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General Church Paper
of the Seventh-day Adventists

FEBRUARY 2, 1978

**"Hallow my sabbaths;
and they shall be a sign
between me and you,
that ye may know that I am
the Lord your God."**

—Ezekiel 20:20

THIS WEEK

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When God instituted the Sabbath at the end of Creation week, He intended it to be a perpetual reminder to the human race that He is the Creator. "Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority"—*Patriarchs and Prophets*, p. 48.

In his attempt to undermine the authority of God, Satan focused his attacks on the day that was a

reminder to him of his being denied the privilege of entering into the secret councils of God when the creation of the human family was planned. He was jealous of Christ when Christ was taken into these councils. Throughout history Satan has been unusually successful in his attacks against the Sabbath.

The call