleans, where the entire detachment was mustered out.

## Return to Kansas

Saddle weary, 18-year-old James went back to Kansas and settled in Neosho Rapids. He built a home and a flour mill, married Molly Saunders, and became a prosperous businessman.

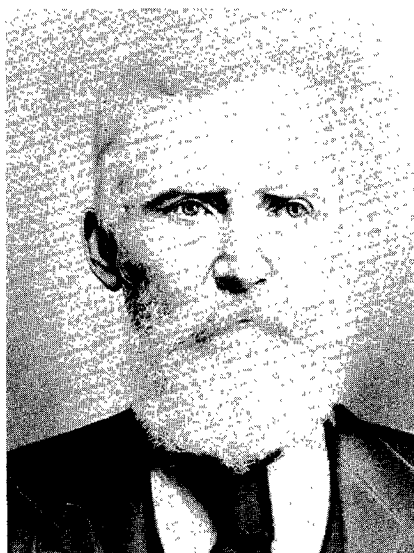
For more than 15 years there was peace. Then came the Civil War. Although James was a Southerner by birth, he was fiercely loyal to the Union. He spent four years as a recruiting officer and in active duty with the infantry. On November

15, 1864, he was honorably discharged. Three years later the bundle of REVIEWS arrived at his home in Neosho Rapids.

James had never heard of Seventh-day Adventists, but the more he read, the more convinced he became that these magazines contained the truth. He readily accepted the Advent message and became a crusader for God. While sharing the good news with his neighbors and friends he carried a great burden for his parents. They had lost their plantation during the war and had settled near Seneca, Missouri. Selling his home and the mill and purchasing a Conestoga wagon, James moved his family to Seneca.

Since the gold rush was on, wagons by the hundreds were rolling west. There was little interest in anything but gold. After his parents were firmly established in the Bible truths, James felt that he must take the gospel to the mining camps in California. Transportation would be a problem, because now he and Molly had nine children—one just a baby. James had learned the hard way that California was far, far away, and he did not want to subject his family to months of arduous travel. So he decided to take the continental railroad, which was then being built, as far as it would take them. But the nearest station was at least 300 miles to the north. They would have to go that far by stage.

No one in the Bunch family had ever seen a train. It was a thrill, even to James and Molly, when they saw the "iron horse" come puffing and swaying down the poorly laid track and screech to a stop. While the passengers made themselves as comfortable as possible on the stiff, hard-backed seats, the train took on a new supply of wood and water. For days it rolled across the open prairie, then



James Bunch

through a mountain pass and down into Ogden, Utah—the end of the line.

Because no one could predict how long it would take to complete the railroad, James purchased a covered wagon, a four-horse team of Morgans, saddle horses for his teen-age boys, necessary supplies, and joined a caravan that pushed on to California. When he reached that land of hope, he discovered, to his dismay, that a mining camp was no place to raise his children if he hoped that they would be saved.

### A New Mission Field

Twenty years had passed since the Whitman massacre near Walla Walla, Washington. The colonel had heard of no other attempt to carry the gospel to that wild frontier, so the covered wagon rolled on across mountain ranges and fertile valleys until it arrived at the new mission field.

James chose to homestead a large acreage that lay between the north and south forks of the Walla Walla River. Milton, Oregon, was the nearest settlement. Fort Walla Walla was 12 miles away. The Blue Mountains just east of the homestead furnished timber with which to build a log cabin and, later, a house beside the tree-lined river that meandered down the canyon. James planted wheat on the large plateau that composed most of the farm. He purchased sheep to furnish wool for spinning, weaving, and sewing of garments for the family.

Indians sometimes went on the warpath and burned isolated homes. On these occasions the settlers hurried to Fort Walla Walla. James's faith in God's protecting care never wavered, although smoke signals in the Blue Mountains made him feel uncomfortable. Instead of fleeing to the fort, he fortified the log cabin, moved his family into it, then stood guard until the other settlers returned to their farms.

The nearest school was three miles across the plateau or 12 miles by road. The children walked the six-mile round trip in every kind of weather. James taught them that work was honorable, that while they were building, farming, helping with the chores, they could let

their light shine. He set the example by studying the Bible with his neighbors, and dealing honestly with them. He found a Pentecostal minister who, like James, had been sent some Adventist literature. James was used of the Lord to help this minister decide to join the little company of Adventist believers. Since there were no Adventist ministers in the valley, the former Pentecostal preacher baptized those who were eager to go all the way with the Lord.

In 1874 the first church was organized, of which the Bunch family were charter members. For two

years the group appealed for ministerial help. In 1876 I. D. Van Horn was sent from California to hold the first tent meetings. Among those who accepted the Advent message was A. T. Jones, a soldier at Fort Walla Walla, who later became a great leader in our denomination. He and one of the Bunch boys developed a friendship that lasted a lifetime.

In 1877 the first constituency meeting was held in Walla Walla and the North Pacific Conference of Seventh-day Adventists was organized. At this meeting it was voted that the former soldier, A. T.



The Bunch family was influential in building up the church in the Pacific Northwest.  
Front row: Hattie Bunch Airey, Frank Bunch, May Bunch Bright.  
Middle row: Charles Watkins and wife, Ann (Bunch); James Bunch and wife, Molly; Hamilton Bunch and wife, Elizabeth.  
Back row: Alice Bunch Holt and husband, Charles; Bell Bunch Bennett and husband, John; Annie Bunch and husband, Charles.

“As the glow of the descending sun  
lights up the mountain peaks long after the  
sun itself has sunk behind  
the hills, so the works of the pure,  
the holy, and the good shed light  
upon the world long after the actors  
themselves have passed away. Their works,  
their words, their example, will forever live.”

—*Patriarchs and Prophets*, p. 481.

Jones, be ordained to the gospel ministry, and James Bunch, among others, was made a licensed minister.

### Witnessing on the Oregon Coast

James learned that along the Oregon and Washington coast whole counties had never heard of Adventists. Now that the message he loved was spreading so rapidly in the Walla Walla Valley, he sold his farm and took his family to Coquille, Oregon. While witnessing for Christ he built a lumber mill and purchased a schooner in which to ship his lumber to San Francisco.

The colonel believed strongly that Christian schools could be a successful means of evangelism. He built and financed Coquille Academy and hired two of his sons, a daughter, and a son-in-law to be its teachers. Enrollment of non-Adventist youth sometimes reached 20. This was probably the first Adventist-owned-and-

operated school in the Northwest.

When a storm destroyed the lumber-loaded schooner, the colonel, now in his late 60's, sold the mill and moved inland to a farm at Gravel Ford. There he built another Adventist school and called it Gravel Ford Academy. His younger sons and daughters were its teachers.

Tidings from the South touched the old warrior's heart. Convicted that someone should take the good news of a soon-coming Saviour to the black people and help relieve their suffering, in 1897 he and Molly embarked on their last self-supporting missionary adventure. With their daughter, May, they traveled to Florida by train. Immediately, James began his witnessing program, but malaria, complicated by pneumonia, took his life.

Only in heaven will it be possible to know the eternal results of the REVIEWS that were sent anonymously to Col. James C. Bunch. While he sleeps in the grave, the

influence of his godly life goes on. Perhaps best known in the Adventist denomination was his son, Frank S. Bunch, minister, administrator, and for several years a Bible teacher at Walla Walla College.

One of his grandsons, C. A. Holt, became an associate editor of the REVIEW, the magazine that brought the Advent message to Colonel Bunch. Other grandsons who gave lifetime service to this denomination are Taylor G. Bunch, minister, conference president, evangelist, author, and teacher, and Wilfred Airey, professor of history at Loma Linda University. Two granddaughters, Mrs. R. R. Figuhr and Mrs. Adlai Esteb, spent many years in mission service. Their husbands eventually became General Conference leaders.

Great- and great-great grandchildren continue to carry the flame that was lighted by the REVIEW more than 110 years ago. □

## For the Younger Set

### Strangers in a Strange Land

By VIRGINIA HANSEN

A MAN CAME to St. Helena Sanitarium and Hospital in California when I was taking the nurse's course there. He looked very strange to me. Look at his picture. Doesn't he look strange to you, too? His dress was very different from ours in America, his feet were bare, and his Afro hairstyle, while familiar now, was unusual then. He was a stranger in the United States. His name was Kata Rangoso. He had come from the Solomon Islands to attend the General Conference in San Francisco and was staying with his friend Norman Ferris at the hospital where I was studying.

Even though the customs in his country are different from ours in America, he

was not afraid. Why wasn't he?

The answer is simple. He had learned of Jesus Christ and had become a Christian. His friend Elder Ferris understood his language and could tell him where to go for his meals when he was hungry, and where to sleep.

In other words, he did not have to be afraid, because as a member of God's family, he was with other members of his family.

It's a wonderful privilege to be a member of the Seventh-day Adventist Church. No matter in what country we may be traveling, if there are Adventists there, we are never strangers. These Adventists are a part of our family. All over the world they are ready with friendly smiles and warm, helpful hands to help us feel at home.



When the author was a nursing student in California, she met a Solomon Islander, Kata Rangoso, another member of God's family.

# Would You Have Eaten the Fruit?

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There are two tests by which God is testing the human family today as He tested Adam and Eve.

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By JOHN D. SPROED

IT IS EASY TO REASON, "IF I HAD BEEN in the Garden of Eden I never would have gone near the tree of knowledge of good and evil. I would have obeyed God and resisted the serpent. How could Eve have been so naive, so lacking in self-discipline? After all, didn't she have everything she needed? Why couldn't she have been more trusting and have resisted, thereby preventing sin in our world? Why couldn't she have obeyed? I would have resisted." But would we?

If the tree of knowledge of good and evil were in the world today and we were tested, what would we do? Would we, having learned by the mistakes of Adam and Eve, be able to withstand the test? Surely, we wouldn't eat of the fruit, especially in view of the fact that Jesus came to earth and lived the perfect life and died to redeem each one of us. Or would we? He did this because Adam and Eve failed to give their lives completely to God. Then, surely, if we had a tree today, we'd never eat of it. After all, we love Jesus and we want to demonstrate our faith and complete trust in Him and plan to go to heaven soon. We would be stronger and resist, we feel sure, especially now after 6,000 years of learning experience.

What was the purpose of the tree of knowledge of good and evil? It was to test Adam and Eve, giving them an opportunity outwardly to demonstrate that they loved God and freely chose to obey Him. We find it desirable even today to have some outward way to demonstrate our love and thoughtfulness for our loved ones.

Do we today have a test such as Adam and Eve had? Yes, the Sabbath is one. By keeping it we demonstrate our trust in the God who made it. Adam and Eve could continually show God that they loved Him and trusted Him by simply staying away from the tree of the knowledge of good and evil. And that should have been easy; after all, there were so many other trees God had given them. Similarly it should be easy for us to give to God one seventh of the time.

Some time after Adam and Eve left the Garden of Eden, God established another test whereby His follow-



ers could demonstrate their love and complete trust in Him, knowing that He would completely care for them. This test was tithing. God promised a special blessing to all who, by returning to Him one tenth of their increase, would demonstrate their love and obedience. Tithing, then, is a test for us today as the tree of knowledge of good and evil was a test for Adam and Eve in the Garden. Ellen White makes such a comparison:

## The Tithing System a Test

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure house and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement we acknowledge that all belongs to God.

"And has not the Lord a right to demand this of us? Did He not give His only-begotten Son because He loved us and desired to save us from death? And shall not our gratitude offerings flow into His treasury to be drawn therefrom to advance His kingdom in the earth? Since God is the owner of all our goods, shall not gratitude to

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*John D. Sproed, M.D., is a cardiologist living in Rosemead, California.*

Him prompt us to make freewill offerings and thank offerings, thus acknowledging His ownership of soul, body, spirit, and property? Had God's plan been followed, means would now be flowing into His treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers in lifting up the standard of truth in the dark places of the earth, would be abundant.

"It is a heaven-appointed plan that men should return to the Lord His own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty, reveal to the heavenly universe, to the church, and to the world that they do not want to see this plainly stated requirement. They think that by following the Lord's plan they would detract from their own possessions. In the covetousness of their selfish souls

they desire to have the whole capital, both principal and interest, to use for their own benefit.

"God lays His hand upon all man's possessions, saying: I am the owner of the universe, and these goods are Mine. The tithe you have withheld I reserve for the support of My servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my Law. In using My reserve fund to gratify your own desires you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to Me, but you have not done this. You have robbed Me; you have stolen My reserve fund. 'Ye are cursed with a curse.' Malachi 3:9."—*Testimonies*, vol. 6, pp. 386, 387.

Are we eating of the forbidden fruit today? Are we appropriating to our own use that which God has reserved for Himself? His time? His means? Do we hope to fare any better than Adam and Eve? □

## When You're Young BY MIRIAM WOOD

### Missing the Wedding

GROWING UP Adventist meant, in my formative years, that I was very conscious of, and many times very apprehensive lest I not be ready for, Christ's second coming. It seems to me that I heard a great deal on this subject from the pulpit—more than we hear today, by far. Certainly this should engender apprehension, though I am not suggesting that scare tactics be used to convince people to become Christians. We accept Christ as a response to His love.

But the tragedy is this: humans have been given all the knowledge they need to avoid unreadiness for Christ's return. They have been given the certain and sure formula. Yet, knowing and having all this, people wait for that "more convenient day," which, in many cases, never comes. Another chilling aspect of the picture is the realization of one's own terrible mortality. The Second Coming—in a practical manner of speaking—can come for anyone, anytime, with the failure of his heart to beat. The next thing he knows, he will be in the presence of Christ, and the gloriousness of eternal joy will be his—or the awful

realization of eternal second death.

Therefore, *being* ready is important. I've heard many stories illustrating this point, and never expected to hear another that I thought would surpass them. But I had that wonderful experience on a recent Sabbath at the Sligo church in Takoma Park, Maryland, when Dr. DeWitt Williams taught the lesson. (Dr. Williams is an associate director of the Communication Department of the General Conference.)

"I always wanted to be one of the participants in a wedding when I was growing up," Dr. Williams began. He went on to tell how he had thought it would be a fantastic experience to dress up in the regalia associated with most weddings, to rehearse the stately walk down the aisle, and then, at the wedding itself, to stand at the front of the church and be part of the solemn and impressive ceremony.

"Somehow, though, it just never worked out," Dr. Williams continued. "I was asked to be an usher once or twice, but each time there was a conflict of dates—I had to be back at college, or whatever—and so I had to refuse. But finally I was

asked again, and the date was right."

He described the rehearsal. He said he enjoyed it just as much as he had thought he would. He was much impressed with the small chalk mark the wedding coordinator had placed on the platform for each usher and bridesmaid. After the rehearsal, the coordinator called all the participants together. "Listen—and listen carefully," she said. "This is one wedding that is going to start on time. In the past, weddings in our church have started five to thirty minutes late, but not this time. So allow yourselves plenty of time to get here and change into your wedding clothes."

Well, Dr. Williams thought to himself, that's all well and good, but there's not that much urgency about a few minutes. So the next day he didn't push himself quite as much as he should to catch the bus that would have gotten him there with time to spare. After all, the next bus would make it all right. But the next bus was late and was tied up in an interminable traffic jam. Even so, he wasn't worried. He'd still have time to run into the church, and change into his beautiful tuxedo and shirt, and all the rest. But the bus got into another traffic jam, and hit all of the

lights red. Time clicked on and on and on . . .

"I still wasn't worried, though," Dr. Williams confessed, wondering, from this point in time, just what had caused his complacency. "I only began to have a little feeling of uneasiness when I reached the front of the church. Usually there'd be groups of people standing there visiting on a pleasant summer evening. But there was nobody. And in the vestibule—nobody."

With a fast-beating heart, finally, he heard the organ. He tiptoed to the double doors, and peered through them cautiously. Never has he forgotten what he saw.

"The entire bridal party was on the platform. The wedding had started without me. And there, wearing my suit and shirt, standing in my place, on my chalk mark, was someone else. I can't describe the sick, sick feeling in my whole body. My heart felt like lead. I had forever missed out on what I had looked forward to and planned for so long."

As he concluded the story, we were all silent, enthralled. Softly he said, "I've always thought that was just a tiny, tiny glimpse of how it would feel if Christ came and I was unready."

I'll be thinking about this story many times. I hope you will, too.



# A Voice Said, "Prove Me"

By MIRIAM SAVAGE

"We can't give a week's salary for the Week of Sacrifice Offering this year," I insisted.

Our baby was due in three weeks and I still needed many things for the baby; besides, our food supply was already low. My husband's salary as a young minister in Sweden was meager and we seemed barely able to survive from one paycheck to another.

Sitting in church the morning of the offering, I began to debate with the Lord. I heard a voice telling me, Prove the Lord. This was not what I wanted to hear. My mind was made up—this offering could wait. Again the voice came: Prove the Lord; and again I said, Not this time. But I felt uneasy and guilty. My husband, who knew the battle I had in my heart, did not say a word. He wanted me to decide for myself. While I was arguing with the Lord, the deacons began to pass the offering plate. As I saw the plate coming toward us I heard the voice again: Prove Me. Annoyed and unwilling, I took 70 kronor (crowns) from my handbag and put them on the plate.

The week went by and Friday night came. By now we had emptied everything in the cupboard. The money was gone and it would be three weeks before the next check would come. And, of course, the baby would be born before that time. My husband and I had agreed not to tell anybody about this but to wait and see what the Lord would do.

At 6:30 in the evening my husband left for a nearby island to preach. At 7:30 I was ready to retire. Before I went to bed I ate the last piece of hard bread we still had left, which I dampened with my tears. At eight o'clock the doorbell rang. Who could it be? I wondered. Carefully I opened the door. There stood a strange woman, carrying a basket on her arm. She asked if she might step in. She looked friendly and reminded me of Sister Ellen White, whose picture I had seen.

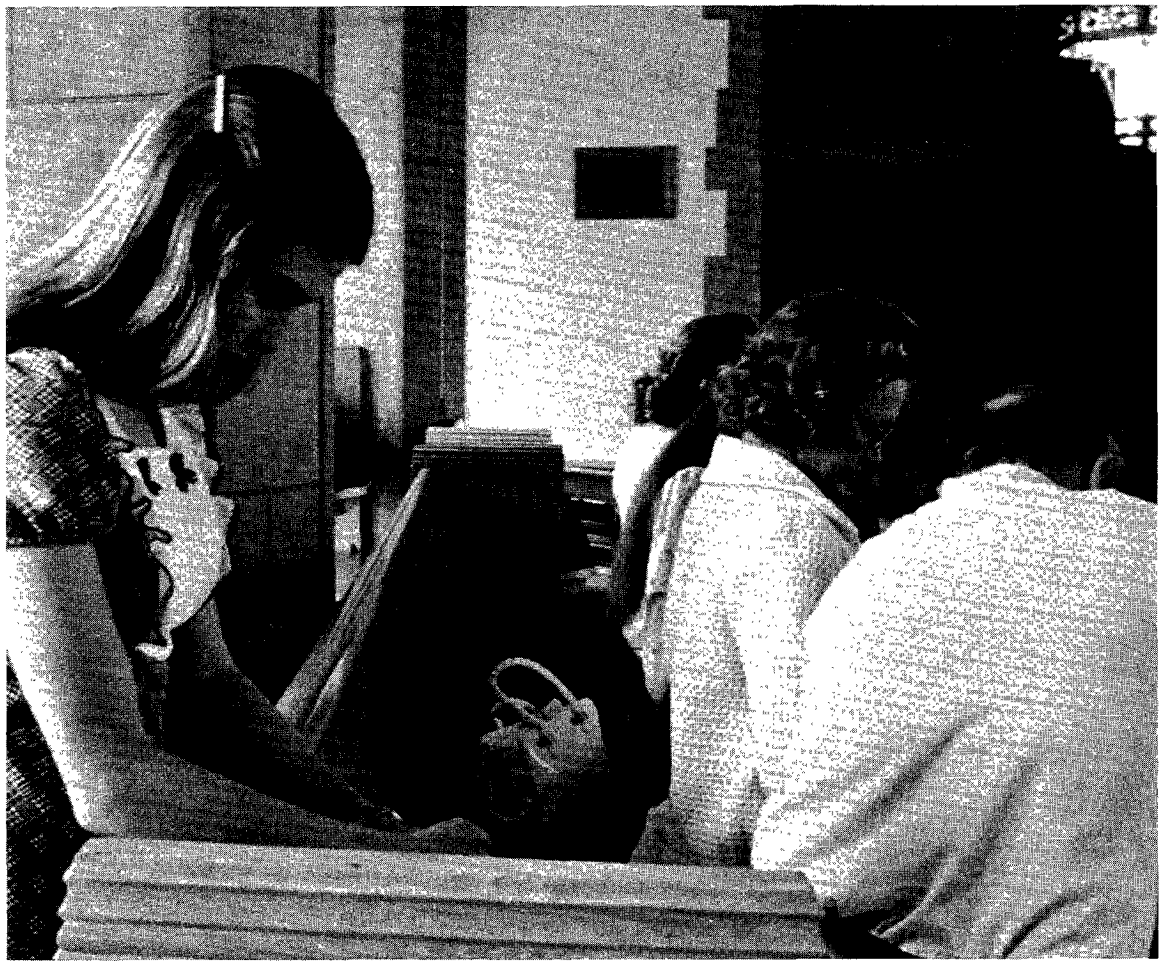
After introducing herself, she asked if we could go to the kitchen. There she pulled the towel off her basket and began to take out food—rice, bread, potatoes, butter, fruit. I could not understand how she had been able to get so much food in that little basket. It reminded me of the five loaves and two fishes that were multiplied to feed 5,000. Dumbfounded, I began to weep for joy. As we knelt, I sobbed my thanks to God. I was so ashamed of my disbelief.

I wanted to know what brought her to our home. "I came from another city to see my brother," she said, "and brought this food for him. But he wouldn't take it, insisting that he had enough for both of us. I prayed silently," she continued, "to know what to do with my gift. Then a voice told me to look for a minister's family in need. I went to Pastor Swenson, but he denied having any need. When I insisted that there must be another family in desperate need of food, he suggested that I go to your place."

After the woman left, I opened my guest book to learn her name and found she had left a 20-crown bill. That money lasted far beyond our payday.

I was happy and ashamed when my husband came home that evening. I know now that we can prove the Lord, and that if we do, He will be faithful to His promises.





## Why Wrestle With Restlessness?

By ERIC S. DILLETT

MILLIONS OF PEOPLE IN ALL WALKS of life are afflicted with restlessness. In seeking various remedies, often they become even more restless. It might seem incredible, nevertheless it is true, that vast numbers of people seek solace in restlessness.

There is only one Man who is able to liberate people from the malady of restlessness. His invitation is: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Ellen White states: "All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us."—*The Desire of Ages*, pp. 328, 329. Instead of turning over to Jesus their troubles, people spend millions of dollars seeking aid from psychiatrists, psychologists, spiritists, and others.

There is a story about a man who lived in the horse-and-buggy days. One day while he was walking on a road with a load on his back he met a stranger with a horse and wagon who invited him to ride. Getting into the wagon, he kept the load on his back. The stranger asked his riding companion why he kept the load on his back. His reply was "I am grateful to be riding, but I feel that my

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load is an imposition." Thus it is today. There are millions of people who prefer wrestling with their own restlessness.

Millions of sleeping pills are consumed every night by millions of people who are victims of restlessness. Vast numbers of people are paying for courses that are supposed to teach them how to go to sleep. Expenditures of this kind seem ridiculous, when all the while God has a remedy.

Others seek in numerous activities the all-important antidote for restlessness. Sports of every kind are an obsession with millions of people. They either participate in them or are spectators in stadiums or on TV. Others listen on the radio. The satisfying thing is excitement, and when such patrons attend other places where there might not be as much excitement they are bored.

Isaiah told ancient Judah, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isa. 30:15).

Pursued by the Egyptians to the Red Sea, the Israelites, fleeing Egypt, panicked. But God had a cure for their restlessness. "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:13, 14). Standing still is not fitting in our age, when everybody and everything is supposed to be in motion.

Similarly during a time of threat of invasion by Sennacherib and his Assyrian hordes, Hezekiah, king of Judah, told his subjects, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah" (2 Chron. 32:7, 8).

More and more, people today are creating their own misery by their desire to accumulate things. Jesus says: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

We must sense the fact: our spirituality is menaced by wanting too much.

A familiar hymn admonishes, "Take time to be holy, Speak oft with thy Lord; Abide in Him always, And feed on His word; Make friends of God's children, Help those who are weak, Forgetting in nothing His blessing to seek." It is possible to begrudge God's time, from sunset on Fridays to sunset on Saturdays, especially the time for divine worship.

I read a story about a whaler who attended a Sunday worship service. At the close of the service, as the worshipers were passing out the door of the sanctuary, the pastor shook the hand of the whaler and asked him whether he had enjoyed the service, and whether the sermon was helpful. The whaler replied, "I must be honest. While you were preaching I was thinking about where I might catch some big whales." Bodily the whaler

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People spend millions  
of dollars  
seeking aid for  
their restlessness  
in pills, in vice,  
in pleasures.  
Some actually seek solace  
in their restlessness.

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was in church, but in spirit he was where the whales were.

Restless minds and restless bodies are displeasing to God during the worship period. The Creator expects His children to be God-conscious. Wherever and whenever God is present there should be an awareness of His presence. Out in the desert God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). "But the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Worshippers who demand shorter and still shorter sermons suffer a restlessness that does not afflict worshippers in all lands. I heard of an Adventist minister preaching in a certain country. After he had preached for some hours he dismissed the service and went outside, but some of the brethren lifted him on their shoulders and transported him into the church and had him continue preaching. What a rebuke to the restlessness seen in some congregations when the clock edges past twelve o'clock on Sabbath mornings.

Whatever the nature of our restlessness, Jesus has a sure cure for it, one that truly satisfies. Restlessness is the absence of rest, and such rest is what Jesus has promised to give to those who come to Him. □

# Recovering Modesty

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A person's dress is  
a sure indication of character.

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By F. M. ARROGANTE

"WE USED TO LAUGH AT YOU PEOPLE, but we don't laugh anymore," said an old man thoughtfully to a Seventh-day Adventist minister. "You are right about what's happening in the world and the meaning of these things."

Time was when Adventists were branded as calamity howlers when they zealously narrated the signs of the end of human history and the second coming of Christ. Today, when the world is confronted with scientific doom and hopeless pessimism, Adventists are harbingers of hope, heralds of the dawn of an earth made new, in which Christ is King and Lord of all.

Yes, times have changed. The days of ridicule are over. Those who once scoffed at the prospect of Christ's soon return now refer to it as humanity's only hope. Modesty aside, this is Adventism's finest hour. "So the world isn't laughing at the Adventists anymore. They don't ridicule anymore, but they may be wondering why people who are talking the Second Advent so much don't always live and act like people who are waiting to welcome the King of the universe."—D. A. DELAFIELD, "We Don't Laugh at the Adventists Anymore," *Review*, Aug. 7, 1969.

What we say and how we act have a telling effect upon others. The way we dress and act is a clear revelation of

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our character. The greatest challenge that comes to Adventists today is the challenge of consistency in Christian living. "A consistent life alone can command respect."—*Counsels on Health*, p. 559. "The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ."—*The Ministry of Healing*, p. 494.

Driving home the message of what Christianity means, Paul wrote to the Philippian believers: "That you may be innocent and pure as God's perfect children, who live in a world of corrupt and sinful people. You must shine among them like stars lighting up the sky" (Phil. 2:15, T.E.V.).

Human beings have wandered from God, and our mixed-up civilization has little regard for moral values. Historian Max Lerner once wrote: "We are living in a Babylonian society, perhaps more Babylonian than Babylon itself. . . . It's what's called the late sensate period. The emphasis in our society today is on the senses and the release of the sensual." Scrutinizing the fashions and fads of our day, Philip Wylie, a popular writer, concluded that "our generation is a generation of zeros. Modern man faces the extinction of his identity." It seems that what God asks us to do, people don't do, and whatever God asks us not to do, people do.

For many years we have known that Satan invents ever-changing and never-satisfying fashions in order to trap souls. "He exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Testimonies*, vol. 4, p. 634. Even more pointedly: "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Ibid.*, p. 647.

## Little Regard for Moral Values

A dangerous moral code is controlling the masses, sapping sanity and chastity. "The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. . . . Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God."—*Ibid.*, pp. 647, 648.

The Bible remedy for the immodesty of current fashions in our permissive society is that "women should adorn themselves modestly and sensibly in seemly apparel" (1 Tim. 2:9, R.S.V.). Truly converted Christians will adopt a new life style. "The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress."—*Evangelism*, p. 312. Our greatest need today is the rebirth of godly living and moral standards.

Parental guidance and example are vitally important for children. "The church should make the Word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting with the world, connect them with God."—*Child Guidance*, p. 430.

Mrs. White further counsels: "We are nearing the close of this world's history. . . . Our sisters should clothe themselves with modest apparel. . . . Give to the

## God Spoke By GERALD R. STUMPF

God spoke—  
and galaxies of stars were created,  
our Planet Earth was shaped,  
and night was divided from day.

God spoke—  
and the waters were divided from the heavens,  
the continents separated from the seas,  
and trees and flowers came forth.

God spoke—  
and a bird broke out in melody,  
a turtle nested in the sand,  
a fox sought food for her young.

God spoke—  
and the angels stood in profound amazement;  
from the depths of His wisdom and love  
man was created in His image.

world a living illustration of the inward adorning of the grace of God. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind."—*Evangelism*, pp. 272, 273.

In every respect our appearance should be characterized by neatness, modesty, and purity. The Word of God gives no sanction to making changes in apparel merely for the sake of fashion, for appearing like the world.

"Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words

should we speak to the people, but everything pertaining to our person should be a sermon to them."—*Testimonies*, vol. 2, p. 618.

May we seek God's wisdom and direction in our attire and dress standards. "Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven."—*Testimonies*, vol. 2, p. 458.

Where we are wrong, may God make us willing to change, and where we are right, may He make us easy to live with. □

## Bible Questions Answered BY DON F. NEUFELD

**In telling the story of what happened to Jesus after the night of the storm on Galilee, Matthew says, "There met him two possessed with devils, coming out of the tombs" (Matt. 8:28); Mark says, "There met him out of the tombs a man" (Mark 5:2). Which is correct?**

Both. We have in the Gospel narratives separate accounts of incidents apparently based on what the writers themselves had seen or someone else had seen whose account they were relating.

Apparently in the incident in question, one of the possessed men played the leading role and perhaps was outstandingly fierce. Mark tells the story of this man's encounter with Jesus, thinking it unnecessary to mention the man who played a minor role, if, indeed, he knew of his part in the incident. Matthew calls attention to the fact that there were actually two men involved in the incident.

There is another narrative in the Gospels in which the writers differ in reporting the number of people involved. Matthew tells of "two blind men sitting by the way side" near Jericho (Matt. 20:30). Mark (chap. 10:46) and Luke (chap. 18:35) mention only one man. Again both accounts are true.

The fact that the different eyewitnesses to an incident tell the story somewhat differently gives evidence of their trustworthiness. If they were in collusion attempting to perpetrate a false report

they would be careful to tell their stories alike.

No two people seeing the same event tell the story the same way. Certain features impress one witness, other features another witness.

For a further discussion of differences such as the above in the Gospel narratives, see additional note 2 to Matthew 3, in *The Seventh-day Adventist Bible Commentary* (vol. 5, p. 306).

**In Isaiah 66:24 it is stated that "they shall go forth, and look upon the carcasses of the men that have transgressed against me." How can this be since in the new earth "the former shall not be remembered" (Isa. 65:17)?**

The meaning of "the former shall not be remembered" I discussed in an editorial in the March 13, 1969, issue of the REVIEW. In it I showed that the Hebrew word translated "remember," *zakar*, has a broader meaning than the one usually attributed to "remember." For example, when the observation is made during the course of the Flood that "God remembered Noah" (Gen. 8:1), the meaning is not that Noah, his family, and his ark had slipped from God's conscious memory and were suddenly recalled. The passage means simply that God was now undertaking to do something for Noah.

When it is stated, "The children of Israel remembered not the Lord their God" (Judges 8:34), the meaning is not that God had slipped completely from the conscious memory of the Is-

raelites, but rather, that the Israelites did not do the things that a memory of the God of Israel should have motivated them to do.

So, when it says that "the former shall not be remembered," the meaning is not that the former shall be blotted from the conscious existence, as though heaven will blot out a memory of the past. Rather, the meaning is that a recalling of former troubles will cause no pain in the light of the far greater and exceeding weight of glory.

In the editorial I quoted a number of references from Ellen White that show clearly that the former will be remembered. I concluded with the following: "No, heaven will not blot out a memory of the past. Such a memory will, in fact, establish identity and make heaven meaningful. A knowledge of sin and its tragic results will ensure against a future entrance of evil."

**Job 19:25, which says that "he [Job's Redeemer] shall stand at the latter day upon the earth," seems to be a contradiction to 1 Thessalonians 4:17, which says that at the Second Coming we are "caught up . . . to meet the Lord in the air." Is there an explanation?**

Yes, there is an explanation. It lies in the understanding of a principle. God's revelation is progressive. In the course of time, as God wishes His people to have more information, He sends new prophetic messages. Generally as the ful-

fillment of a prediction nears He gives additional details.

Thus it has been in connection with the prophecies of the advent of Christ. By Job's day only a few details had been revealed. In New Testament times many more details were given. Finally, toward the close of the first century came the book of Revelation, which added more details than any single book.

One of the details in this book that God had not previously revealed was that there was to be a millennium, a period of 1,000 years between the Advent of Christ for His people at the end of the age and the return of Christ with the saints to set up His kingdom in this earth.

To Job, Paul, Peter, and the others, end events were seen as one big event. Hence they spoke of events happening at the close of the millennium as happening when Christ should return (see, for example, 2 Thess. 1:7-9; 2 Peter 3:10). And this was all true, for everything they predicted would transpire after Christ returned. They simply did not know how much time would be involved.

Thus the distinction between Christ's remaining in suspense above the earth at His second advent and touching the earth at the time of His return after the millennium must not be looked for in the writings of Job or of any writer before John.

[Send questions for this column to the Editor, Review and Herald.]

## Let's Try God's Way

RE THE August 4 guest editorial "Teaching the Principles of Heaven."

In the first paragraph the guest editorial correctly points to what God considers the ABC of Christian education to be. In the testimony to which reference is made appears the following: "Study in agricultural lines should be the A, B, and C of the education given in our schools."—*Testimonies*, vol. 6, p. 179.

But the author begins the second paragraph with the word "However," the implication being that we can no longer follow this counsel. I believe that too long we have made excuses for our inadequacies; it is time for God's people to claim the promises (Deut. 28; Prov. 3:6) and do exactly as God tells us, leaving the rest to Him. Ellen White clearly states: "The great principles of education are unchanged. 'They stand fast for ever and ever' (Psalm 111:8); for they are the principles of the character of God."—*Education*, p. 30.

In *Testimonies*, volume 6, page 130, Ellen White asks the question: "Will we as a people do this God-given work? Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting students for the kingdom of God? If by faith we advance step by step in the right way, following the Great Leader, light will shine along our pathway; and circumstances will occur to remove the difficulties. The approval of God will give hope, and ministering angels will cooperate with us, bringing light and grace, and courage and gladness."

The author rightly suggests again and again that we must teach the principles of heaven. Then he adds "if not in one way, then in another." What is "another"? Is he saying we can't do it God's way, so let's do it our own way? Moses faced this

problem too when he was head of the "General Conference"—at the Red Sea and at Canaan. And Caleb and Joshua. But with God's help they could and did succeed. Ellen White adds that these lessons are for all time (see *Patriarchs and Prophets*, p. 290).

If we are to consider agriculture-for-all as impractical instruction and are to sacrifice practical work for high academic achievement, what shall we do with the General Conference Department of Education's *Guide for Work Experience Education* (1963), which underscores the practical concepts and says (a) that they are applicable on any school level? (b) that "agriculture should be the A, B, and C of our educational program," (c) that all our schools would make an "altogether different showing" if they did this (*Testimonies*, vol. 6, pp. 177, 178), (d) that success, purity, responsibility (teachers as well as students) depend on our fidelity in carrying out God's plan (*ibid.*, p. 179; *Education*, p. 50), (e) that all students are to work daily and that every teacher should work daily several hours with the students (*Counsels to Parents and Teachers*, p. 211; *Fundamentals of Christian Education*, pp. 228, 324; *Testimonies*, vol. 6, p. 179), and (f) that if one has to be emphasized over the other, the practical education is of greater importance (*Funda-*

*mentals of Christian Education*, pp. 41, 73, 539).

How should we react to Mrs. White's oft-repeated statements that our schools are to become "more and more . . . like the schools of the prophets" (*Counsels to Parents and Teachers*, pp. 548, 549; *Fundamentals of Christian Education*, p. 184; et cetera)? and that "we need now to begin over again" (*Testimonies*, vol. 6, p. 142)? and that God will bring our institutions of learning "back to their upright position of distinction from the world" (*ibid.*, p. 145; *Fundamentals of Christian Education*, p. 290)?

### Example of Others

How better can we provide students "with salable knowledge and skills . . . and at the same time see to it that they learn the principles of heaven," than by having teachers do it God's way with a mental, physical, and spiritual balance? The world is studying these ideas, and both in the United States and abroad it is coming up with methods remarkably like those God has given us. Ask some of our state schools or some Los Angeles County schools or many private schools and colleges—where even some college presidents wash dishes regularly. They say students love it, and academics become more meaningful.

God has promised that our students will do better academically if they follow His design practically and physically. Academically speak-

ing, there were excellent sociometric reasons why the 5,000 could not be fed by five loaves and two fishes. But Christ was not beholden to academics. Nor is He now. I understand that a year or so ago one of our overseas academies was under neighborhood ridicule for having its students work rather than cram during the preparatory period before the crucial national exams. Then it passed more than ten times as many, percentage-wise, as the other schools (public, Methodist, and Roman Catholic).

We need to recognize that bigness is more a problem than a solution. Apart from faith in God's word, we here may have a key to the whole dilemma. Mrs. White indicated again and again that the larger our institutions, the more difficult to follow God's balanced plan. Following *human* logic, some will say that bigger schools are more economically sound. This is a short-sighted falsehood to those of us who know that larger schools demand more variety, more courses, more buildings, and more money. The Lutherans, Presbyterians, and others have proved that small colleges cost less. Last year one such college, with all students giving 15 hours or more of work weekly, charged only \$2,350 for board, room, tuition, and fees. With our growing church we need to develop a systematic plan to build more and smaller colleges and schools.

*Testimonies*, volume 6, page 142 urges that God's instructions on education be "strictly regarded" now. Ellen White says that the "labor line" gives "the very best kind of education" and that it "reveals cowardice" when we move slowly and uncertainly in it (*ibid.*, p. 178). We are particularly concerned when we read sentences such as the following: "Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in the right

### Drink Heavenly Water

By JEFFREY ROSS SCHENK

When your soul is thirsty  
And you need to sup,  
Steal into your closet  
And drink from Heaven's cup!

lines. In the past their influence has been a hindrance."—*Ibid.*

In light of this counsel we specifically ask: Is it really true that "our schools have found it almost impossible to incorporate agriculture in any meaningful way into their curricula"? Are the recent REVIEW and other reports from Africa and Japan and the Philippines in error? How about Platte Valley Academy; and Papua New Guinea; Philippine Union College; Sri Lanka; and Little Creek?

Is it really "no longer possible to use largely unskilled labor in agriculture"? Why then have some of our schools received national acclaim for their gardens while using inexperienced student and teacher help (under the direction of experts, of course)? Does the author make no distinction between large commercial farms and gardens such as may be seen in many of our schools?

Who has forced the closing of our farms? Were they skilled farmers or educational theoreticians? Has the writer asked V. E. Bascom, of Platte Valley, or Allen Sonter, of Fiji, or Leland Straw, of Little Creek, or Archie Steele, of Kabiufa? Or how about the Martha Berry school or the School of the Ozarks, or Warren Wilson College in North Carolina? Some of us have visited some of these and other places and have seen their great successes. Why urge our schools to close their dairies or farms rather than to search for able dairymen and farmers? One such closing was urged upon one of our Pacific schools only a few years ago, whose farm today is a thing of beauty and whose dairy nets the school more than \$30,000 yearly.

With respect to all of the practical areas there is something more than human in the gardening process (*Education*, pp. 111, 112). The working of the land will be a special blessing. This knowledge will be an asset to the education essential for

business or for usefulness in any occupation (*Fundamentals of Christian Education*, p. 323). It can provide our youth with the curricula they need to prepare them for their chosen vocations, and at the same time see to it that they learn the principles of heaven.

We are also counseled that the time is near when because of conditions such as Sunday laws we will need to get out of the cities. Agriculture will open resources for self-support as well as teach people how to grow their own fruits and vegetables. Industries operated by many of our schools cannot fulfill this function.

It is time for us to stop following conventional intuition. Instead of saying that winter comes at the wrong time for us to incorporate agriculture into our school programs, why not ask, "How can we do this?" and look up to God for direction. Then watch His mysteries work. How better can He arrange to test us?

If we are going to have teacher seminars as the author says, why not have their labs in the garden or kitchen or shop with the students? Why not practice what the General Conference guide teaches? Many of our wonderful teachers want to do this, but say their leaders will not allow it.

I offer two Ellen White quotations that E. A. Sutherland frequently used to link God's plan for education to the coming of His kingdom. Some of us once doubted Dr. Sutherland's application of these words, but not after a careful study of their contexts:

"Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."—*Christian Educator*, August, 1897.

"The science of true education is the truth. . . . The third angel's message is truth."—*Testimonies*, vol. 6, p. 131.

WILLARD WERTH  
Bismarck, North Dakota

## "This Time You're Going Too Far!"

By KATIE TONN

Linda and I lived together for a time, until she found a place that would house her Irish setter, which needs ample running space. We have been friends for three years, but this past year our busy schedules have drawn us apart and we haven't spent much time together.

Now that she has graduated, Linda will be leaving soon to go away for at least two years. She has been hired by the Austrian Union to work in Vienna, and is very excited about her new job. That is a *long* way to go, and neither of us is a good correspondent.

Well, you probably know what has been happening since I learned of Linda's soon departure. We have been spending a great deal of time together, compared to the past year. We have gone shopping, shared meals, worked on projects, and enjoyed quiet Sabbath afternoons.

I found a "bon voyage" card that humorously expressed how I feel. It is a picture of a little girl saying (hands on hips and an indignant expression on her face), "This time you're going too far!" And on the inside of the card you see her standing there continuing, "And I'm going to miss you!"

Since we belong to the great Advent movement, many of us have said goodbye to someone for whom we care. I am sure that we have often shared the same feelings of loss, the flurry of closeness as the time for departure drew near. And that makes me stop to think.

I remember a song we often sang when I was growing up: "Jesus may come in the morning, Jesus may come at noon; Jesus may come in the evening, So keep your heart in tune."

Along with that song I also learned the concept that Christ might come at any time. This was accompanied with the words "You never know, so you should always be ready."

All of us have probably read or heard that we should live each day as though it were our last.

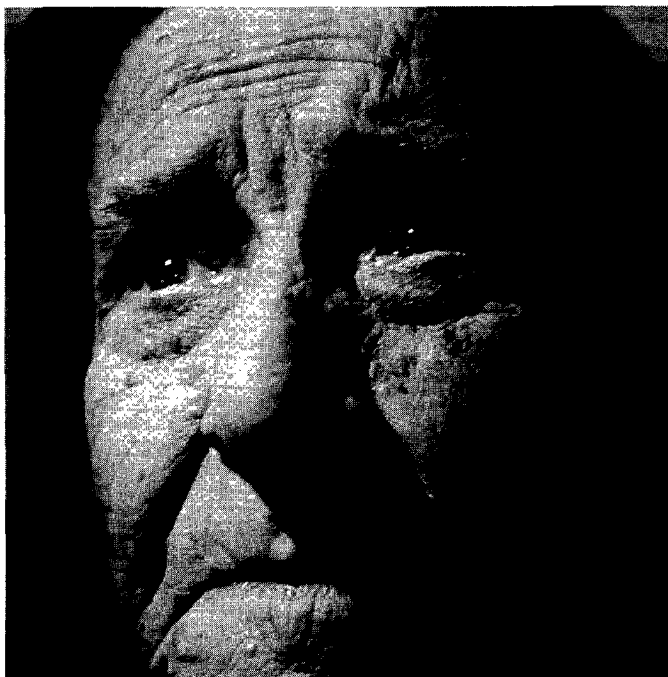
And somehow, all these words and ideas get stifled when our minds are caught up with everyday things. I suspect that all of us at some time or other have found that Jesus isn't taking priority in our life styles and thoughts.

If we are really living in expectancy and in close relationship with Christ, wouldn't something like the closeness that blossomed between Linda and me spring up between ourselves and our Lord?

Linda will always be a friend, no matter how far away she goes. But I could shove her away through indifference if I chose to. And it is the same with Jesus. He doesn't *want* to abandon us to the stagnancy of everyday living without Him. But He is such a fine person that He will not push Himself on us. Yet we can shove Him away and lose much happiness by our indifference.

When I feel like saying to the Lord, "This time You're going too far, and I'm going to miss You," it is because I have forgotten again that when God seems far away, it is not because *He* has moved! It is because *I* have moved, or because I have shoved Him away!

So I have decided to try an experiment in relating to Christ. I will pretend that He is going to be off to Vienna next week, and so I'll spend all the time with Him I can!



## The Neglected Generation

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The church needs to recognize its responsibility to the aged, many of whom are spending their sunset years unnoticed, untouched, unloved.

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The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life.

By DOUG AND CAROLE KILCHER

FOR THOSE WHO ARE YOUNG, life holds meaning, adventure, and challenge. For those who are old, the distance of years passes before the mind's eye like a

*Doug and Carole Kilcher live in Horsham, Pennsylvania, where Doug is pastor and Carole is a teacher.*

kaleidoscope, ever changing, but in reality remaining much the same with every new day.

As the sun rises, life goes on in a bustle of activity. Outside, cars moan in the chill of morning, children laugh as they await their morning bus, rubbish receptacles clang and rumble as garbage men make their weekly rounds. But at night the people noises disappear.

The hush captures the drip of a faucet, the purr of a refrigerator, the growl of a furnace, and the squeak of a rocking chair propelled into rhythmic cadence by one who passes away the time.

The night is still and lonely.

Entombed in their homes and entrapped in their new life style, the aging are the church's responsibility. Will the younger members take up the challenge? Following are a few suggestions that could turn the neglected generation into the appreciated and loved generation.

- ▶ Invite a senior to your home for dinner.
- ▶ Suggest that a special Sabbath be dedicated to honor the senior members of your church.
- ▶ Offer to pick up a senior for an evening social. Many elderly persons do not drive or won't drive at night.

- ▶ Have the youth group rake leaves, chop wood, fix-up and paint-up for an older member who is no longer able to do that kind of work.

- ▶ See that someone is assigned to mail church bulletins to shut-ins.

- ▶ Make available discussions of the Sabbath school lessons and/or the morning worship services on tape, assigning someone to deliver these tapes.

- ▶ Assign a "buddy" to telephone once a day to see that those who live alone are all right. People living alone may themselves be buddies for others living alone.

- ▶ Include a senior in your family circle for a special intergenerational family worship. See what you can learn from him.

- ▶ Plan an occasional special church dinner to honor the seniors. Young and old will enjoy working together on this, but it will give the young a chance to lead and serve.

- ▶ Keep in mind the needs of the seniors living alone during times of sudden and extreme changes in the weather.

- ▶ Organize an adoptive grandparent program for the youngsters in the church whose grandparents live in another State.

- ▶ Plan a special talent program featuring many of the seniors reciting poetry or singing songs of yesteryear.

- ▶ Find ways seniors can volunteer time or even work on a regular part-time basis at the church, as an aide at the church school, or in community volunteer services.

The possibilities are endless. Those genuinely concerned will be able to think of many creative ways to make the seniors a vital force in the church family. Both the church and the seniors will benefit. More than that, those taking the time to become involved will be the richer for it. □





# It's time to move on— devotional books lead the way

## Senior Devotional—*First Things First*, Robert Spangler.

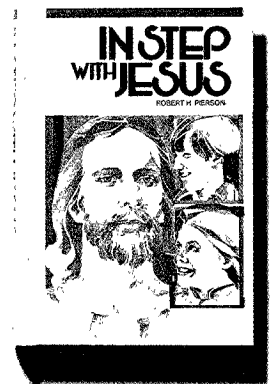
Do you know what things are most important to your future? With so many things demanding time and attention in this modern age, it's important for growing Christians to establish and act on their priorities. *First Things First*, the senior devotional book for 1978, aims to help you recognize these priorities

and establish a pattern of successful living, the center of which is Jesus and His righteousness. Hardback. \$4.50.

## Junior-Youth Devotional—*In Step With Jesus*, Robert H. Pierson.

Help your favorite junior move on toward heaven in 1978 by giving him *In Step With Jesus*, the new junior-youth devotional book. Full of mission stories, personal experiences, Bible illustrations, and lessons from nature, this book will give your junior direction and incentive to keep on the right track all year long. Hardback. \$4.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



## Significance of 1844

Seventh-day Adventists are often accused of misinterpreting the Scriptures. For example, one writer several years ago dubbed as a colossal “face-saving device” the belief that in 1844 a change took place in the priestly ministry of Christ when He entered the Most Holy Place in the heavenly sanctuary.

William Miller had preached that Christ would come and cleanse the earth with fire as a fulfillment of the 2300-day prophecy mentioned in Daniel 8:14: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” He firmly believed the earth to be the sanctuary referred to in this prophecy.

How did he arrive at the date 1844? Beginning the 2300-day prophecy synchronously with the 70 weeks of Daniel 9:24-27, he fixed on 457 B.C. as the beginning date (see Ezra 7). Using this date, he discovered that the 69 weeks extended precisely to the time of the Messiah’s baptism in A.D. 27; the “midst of the week” fell in A.D. 31, the year of the crucifixion; and the end of the 70 weeks culminated in A.D. 34. To complete the 2300-day prophecy, Miller and his associates added the remaining 1,810 years to A.D. 34 and arrived at the date 1844 (see *The Great Controversy*, p. 410).

### Prophetic Interpretation Firm

On October 22, 1844, Adventists experienced what has since been termed the great Disappointment. Christ did not come to this earth as expected. As one of the believers who passed through this crisis, Ellen White wrote, “Many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon. . . . [Others] believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. . . . In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question.”—*The Great Controversy*, p. 411.

In the book of Hebrews Christ’s ministry in the heavenly sanctuary is portrayed most clearly. The earthly sanctuary was pitched by human beings, but the heavenly, by God (chap. 8:1, 2, 5). The earthly sanctuary was a figure of the true and patterned after things in the heavens (Ex. 25:40). It is in the sanctuary in heaven that Christ intercedes in the presence of God for us (Acts 7:55, 56; Heb. 9:9, 23, 24).

If Christ has been on the right hand of God since His ascension, what change could possibly have occurred on October 22, 1844? What is the cleansing of the sanctuary? For eighteen centuries the work of Christ continued

in the first apartment of the sanctuary. But the sins of the believers, though confessed and forgiven (1 John 1:9), remained recorded in the books of heaven (see Dan. 7:9, 10; Rev. 20:12). It is the removal of this “record” of sin that constitutes one aspect of the work typified by the cleansing of the sanctuary begun in 1844 (see *The Great Controversy*, pp. 409-432).

As we study the history of humanity—the Creation, the entrance of sin, the atoning sacrifice of Jesus Christ, His intercession on our behalf—we find that human beings’ relationship to God has changed by the entrance of sin and the subsequent atonement in three ways. (1) After the entrance of sin Adam and Eve could no longer live in Eden and partake of the tree of life (Gen. 3:22-24); they needed a Redeemer (Rom. 5:12; 7:22-25); and face-to-face communion with God had been discontinued (see *Patriarchs and Prophets*, p. 67). (2) The next great change came when God sent His Son to die for man (John 3:16). Christ was made like unto His brethren, and tasted death for every man (Heb. 2:9-18). Promise has been met

## My Tryst

By ANNETTE BRADLEY



The alarm rudely awakens me at 5:00 A.M. I hate to get out of bed. Just the thought of facing the day makes me more sleepy. As I stumble out of bed I remind myself that I hate mornings.

But I promised myself and God that I would spend more time in personal devotion, so here I am.

What encourages me is the memory of my early-morning trysts with God at Andrews University when I was a student there recently. While the rest of the world was still asleep I would don a pair of ice skates and with a friend go skating by moonlight. The only sounds we would hear would be our blades cutting into the polished ice. Alternately, I would run around the track a few times, breathing thanks for life and for the stars peeping down from the dark-blue sky. Or I would walk around the campus, the only sounds being the echo of my footsteps or the hum of a snowplow on a sidewalk somewhere across campus.

God was somehow closer in that stillness. He who slumbers not nor sleeps met me before dawn for personal communion. Returning to the dormitory, I retreated to an unoccupied lounge or to one of the prayer rooms to read and study. I think that I liked the prayer rooms best. It was like going into my closet and shutting the door on the entire world. Only God heard my petitions and read my thoughts. Only God knew my heart. And He was the focus of all my thoughts and attentions. Now the light is beginning to filter in through the windows and I am fully awake, ready to continue my communion with Him throughout the day.

It is hard to get up in the morning; the temptation to sleep in is frequent. But I know that God waits for me in the morning. And I don’t want ever to disappoint Him.

by fulfillment. Man is no longer living in the shadow of things to come, but in the saving light of Calvary. Christ come in the flesh is the "new and living way" (see Heb. 10:1-22). (3) In 1844 there occurred another change. God set His hand to proclaim the last warning message to the world (see Rev. 14:6-12), and to prepare a people to stand, without an intercessor, in a time of trouble such as never was (Daniel 12:1; Rev. 22:11). Ellen White confirms this when she says, "In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor."—*Early Writings*, p. 280.

The significance of 1844 is seen in the termination of the 2300-day prophecy, the commencement of the cleansing of the sanctuary, and the preparation of God's people to stand without a mediator. For the wicked this means there will be no more sacrifice for sins, no more opportunity for confession and forgiveness, while at the same time the righteous will have been sealed and will stand redemptively secure (see *Early Writings*, pp. 279-288).

Now is the preparation time. To borrow a phrase from Scripture, "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8). There is need of a special preparation. Ellen White says, "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing."—*The Great Controversy*, p. 425. J. J. B.

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## What Jesus Can Do *Continued from page 2*

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am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Paul's personal relationship with Christ enabled him to meet every peril successfully. Paul knew not merely *what* he believed, but *Whom*.

So it may be with us. So it *must* be. Perhaps there is no better illustration of the relationship we must have with Christ than that of the Vine and the branches. Said Jesus: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:4, 5). "Christ is the vine, ye are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine, we have no strength."—*Early Writings*, p. 73.

The only way we can meet successfully the perils that face us is by having a living, personal relationship with Jesus. Plants grow by receiving nourishment from their surroundings, and Christians grow by drawing strength from Christ. (In Scripture many symbols are used to show how essential God is to us. As plants need sunshine, so God is a sun to us—Ps. 84:11; as they need moisture, so God is dew and rain to us—Hosea 14:5, Ps. 72:6, John 4:13, 14.) To illustrate our continual de-

pendence on Christ, Jesus spoke of Himself as the Bread of Life (John 6:32-35). Our growth in grace, our joy, our usefulness, all depend upon union with Christ.

In numerous places Mrs. White set forth the importance of Christ to us, both to lead us to repentance and to enable us to grow in grace. In inspired prose she declared: "The Lord has made every provision that the uplifted Saviour may be revealed to sinners. Although they are dead in trespasses and sins, their attention must be aroused by the preaching of Christ and Him crucified. Men must be convicted of the evil of sin. . . . Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ."—*Testimonies*, vol. 6, pp. 66, 67.

### "He Is in All Our Thoughts"

Then, dealing more specifically with the experience of those who have accepted Jesus as their Saviour, she wrote: "Christ dwelling in our hearts by faith means the contemplation of Christ, beholding Christ, ever cherishing the dear Saviour as our very best and honored friend, so that we would not in any action grieve and offend Him. . . . In the human heart cleansed from all moral impurity dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit. . . . We are abiding in Christ by a living faith. He is abiding in our hearts by our individual appropriating of faith. . . . As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love encloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ. . . .

"We cannot, then, center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and He is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect His image to all around us. We cannot stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight—the precious love of Jesus."—*Testimonies to Ministers*, pp. 387-390.

A personal experience with Jesus is available to all who will spend time talking with Him in prayer, reading and studying His Word, contemplating His perfect life. And all who obtain this experience will be overcomers. Though threatened by every peril that Satan can devise, though buffeted by hardships and trials, they will be victorious, as was the apostle Paul, who declared, "I know whom I have believed."

To those who do not have this kind of experience, we say, Begin today. Jesus is knocking at your heart's door. If you will let Him in, He will fulfill His promise, "I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

K. H. W.

*Concluded*

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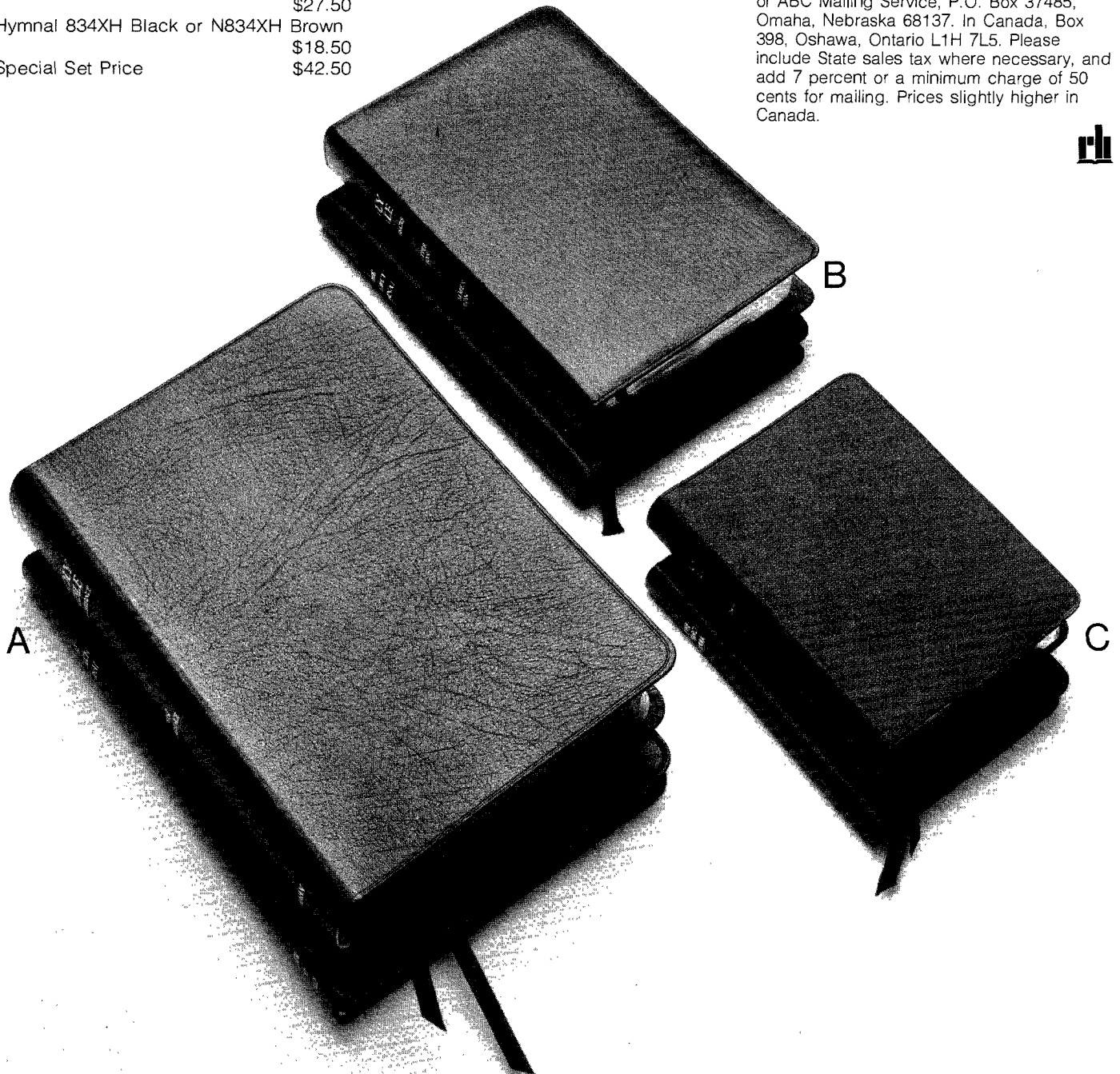
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## Second IAD Youth Congress Attracts 5,000

By WANDA SAMPLE

MORE THAN 5,000 people filled to overflowing the La Salle gymnasium in Panama City, Panama, on August 4 for the opening session of the second Inter-American Division Youth Congress. The

*Wanda Sample is editor of the Inter-American news section of the monthly REVIEW.*

previous youth congress was held 20 years ago in Havana, Cuba. The secretary's report at this congress Sabbath school revealed that in 1957 there were 152,434 Sabbath school members in the Inter-American Division, compared with 571,473 in 1977.

As the National Band of Panama played a patriotic an-

them, two young people entered the gymnasium carrying the Missionary Volunteer flag and the Panamanian flag, followed by young women wearing the typical costumes of their homelands and by young men, each carrying his country's flag. Forty youth-department directors with the MV emblem on their blue uniform jackets entered, concluding the pageant.

A painting of a dove, symbolizing the Holy Spirit, hung at the back of the platform above the motto, "Lord, Count on Me Now." The theme song with the same title, introduced by the Alba Choir of Panama, was soon learned by those attending the congress, including the 1,100 official youth delegates.

Although the catered food arrived hours late on the first day, no complaints were heard from the hungry youth. They took advantage of the time to get acquainted and to view the exhibits from the various union fields, the books from Pacific Press, health foods from Central American Union College, and a model of the Montemorelos University campus. Another exhibit, brought by Montemorelos University, which attracted much attention, was a handwritten copy of the entire Bible. Many styles of penmanship were represented, for 232 students had participated in the Bible-copying project.

Each sermon preached had a strong bearing on the spiritual life of the young people attending. Music was provided by the Heritage Singers, from North America; the choir of Central American Union College; the male chorus from Colombia-Venezuela Union College; the Constellation Singers, from El Salvador; the Metropolitan Choir, from Puerto Rico; the Stewart Sisters, from Jamaica; and many small groups. These groups were not chosen primarily because of their musical talent, but because of their active participation in evangelism in their homes.

Tulio Haylock, division communication director, recorded all the music, as well as the sound effects of the orchestra of clicking cameras and tape recorders. It seemed that every delegate wanted to capture the sights and sounds of this memorable congress.

John Hancock, world youth director, was the speaker for the dedication service on the last night of the congress, August 7. At his signal the lights in the gymnasium were dimmed, and two youth carried to the platform a lighted torch made of wood from a tree grown on the spot where Luther Warren and Harry Fenner, two Missionary Volunteers, organized the very first MV Society in Michigan, United States, in 1879. The torch was delivered to Pastor



The opening pageant of the IAD Youth Congress featured the youth of the division wearing their national costumes and carrying their flags.



Four children and George Brown joined John Hancock, General Conference youth director, and his accordion, to imitate a missionary train.

Hancock, who lighted a candle held by Clayton V. Henriquez, the division youth director. Elder Henriquez in turn lighted the candles of the seven union youth directors, and they lighted those of the conference youth directors, who then fanned out in the audience lighting the candles of everyone until the room was ablaze with light. This light was a symbol of the commitment of the youth to share the living experience gained at this congress in their communities.

A spirit of reverence pervaded the room as the Harmonairs, a male sextette from Panama, sang "Hold Out Your Light," and Richard Barron, of the General Conference Youth Department, offered a prayer of dedication.

The Mexican marimba players from Montemorelos University and a mass choir made up of all the musical groups came onstage to sing "Far Beyond the Sun," an Inter-American Adventist hymn.

Immediately groups of young people crowded around the division administrators inquiring, "When can we have the next Inter-American Youth Congress?" The bonetired folks who had put this one together replied, "We hope the next one will be in the new earth." Nevertheless, they happily admitted that the spirit of unity created by bringing Inter-America's youth delegates together, and the commitment of the young people, made the congress worth every penny spent, every energy exhausted.

## Leadership Training Planned for Europe

By R. R. BIETZ

PLANS have been laid to conduct five General Conference-sponsored management-training programs in Europe during March and April of 1978. Since the beginning of the management-training program in the spring of 1974, 17 seminars have been conducted—one in each of the ten unions in the North American Division, one regular and one advanced seminar, and five on the division level (one in the Inter-American Division, two in the Australasian Division, and two in the Far Eastern Division).

Reaching a decision to launch a program of management training for the administrators of the church in the fall of 1973, the General Conference and the North American Division asked Delmer Holbrook, president of Home Study Institute, and me to prepare a suitable program. We worked diligently for a full year, screening management material, attending seminars, and giving study to the kind of program that would help fill the needs of denominational leaders.

We decided that our purpose is broader than the ordinary administrator's management program, and so named our program the Seventh-day Adventist Christian Leadership Seminar. Although we take up topics such as management by objectives, management of time, decision-making process, management of finance, how to communicate, and how to delegate, we emphasize such things as integrity, loyalty, and home responsibility. Our approach is spiritual. Our goals are different from those of an ordinary management seminar. Hospital administrators who have attended management seminars conducted by other

organizations tell us that those conducted by the church are of greater value because they relate better to the goals of the church.

When we first considered the program we decided that it would not be complete unless it gave attention to a leader's health. We then asked Loma Linda University's School of Health for some help. We greatly appreciate the assistance of J. M. Crawford, associate dean for academic affairs at the School of Health, and are glad to have him on our staff. He has been with us for most seminars. In his absence Raymond West, also representing Loma Linda's School of Health, has given excellent help.

After the program began, we saw the need for continuing education in the field of leadership. We therefore launched a program of providing a 90-minute cassette each month for all who wish to subscribe to this service. Miriam Wood is producer and editor of the cassettes. She also writes an accompanying monthly news sheet, the *Administrator*, with suggestions and items of professional interest.

Our plans for the future are to conduct two seminars each year in the North American Division. The advanced seminar will be held on the East Coast and the regular seminar on the West Coast. For further information write to: Christian Leadership Seminars, C/O Home Study Institute, 6940 Carroll Avenue, Takoma Park, Washington, D.C. 20012.

Conference presidents who have attended the seminar are now developing similar programs for the pastors in their conferences, who are also confronted with administrative problems. We believe that leadership seminars will be of as much value to them as to conference administrators.



### SDA'S SPONSOR MEDICAL MEETING IN PERU

Representatives from ten countries met in Lima, Peru, from August 8 to 13 for the third South American Division medical council. The adviser to the Peruvian Minister of Health opened the meeting, and was followed by Enoch Oliveira, president of the South American Division, whose message invited those present to see the challenges and not lose the opportunities that God gives them to serve Him.

A total of 80 persons was in attendance, with representatives from all the medical institutions in the division, including nursing directors, chaplains, administrators, as well as presidents and treasurers of the various unions in the division.

The meetings were held at La Molina, a quiet and inviting spot ten miles from downtown Lima. Each point on the agenda centered around the great objective of putting patients in contact with the Great Physician to help restore in man the image of God. At the end of the session all in attendance signed a declaration by which they promised to renew their dedication to the task of strengthening the medical work and to uphold the principles of health reform that have characterized the church from its beginnings.

WERNER MAYR

Lay Activities and Sabbath School Director  
Inca Union

R. R. Bietz is director of the Seventh-day Adventist Church's Christian Leadership Seminars.



### CALIFORNIA FUNERAL CHAPEL BECOMES CHURCH

A 6-year-old funeral chapel has been converted into a church by the Susanville, California, 130-member congregation. The church family saved about \$100,000 by buying the facility, which provides adequately for Sabbath school and other meeting rooms. Moreover, the sanctuary is large enough for doubling the membership.

In a strategic location, the new church requires low maintenance, is fully carpeted,

and has ample parking. Only the sign needed to be changed. The area also has an eight-grade school. Because of the community activity of Pastor Lester Storz and various members, and public outreaches through the press, new opportunities are being made available for this growing congregation.

SHIRLEY BURTON

*Communication Department Director  
Pacific Union Conference*

### PARAGUAY

## “New Day for Evangelism,” Says President

During the midyear South American Division council, Daniel Arn, president of the Paraguay Conference, presented a report on the progress of the work in his field.

“A new day has begun in Paraguay,” he reported, “especially in the city of Asuncion, its capital. Last year the conference there bought an inflatable tent with a capacity for 500 persons. To purchase this expensive equipment for evangelism, the conference spent all the money it could for that purpose, getting help from the workers, local church members, hospitals, and the Austral Union.

“On March 26 Antonio Esposito, with his evangelistic team and a few students from River Plate College, opened a

series of meetings in Asuncion. The results were that on May 28 the largest baptism in the history of the Adventist church in that city took place there, when 52 persons were baptized. Three Sabbaths later more were baptized, increasing the number of persons won as a result of these meetings to 87.”

ARTHUR S. VALLE  
*Review Correspondent*

### OHIO

## New Program in Lay Witnessing Mushrooms

More than 80 persons have been baptized as a result of the Lay Witness Training program sponsored by the Ohio Conference under the direction of Mary Lou Davies, Ohio Conference Bible instructor. The conference lay activities director also participates in this training. More than 150 persons

have been instructed in how to share their faith.

Some time ago Mrs. Davies became convinced that many people in the church had the gift and potential for giving Bible studies, and that the reasons they were not giving studies was that either they felt incapable of sharing their faith in this way or they were afraid of knocking on doors and inviting those behind the doors to engage in a series of studies. With the encouragement of the former conference president, Philip Follett, Mrs. Davies developed an exciting, innovative program. Along with weekly class instruction, she gives on-the-job training.

The program begins Sabbath morning; Mrs. Davies shares the plan with an entire church. Donald Reynolds, Ohio Conference president, presents the Sabbath morning sermon. At a fellowship lunch after the service Mrs. Davies gives a more in-depth explanation for those who plan to enter the program, and the

church members commit themselves to on-the-job training. They go with Mrs. Davies, usually two at a time, and learn how to meet people in their homes, how to determine the degree of interest, and how to encourage the persons being visited to engage in a Bible-study program. When the church members find someone interested, they begin studies, with Mrs. Davies leading and the members learning.

The persons being trained are encouraged at any time to give the study themselves, but usually they do this only after a few weeks of training with Mrs. Davies. She feels that the trainees gain confidence by giving the studies themselves, with her being available to give any assistance needed. She goes with them week after week.

When the training seminar ends, those whom Mrs. Davies has trained invite other church friends to go with them not only to the homes of the persons they have been visiting week by week but to begin other studies, as well. Thus the training program mushrooms, with the trained Adventists now training others.

Mrs. Davies says that in the past her greatest thrill was to see a person accept Jesus and the message of the three angels, and join the Adventist Church. Now she says she has experienced an even greater thrill—namely, hearing from trained members that through their continued studies others have made decisions to join the church.

“The primary objective of our involvement together is to train earnest, sincere Adventists tactfully, spiritually, and successfully to share Christ and present truth with other people,” says Mrs. Davies. The workers Mrs. Davies initially trains, in turn train others. From the inception of the program a little more than two years ago, Mrs. Davies has involved more than 150 people in learning and sharing, reaching and teaching. She gives God the glory for the 80 people who have been baptized since she entered this unique ministry.

PHILIPPINES

## God Stops Stolen Carabao, Protects Rice Crop

Samson Llamos, a local elder of the Tuburan church in a remote barrio of San Carlos in the Central Philippine Union Mission, claimed God's tith promise for the recovery of his stolen carabao (water buffalo). Mr. Llamos lives on a mountain farm where life is hard, and what can be produced is barely enough for a family. One night his only carabao was stolen, and efforts to find it were futile. Mr. Llamos reported the matter to the local authorities, and he tried to imagine what farming would be like without a carabao.

After a time of heart-searching and prayer Mr. Llamos decided to leave it to the Lord and not doubt His promises. He prayed, "Lord, You know where my carabao is. If it is still on the way to the place of slaughter, stop it from going, Lord. Thank You, in Jesus' name. Amen."

One week passed. Two weeks. Three weeks. At the end of the fourth week Mr. Llamos was asked to go to San Carlos to identify a carabao. It seemed unbelievable that this could be his carabao, but the animal recognized its master immediately, ran to greet him, and began licking his hand. Mr. Llamos shed tears of joy.

The man who stole the carabao was halfway to the market when suddenly the carabao stopped. No matter how much the man whipped the animal, it would not move.

Seized by fear, the man decided to leave the carabao with a family whose house was nearby. He told the owner that he was going back home to inform his brother that the carabao he "borrowed" would not walk anymore. However, after a day had passed and the thief did not return, the homeowner decided to inform the local authorities. When the police came, they were surprised that the carabao began to follow them.

The thief was arrested and pleaded guilty. The police insisted that the man be accused because, according to the government, stealing a carabao is a crime that cannot go unpunished. But Mr. Llamos forgave the thief and insisted that the thief be set free. Reluctantly the police agreed.

Not long afterward Mrs. Llamos became ill and went to a nearby barrio for treatment. Mr. Llamos accompanied his ailing wife, and upon returning home found that his chickens and kitchen utensils were stolen. Having just passed through a trying experience, he remembered how the Lord had previously answered his prayer. Mr. Llamos thought that the thief must be hungry and in need of help. He then counted and tithed the cost of the ten stolen chickens.

With prayer, faith, and tearful pleadings Mr. Llamos continued to pray for his ailing wife. Soon afterward the promise of God in Malachi 3:10 was fulfilled, and his wife was miraculously healed. The windows of heaven had opened once more, and God had poured out a blessing.

Vincent Sumillar, a member of the same church, also had difficulties. It seems he could never harvest an adequate amount of rice to feed his family. His rice farm was beset with pests or birds that would eat the grain as soon as it was ready for harvest.

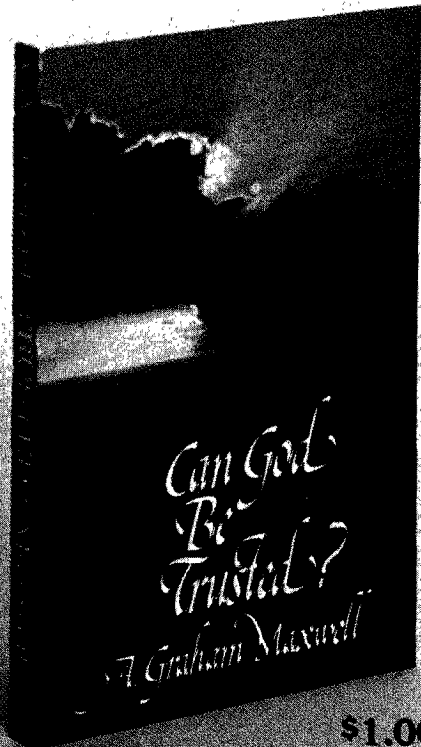
Mr. Sumillar decided to make a covenant with God by sacrifice and be a faithful steward. The Lord did not fail him. The rice field almost totally destroyed by rice pests began to show a change. It yielded a harvest beyond his expectation. The myna birds have not bothered his rice field ever since.

The 30 members of the Tuburan church are all poor. Though seldom visited by pastors, they are still happy and faithful in their stewardship. In 1976 their tithes and offerings amounted to 1350 pesos, or 45 pesos (US\$6.00) per member.

HECTOR V. GAYARES  
Stewardship and  
Communication Director  
Negros Mission

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George Rue, left, went to Korea to lead out in the medical work in 1929. He retired several years ago, but since then has been returning to Korea for several months each year. Here he confers with Clarence (K. W.) Lee, member of the Seoul Adventist Hospital staff since 1949.

KOREA

### Year-Old Hospital Needs to Expand

Next year, 1978, Seoul Adventist Hospital in Korea will celebrate 70 years of health-care service for the people of Korea that began in 1908 in what is now North Korea.

Although the hospital, with its 160 beds, is far from being the largest hospital in the city, it has the distinction of being situated in probably the quietest area. Such a favorable location in a bustling city of 8 million, with noises escalating

on all sides, is an asset beyond compare for patient care. Along with this, the hospital has the reputation of providing the city's finest nursing service. Only good can come from such a combination. (For many years the graduates from Seoul Adventist Hospital have scored the highest on the government-sponsored Registered Nurse examination.)

One year ago the new hospital building was completed and opened for service. Its first stage was undertaken by Curtis King, then manager. Its completion under the guid-

ance of Cleo Johnson, hospital manager, and Clarence Lee, medical director, was truly an exercise in faith and hard work—hard work in obtaining sources of financing, and faith to believe that after the building was completed they could meet the greatly increased overhead expenses that surely would result.

Today the attractive brick-faced reinforced-concrete building, with its bright terrazo floors and air-conditioned rooms, stands as a witness to Christian health care. Its operations have surpassed all expectations. Daily the outpatient department is serving more than 500 patients—many days 600 to 650. The average daily occupancy is more than 80 percent, with occasions calling for beds in the halls. The gross monthly income has jumped more than 100 percent over the operations in the old buildings.

Some improvement in room service was made possible by a gift of 12 "hi-lo" hospital beds from the sister institution Glendale Adventist Hospital in California. The cost of crating and shipping the beds was covered by a donation of \$2,000 by a husband-and-wife physician team at St. Helena

Health Center, Deer Park, California.

But with all these encouraging events comes a new problem: while the new building is still unpaid for, there is need for expansion. A few weeks ago the government's new insurance program was initiated. The plan starts with hospital coverage for large numbers of industrial workers and their dependents. The hospital has contracted to provide health services for the workers and dependents of 48 corporations. This new arrangement calls for many new ward beds. The present hospital facility was planned so that almost unlimited vertical expansion could take place. Present ancillary service areas can accommodate about 500 beds.

As Dr. Lee explained this new need he said, "All we need is about 300 million won (\$600,000) to help meet the new demand for progress. Dr. Rue and I are most grateful to the Korean community in the United States and our friends everywhere who have made progress thus far possible."

ROBERT G. BURGESS  
*Professor of  
Business Administration  
Korean Union College*

## Loma Linda: Another Glimpse

Recently, while enjoying a pleasant board/administrators retreat on the campus, I was given another glimpse of the real Loma Linda University. I saw the why of the founding of this fine institution.

I witnessed the commitment I long to see evident in the lives of our Seventh-day Adventist young people and faculty members alike. I saw the right placement of values and priorities. I saw love in action—loving and serving the Lord Jesus. I saw some of the youth of Loma Linda make the motto of that institution—"To make man whole"—live.

We listened to Mark Huckins tell his experience as a student missionary in Thailand. He described well the challenge of the mission field and the joy that has been his to challenge other young people to think seriously of mission service.

Jeffrey Elmore told with deep feeling of the prison work the students of Loma Linda University have been carrying on in a nearby prison. These missions of love have resulted in baptisms both inside and outside the prison walls. Scores of young people have participated in this prison ministry, and their work has been greatly appreciated by prison officials.

Steve Treible, a young man who has been a Seventh-day

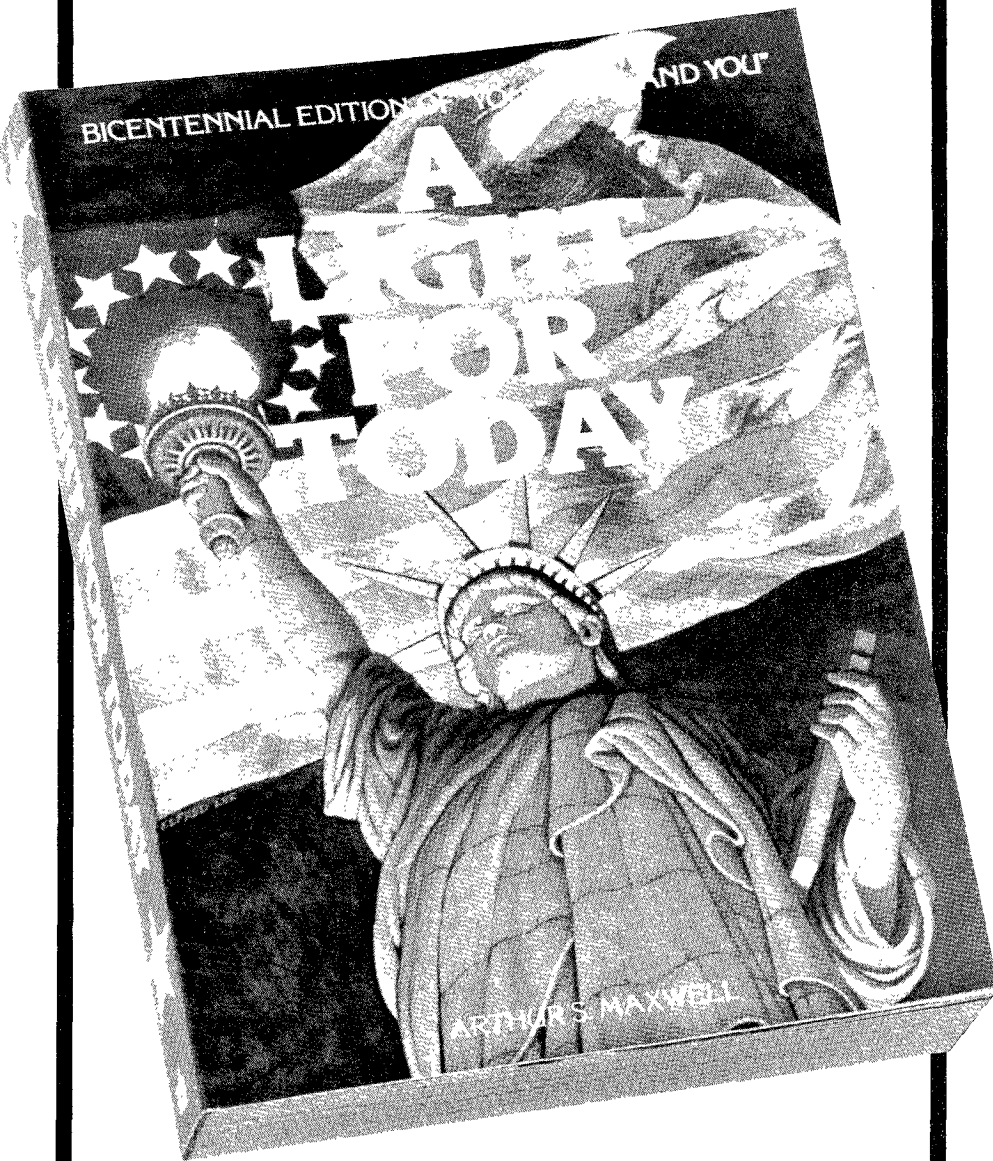
Adventist for only three and a half years, is now working part time in an orphanage in Tijuana, Mexico, while he continues his college education. He described vividly the plight of many of these orphans and the gratitude they have expressed as a result of Christian service on their behalf.

Bruce Cerico, a medical student, related many of the experiences he and his colleagues are enjoying as they seek to make man whole in the Loma Linda area.

Sabbath morning at Sabbath school we listened to mission reports from Gordon Hadley, dean of the School of Medicine, and James Crawford, dean of the School of Health. These men had both been out on assignment to different divisions in recent weeks, in the interest of Christian medical education and increasing the efficiency and effectiveness of medical work overseas. They have returned to the Loma Linda campus with challenging accounts of the work in the fields they visited.

Loma Linda University is very much involved in assisting in the world mission program. We can be proud of our university and the many young people and faculty members who are making their contribution to a finished work.

ROBERT H. PIERSON  
*President, General Conference*



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## Australasian

- R. Possingham, conference health director, assisted by D. E. Bain, division health director, has recently conducted a Heartbeat campaign in Townsville, North Queensland. As a result, more than 100 persons have enrolled for ongoing health programs.
- For three weeks in August, Gordon Lee, division stewardship director, conducted a public evangelistic series in the northwestern town of Moree, New South Wales.
- The Trans-Australian Union Conference plans extensions to the present union office that will provide five new offices and storage and equipment rooms.
- The "Z" stations in New Zealand have renewed their contract to air the These Times program for another 12 months. This means that the program will continue to be broadcast on more than 30 stations in New Zealand.
- J. T. Knopper, division publishing director, reports that during a recent literature-evangelist recruiting and training campaign in Port Moresby, Papua New Guinea, 50 people attended the one-day seminar. Five decided to become full-time literature evangelists, and 18 chose part-time literature ministry.

## Far Eastern

- The Philippine Union College library recently received 300 volumes of donated books from the Clark Air Base and Subic Naval Base, acquired through the USAID. The donations are mostly general reference books. Mrs. Luz M. Fadri, librarian, reported that the college now has 34,000 volumes of books and bound periodicals.
- Ben Coe, Philippine Union College business manager, reported that a project study has been done to incorporate abaca handicraft weaving at Naga View campus, in Naga City, for the college industry to provide student work op-

portunities on the branch campus. The finished projects will be marketed in Manila and Austria.

- To launch an island-wide coordinated evangelism program in Taiwan, Adventists recently conducted four Five-Day Plans to Stop Smoking.

## South American

- By midyear the South American Division had reached the 381,463-member mark, with 10,246 persons baptized since January 1.
- San Izidro radio station, in Lima, Peru, is now broadcasting daily the program *La Voz de la Esperanza*. Nearly 500 radio stations broadcast Adventist programs in the South American Division, with an average of 160 broadcasts daily.
- On October 3 a new Adventist hospital in Rio de Janeiro was inaugurated. This is Sao Lucas Hospital, in Copacabana, one of the most sophisticated areas in the old site of the Brazilian capital. Silvestre Hospital, which is also in Rio de Janeiro, recently inaugurated new and modern installations.
- In the first half of this year the South American Division received US\$6,615,894 in tithes, an increase of 15.53 percent over the same period the previous year. Sabbath school offerings totaled US\$558,118, an increase of 8.5 percent.

## Southern Asia

- A well-baby clinic began operation September 1 at the Giffard Memorial Hospital, Nuzvid, India.
- Adventists have been featured in news items printed in the English, Sinhalese, and Tamil newspapers of Sri Lanka. Main topics have been health and temperance, reports R. Aranze, Sri Lanka Union communication director.
- A pilot project, Better Living Breakthrough, was con-

ducted early in September at the Poona, India, English church, by R. I. Clark, division medical adviser. Similar meetings will be conducted in other areas of Southern Asia. A few weeks earlier another pilot project, Testimony Countdown, was held in the church. This series, conducted by Elder and Mrs. W. G. Lowry, was based on the two-volume set *Counsels to the Church*.

- Recently W. B. Boykin, his wife, Nellie, and their children—Stephen, 14, and Esther, 13—returned to the United States after a six-month itinerary in India, holding health seminars. They were accompanied by Jacqui Patt. The health seminars were mainly for ministers, their wives, and teachers in the South India Union; however, two seminars were also conducted in the Central India Union and one in connection with a teachers' institute in the Northern Union. The theme of the seminars was "To Make Ready a People."
- On April 5, during a child-evangelism institute in Kottarakara, Kerala State, India, a General Conference Education Department Citation of Excellence was given to Mrs. P. Vedamuthu for her service.

## Trans-Africa

- All the members of the Ciskeian cabinet are now nonsmokers, and the Ciskeian government has also formally adopted the smoking-control-and-prevention strategy outlined by the National Council on Smoking and Health of South Africa. The Bophutswana cabinet will be taking similar action soon, and the council plans to make recommendations that the Kwazulu and Transkeian governments follow suit. These territories are African homelands that were formerly part of the Republic of South Africa and are now either fully independent or in the process of becoming so.
- Eleven persons were baptized in a Portuguese evangel-

istic crusade held at Johannesburg, South Africa, this year. Gilberto Dias joined Joao Chaves in this soul-winning drive. They report scores of new Voice of Prophecy students, several of whom are already completing their courses. This year's crusade has proved a blessing to the Portuguese church, which now has a membership of 120.

- A. M. Long, Trans-Africa Division Ministerial secretary, has recently completed a training manual for local church elders. The manual was prepared to meet the needs of training local elders in all areas of their responsibility, and is available in French and English.
- E. G. Harcombe, Zaire Union treasurer, has been supervising the construction of a new church building in Lubumbashi, a large city of southern Zaire that has been in need of a new house of worship for several years.

## North American

### Atlantic Union

- Eldon Ford is the manager of the newly initiated farm program at Union Springs Academy. He comes from Hoosick Falls, New York, where he has been running a 225-acre farm.
- P. J. Salhany, Greater New York Conference youth director for three years, has accepted a call to work in Tennessee. Oscar Santa Cruz has left the Greater New York Conference and taken up duties as manager of the Adventist Book Center in the Southern California Conference. Replacing him is Herbert Stickle, who has served in Bangladesh for nine years.

- The Hartford, Connecticut, Faith church has moved to a newly purchased Jewish synagogue building, which is being renovated. The seating capacity in the main sanctuary is nearly 1,000; a lower-level auditorium seats more than 500 persons. The building has approximately 25 offices or classrooms and an Austin pipe organ.

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## Central Union

● As a result of the meetings held in Kansas City, Kansas, by Dale Brusett, Central Union evangelist, and his wife, Jesslyn, 70 persons were baptized. Among these were two ministers from other denominations. Assisting in these meetings were David Dobias and Jack Pester, local pastors.

● Fred Ellis, pastor of the Dodge City, Kansas, church, and Lee Thompson, Kansas Conference evangelist, recently held meetings in Dodge City, baptizing six persons.

● The Missouri Conference Adventist Book Center is first to participate in a new program of training managers. Dennis R. Carlson, a recent graduate of Southwestern Adventist College, has been chosen as the first ABC intern.

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## Columbia Union

● Blending archeology and history, Rex Edwards, of Columbia Union College's religion department, used screen and chart to present vital truths during a series of meetings in the Youngstown, Ohio, Evergreen church. Twelve persons have been baptized so far.

● Summer graduation services for the 1977 Licensed Practical Nursing class of Garden State Academy in New Jersey featured, for the first time, all 12 students attired in official white nursing uniforms.

● A modern community hospital is being built as an affiliate to the Kettering Medical Center. The new \$14-million facility is situated on a 90-acre site a few miles south of Dayton, Ohio. It will provide 108 medical-surgical beds, as well as 12 intensive-care units, and be completed by fall of 1978.

● Fifteen students of the Ridgeville Union School in Danville, Pennsylvania, became temporary salesmen and raised \$326 for the mobile curriculum resource unit to be established by the conference. Church school students all

over Pennsylvania are out to raise \$20,000 for this project before December 31.

● Nearly 800 men and women, representing about 75 percent of the student body, at Columbia Union College last year were eligible for and received scholarships and grants totaling more than \$528,000—an average of \$672 per student.

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## Lake Union

● The Watertown, Wisconsin, church is conducting an Action Training Seminar. Directed by Kenneth Wade, the seminar is designed to train the members of the church as lay Bible workers.

● A group of parents at Pioneer Memorial church in Berrien Springs, Michigan, conducted a week-long "nature camp" for 5- and 6-year-old children. Included in the week's activities for the 75 children who participated were leaf collection for a book, insect study, a research project with ginger seeds, and making headbands with natural dye from bloodroot. The parents plan another nature camp next summer.

● Seventeen thousand educational books, valued at more than \$50,000, recently were donated to the education department of the Illinois Conference by the Benefic Press, of Westchester, Illinois. The books will be used in reading, science, and social-studies classes for students in grades one to five. The Illinois Conference is sharing these books with other conferences in the Lake Union.

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## Pacific Union

● D. Kenneth Smith is transferring from the pastorate of the Santa Maria English church in central California to the St. Helena congregation in northern California.

● Harold E. Fagal has been named associate dean of the College of Arts and Sciences, La Sierra campus of Loma Linda University. As a professor of Biblical studies, he will continue to teach part

time in the division of religion.

● Victor S. Griffiths, former chairman of the English Department and coordinator of the extension program, has been appointed dean of the Graduate School, Loma Linda University.

● The Central California Conference's friendship camp attracted the most youth this year. More than 200, most of them non-Adventists from the inner city, were given transportation and the week's camp program without charge.

● On October 3, radio station KUSF in San Francisco, California, began broadcasting the five-night-a-week Life-guard Problem Line with Host Dick Jewett. Each program includes religious music, a health feature, and problem counseling with the host and invited guests. The radio time is provided without cost, on a public-service basis. Life-guard is sponsored by the Central California Conference. A 24-hour hotline is maintained with a neutral-ground witnessing center for the follow-up ministry. KUSF is owned by the University of San Francisco and reaches a potential metropolitan audience of 2 million people.

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## Southern Union

● The Columbia and Southern unions jointly sponsored a Doctors' Witnessing Seminar at Gatlinburg, Tennessee, September 23 to 25. Approximately 100 physician families were in attendance.

● On August 13 the Carrollton, Georgia, congregation became the 101st church to join the sisterhood of churches in the Georgia-Cumberland Conference. There were 19 charter members.

● Twenty-six persons were baptized in White House, Tennessee, at the close of evangelistic meetings by Jerry Willis.

● Construction of new school facilities is progressing in Jackson and Meridian, Mississippi, and Dothan and Floral Crest, Alabama, where

total plants are being erected. The Vicksburg, Mississippi, school is in a new building this year. The Clanton, Alabama, school has added two mobile classrooms.

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## Southwestern Union

● Fifty youth from Southwestern Adventist College are enrolling people in south Fort Worth, Texas, in the Voice of Prophecy Bible course. They expect to have 500 enrolled by the end of the first semester. During the second semester, they will give Bible studies to those interested, and next summer they will conduct a reaping meeting.

● On September 19, Southwestern ColorGraphics, the Southwestern Adventist College press, received an award for printing excellence from Nationwide Paper Company. The award was for the press's four-color calendar.

● The DeWitt-Turner evangelistic series in Alvarado, Texas, has resulted in 34 baptisms.

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## Andrews University

● David E. Johnston, who for the past year has served as trust officer for the university, is Andrews University's new director of trust services, succeeding H. Reese Jenkins.

● The National Association of Schools of Music has renewed its accreditation of Andrews University's Music Department, following an intensive two-day evaluation of the department and its objectives.

● The number of workshops and special courses offered by Andrews University has doubled in the past year. More than 700 participants registered for 42 workshops, seminars, institutes, and educational tours during the 1976-1977 academic year.

● Approximately 120 Andrews University students with leadership responsibilities for the 1977-1978 school year participated in a leadership retreat at Michigan's Camp Au Sable, September 19 to 21.

## Review



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## 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.]

**Ronald L. Adams**, principal, Eastwood Junior Academy, Columbus, Ohio, from Knoxville, Tennessee.

**Paul Horton**, president, Iran Church of Seventh-day Adventists—in succession to **Daniel V. Kubrock**, who will be leaving Iran, December 6—formerly youth and communication director, East African Union, and editor of its paper, *East Africa Herald*.

**Franklin Hudgins**, communication director, Columbia Union Conference, formerly director of communication, Southern California.

**Ralph Larson**, pastor, Loma Linda Hill church, formerly pastor, Glendale, Arizona.

**Loren Nelson**, lay activities and Sabbath school director, New York Conference, formerly pastor, Oregon Conference.

**Richard Oman**, press production manager, Union College, formerly press worker, Seventh-day Adventist Communication Center/Press, Thousand Oaks, California.

**Alyce Pudewell**, elementary supervisor, Southeastern California, formerly teacher, Orangewood Elementary School, Garden Grove, California.

**Ralph E. Robertson**, pastor,

Glendale, Arizona, formerly pastor, Littleton, Colorado.

**Ervin K. Thomsen**, pastor, Tempe, Arizona, from Michigan.

**Wendel Tucker**, principal, Spring Valley Academy, Centerville, Ohio.

**Henry A. Uhl**, pastor, headquarters church, Calhoun, Georgia, Georgia-Cumberland Conference, formerly lay activities and Sabbath school director, New York Conference.

**Glenn Woodard**, pastor, Lakeport, California—replacing **R. R. Biloff**, who is retiring—formerly pastor, Ketchikan, Alaska.

### FROM HOME BASE TO FRONT LINE

**Leonard E. Atkins** (AU '73), to serve as dean/pastor, Maxwell Preparatory School, Nairobi, Kenya, **Ann I. (Wilson) Atkins** (AU '72), and one son, of Pleasant Hill, Oregon, left New York City, September 8, 1977.

**George E. Bryson** (AU '75), to serve as Bible teacher, Seventh-day Adventist Secondary School, Yele, Sierra Leone, of Oshawa, Ontario, Canada, left Washington, D.C., September 11, 1977.

**Jeannette P. (Wright) Bryson** (PUC '63) and three children left New York City, September 12, 1977.

**Robert M. Buckley** (LLU '54), returning to serve as physician, Seventh-day Adventist Medical Service, Nairobi, Kenya, **Lillian E. (Guy) Buckley**, and one child, of Trans-Africa Division, left Los Angeles, California, August 28, 1977.

**Josephine E. Clayburn** (AU '59), to serve as director of nursing education, Kanye Hospital, Kanye, Botswana, of Fletcher, North Carolina, left Montreal, Quebec, Canada, September 4, 1977.

**Erwin L. Farnsworth** (WWC '70), returning to serve as mission pilot, Tanzania Union/Heri Hospital, Kigoma, Tanzania, **Ruth A. (Woodruff) Farnsworth** (WWC '69), and two children left Chicago, Illinois, September 6, 1977.

**Ornan R. Follett** (PUC '73), returning to serve as physical-services director, Yuka Hospital, Kalabo, Zambia, **Sharon E. (Blackburn) Follett** (PUC '66), and two children left New York City, September 10, 1977.

**James W. Goodchild** (AU '77), to serve as science teacher, Lunjika Secondary School, Mzimba, Malawi, **J. Fleurette** (Ellingworth)

**Goodchild**, and two children, of Berrien Springs, Michigan, left Detroit, Michigan, September 7, 1977.

**Patricia J. Gustin** (UC '62), to serve as dean of girls, Chiang Mai Academy, Chiang Mai, Thailand, transferred from an Adventist Volunteer Service Assignment to regular service appointment January 1, 1977.

**Novella McWilliam** (UC '52), returning to serve as accountant, Trans-Africa Division office, Salisbury, Rhodesia, left New York City, September 12, 1977.

**Per W. Naesheim** (AU '77), returning to serve as theology teacher, Middle East College, Beirut, Lebanon, of Northern Europe-West Africa Division, left New York City, August 24, 1977. **Kristel (Hogganvik) Naesheim** and two children left Chicago, Illinois, August 10, 1977.

**Judson K. Nelson** (AU '76), to serve as business teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, and **Lucille A. (Barker) Nelson** (AU '76), of Berrien Springs, Michigan, left Miami, Florida, September 6, 1977.

**Anita E. Schlund** (SMC '76), to serve as nurse, Mwami Hospital, Chipata, Zambia, of Newport, Washington, left Seattle, Washington, September 5, 1977.

**Roy E. Stotz** (AUC '49), returning to serve as secretary-treasurer, Central Africa Union, Bujumbura, Burundi, and **Pauline F. (Wendell) Stotz** left New York City, September 7, 1977.

### NATIONALS RETURNING

**Cebert B. Edwards** (AU '77), to serve as music teacher, West Indies College, Mandeville, Jamaica, left Miami, Florida, September 23, 1977.

**Marilyn A. Emtage** (LLU '77), to serve as teacher, East Caribbean Conference, Bridgetown, Barbados, left New York City, September 8, 1977.

**Chui Liu Serena Gui** (WWC '77), to serve as dean of women, Southeast Asia Union College, Singapore, left Los Angeles, California, September 5, 1977.

**Koichi Kashiwa** (LLU '73), to serve as physician/surgeon, Tokyo Sanitarium-Hospital, Tokyo, Japan, **Michiko (Yamagata) Kashiwa**, and one child left Los Angeles, California, September 12, 1977.

**Shigehiro Kinjo** (Japan Miss. Coll. '62), to serve as health

evangelist and chaplain, Adventist Medical Center, Naha, Okinawa, **Megumi Kinjo**, and two children left Los Angeles, California, September 12, 1977.

**Devadas S. Moses** (AU '75), to serve as teacher, Spicer Memorial College, Poona, India, left Washington, D.C., August 31, 1977.

**Jean L. J. Poirot** (WWC '77), to serve as physical-education teacher, French Adventist Seminary, Collonges, France. **Judy D. Poirot**, and three children left New York City, August 23, 1977.

**Denrick T. Richardson** (Ontario Teacher Education Coll. '77), to serve as elementary teacher, St. Croix School, Virgin Islands. **Zena C. A. Richardson**, and one child left Toronto, Ontario, Canada, August 28, 1977.

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

**Doina Cismas** (SS), of Hinsdale, Illinois, to serve as nurse, Tokyo Adventist Hospital, Tokyo, Japan, left Los Angeles, California, August 20, 1977.

**David Tse-Pang Fang** (LLU '71) (SS), of Monterey Park, California, to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, left San Francisco, California, August 28, 1977.

**Donald Joe Mechalke** (WWC '61) (AVSC), to serve as supervisor, Adventist Agro-Industrial School, Manaus, Brazil, and **Sharon I. (Pershall) Mechalke** and two children, of Brighton, Colorado, left Miami, Florida, June 2, 1977.

**Donna Jo Messinger** (SS), of Kettering, Ohio, to serve as teacher, Hiroshima San-Iku Gakuin, Kamo-gun, Hiroshima, Japan, left San Francisco, California, August 23, 1977.

**Frederick C. Pritchard** (PUC '38) (SOS), to serve in health evangelism, Hong Kong-Macao Mission, Hong Kong, and **Dorothy C. (Schneider) Pritchard**, of Ukiah, California, left San Francisco, California, August 30, 1977.

**Henrietta Storz** (LLU '77) (SS), of Osceola, Missouri, to serve as dental hygienist, Adventist Health Centre, Blantyre, Malawi, left Montreal, Quebec, Canada, August 28, 1977.

**Charles W. Templin** (AVSC), to serve as builder, Guam-Micronesia Mission, Agana, Guam, and **Florence I. (Wells) Templin**, of

Lake Havasu City, Arizona, le. Los Angeles, California, July 5, 1977.

**Philipp G. Werner** (AU '49) (SOS), to serve as interim president, Martinique Conference, Fort-de-France, Martinique, and **Luise A. (Drangmeister) Werner**, of Luray, Virginia, left Miami, Florida, September 6, 1977.

#### STUDENT MISSIONARIES

**Jeff Alan Coon** (AU), of Lansing, Michigan, to serve as teacher, Palau Mission Academy, Palau, Western Caroline Islands, left Chicago, Illinois, August 11, 1977.

**Bradley Kenneth Davis** (AU), of Bozeman, Montana, to serve as teacher of English and Bible, Seventh-day Adventist Language Institute, Seoul, Korea, left San Francisco, California, August 16, 1977.

**Rosanne Field** (AUC), of Newport, New Hampshire, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, California, August 8, 1977.

**Denise Claire Gagne** (AUC), of Dover, New Hampshire, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, California, August 8, 1977.

**Jennie Kay Gallay** (SMC), of Maitland, Florida, to serve as nurse, Tasba Raya Mission Station, Nicaragua, left Miami, Florida, August 10, 1977.

**Susan Lynette Gonthier** (PUC), of Lynwood, California, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 11, 1977.

**Lynette Eleanor Hirschhorn** (CanUC), of Lacombe, Alberta, Canada, to serve as teacher, Seventh-day Adventist Language School, Seoul, Korea, left Seattle, Washington, August 11, 1977.

**Daryl Thomas Jackson** (LLU), of Lemon Grove, California, to serve as primary teacher, Majaro Elementary School, Marshall Islands, left Los Angeles, California, August 7, 1977.

**Donna Joan King** (KC), of Windsor, Ontario, Canada, to serve as manual arts teacher, West Puerto Rico Conference, Mayaguez, Puerto Rico, left Detroit, Michigan, July 21, 1977.

**Cynthia Isable Klatt** (CanUC), of Kelowna, British Columbia, Canada, to serve as teacher, English Language School, Korean

Union Mission, Seoul, Korea, left Seattle, Washington, August 11, 1977.

**Cheryl Jean Kyle** (WWC), of Darby, Montana, to serve as music teacher, West Puerto Rico Conference, Mayaguez, Puerto Rico, left Chicago, Illinois, August 10, 1977.

**Dennis Michael Walter McIntosh** (AU), of Lansing, Michigan, to serve as teacher, Seventh-day Adventist Language School, Korean Union Mission, Seoul, Korea, left San Francisco, California, August 16, 1977.

**Dennis Craig McKenzie** (PUC), of Newbury Park, California, to serve as teacher, Seventh-day Adventist Mission, Majuro, Marshall Islands, left Los Angeles, California, August 7, 1977.

**James Edward Norton** (SAC), of Moab, Utah, to serve as teacher, Seventh-day Adventist Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, August 18, 1977.

**Jocelyn M. Quaille** (AUC), of Groton, New York, to serve as teacher of physical education and typing, Guam Mission Academy, Windward Hills, Guam, left Los Angeles, California, August 7, 1977.

**Pamela Anne Riter** (UC), of Lisco, Nebraska, to serve as teacher, Antillian College, Mayaguez, Puerto Rico, left New Orleans, August 8, 1977.

**Joyce L. Runnals** (AUC), of Wilmington, Massachusetts, to serve as teacher, Koror Elementary School, Koror, Palau, left Los Angeles, California, August 7, 1977.

**Thomas A. Russell and Kimberly Elizabeth (Howard) Russell** (UC), of Lincoln, Nebraska, to serve as teachers, Nyabola Girls School, East African Union, Nairobi, Kenya, left Montreal, Quebec, Canada, August 14, 1977.

**Frederick Stefan Skucy** (WWC), of Arlington, Washington, to serve as teacher, Seventh-day Adventist Language Institute, Seoul, Korea, left Seattle, Washington, August 2, 1977.

**Yvonne Lorraine Sylvester** (LLU), of San Francisco, California, to serve as music teacher, Antillian College, Mayaguez, Puerto Rico, left San Francisco, California, August 10, 1977.

**Thea Lucille Thomas** (SMC), of Collegedale, Tennessee, to serve as nurse, Tasba Raya Mission Station, Nicaragua, left

Miami, Florida, August 10, 1977.

**Philip Wayne Toppenberg** (PUC), of Calimesa, California, to serve as English teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 11, 1977.

**Michael Benedict Vega** (LLU), of Riverside, California, to serve in pastoral district work, Bolivia Mission, La Paz, Bolivia, left Miami, Florida, August 16, 1977.

**Richard Jay Westermeyer** (UC), of Wood River, Nebraska, to serve as teacher, eighth- and ninth-grade science, Lower Gwelo College, Gwelo, Rhodesia, left Montreal, Quebec, Canada, August 16, 1977.

## Ordinations

**Jerome Davis**, Champaign-Peoria, Illinois, district pastor, during the Lake Region Conference camp meeting, held June 23 to July 2.

**Bjorgvin Snorrason**, principal and Bible teacher, Iceland Secondary School, on July 30, during the annual gathering of Adventists in Iceland.

**James E. White, Jr.**, pastor, Groves Heights church, Wichita, Kansas, at the Central States Conference camp meeting, on June 18.

## Coming

November	
5	Annual Week of Sacrifice Offering
12 to 14	Ingathering crusade
15	Ingathering crusade
December	
3	Ingathering emphasis
3	Church Lay Activities Offering
10	Stewardship Day
24	Thirteenth Sabbath Offering (Inter-American Division)
1978	
January	
7	Soul Winning Commitment
7	Church Lay Activities Offering
14-21	Liberty Magazine Campaign
21	Religious Liberty Offering
28	Medical Missionary Day
February	
4	Bible Evangelism
4	Church Lay Activities Offering
11	Faith for Today Offering
18	Christian Home and Family Altar
18-24	Christian Home Week
25	Listen Campaign Emphasis
March	
4	Tract Evangelism
4	Church Lay Activities Offering
11-18	MV Week of Prayer
11	MV Day
18	Sabbath School Community Guest Day
25	Spring Mission Offering
25	Thirteenth Sabbath Offering (Australasian Division)

# The Back Page

## Council Fills Five Posts

The 1977 Annual Council elected five persons, each from a different world division, to denominational posts.

M. T. Battle, secretary of the Afro-Mideast Division, was elected an associate secretary of the General Conference.

W. C. Scales, pastor of the Berea Temple church in Baltimore, Maryland, was elected an associate secretary of the General Conference Ministerial Association.

Geraldo W. Boekenkamp, acting manager of the Division Health Food Company in the South American Division, was elected director of World Foods Service in the same division.

E. A. Korff, who most recently served as accountant in the South African Union Conference, was elected auditor of the Trans-Africa Division.

M. G. Townsend was elected director of the Far Eastern Division communication department. He has served as director of the Sabbath school and communication departments in the Australasian Division.

A full story of the Annual Council will appear in next week's REVIEW.

CLYDE O. FRANZ

## NAD Groups Discuss Outreach

Two Adventist ethnic groups in the North American Division, eager to share their faith with others who speak their languages, met recently, one in California and the other in Michigan, to discuss evangelistic outreach.

Nearly 100 Vietnamese Adventists in the southern California area met in Loma Linda University's Burden Hall on the weekend of August 27. The group they hope to reach includes 145,000 Vietnamese refugees in the Pacific Union territory.

Plans were laid to publish the Voice of Prophecy correspondence lessons in Viet-

namese. A new hymnbook is planned to be ready by the end of 1977.

Five hundred Yugoslavian young people met on the campus of Andrews University over Labor Day weekend, September 2 to 4. Guest speaker was Janko Poljak, president of the South Yugoslavian Conference. The young people discussed literature for Yugoslavian evangelistic outreach.

R. A. WILCOX

## New Broadcast in Bangladesh

An unexpected opportunity has come in Bangladesh for radiobroadcasting. Invited by the Government station, D. P. Rema, secretary of the Bangladesh Section (Mission), is speaking twice monthly to the Garos, a minority group within the nation. An average of 50 to 60 letters a week are being received as a result of the broadcast.

D. A. ROTH

## GC Seeks Data on Sabbath Problems

Since June 16, when the U.S. Supreme Court issued its decision adverse to Sabbath-keepers in the *TWA v. Hardison* case, at least 25 Adventists have lost their jobs or have been refused employment. About 30 more church members have been notified that their jobs are in jeopardy unless they work on Sabbath.

Undoubtedly, there are many more who have had employment problems since the Supreme Court issued this decision. Adventists who have lost a job, have been refused employment, or have been threatened with dismissal since June 16, 1977, and who have not already filled out a questionnaire from their pastor, are asked to send information about their Sabbath employment problem to Gordon Engen, Associate Director, Department of Public Affairs and Religious Liberty, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

We thank those who already have sent in their questionnaires, and ask those who have not done so to do it immediately. We need this information as we contact Senators and Representatives, as well as other Government officials.

GORDON ENGEN

## In Brief

**Ingathering record:** The students at Norwegian Junior College, fixing their eyes on the needs of the world field, have set what is believed to be a record in the amount raised by any school for Ingathering. In three days students and staff collected more than a quarter of a million Norwegian kroner (285,000—US\$51,818), reports Olivind Gjertsen, principal. Of this sum, Nkr 19,000 was collected by the primary school students.

**S.S. leadership seminar:** Andrews University and the General Conference Sabbath School Department jointly sponsored a Sabbath School Leadership Seminar, September 8 to 21, at Andrews University. The 40 participants included 25 union and local conference Sabbath school directors.

**Round-the-clock work:** At Africa Herald Publishing House, Kendu Bay, Kenya, Manager Donald C. Swan and the staff are working round the clock to meet a recent demand for 1,000 cartons of books weighing some 25 tons. It is the largest consignment ever to be dispatched from that publishing house. The books will go to literature evangelists in Tanzania. When Tanzania broke off relations with Kenya, a crisis of supply developed for the 340 literature evangelists, whose main source of supply is the Africa Herald Publishing House. As a result of representations to the Tanzanian Government, permission was granted to import a further supply of books. The Government made clear that it expects only to help the church in the interim while it initiates its own printing and publishing service in Tanzania.

**Witnessing in the TAD:** In the Trans-Africa Division, 69,000 Witnessing for Christ manuals have been produced in the various languages of the division's peoples. In one church in Blantyre, Malawi, there are now five baptismal classes in session each Sabbath. This influx of people interested in Adventism has been brought about largely through the visitation of church members who have received the Witnessing for Christ training course.

**Died:** James E. Denehy, 67, who worked for Loma Linda Foods from 1946 to 1970, on October 2 in St. Helena, California. □ Irvin Henry Harrison, 72, who worked in the General Conference Treasury Department from 1951 to 1971, on October 20 in Hendersonville, North Carolina.

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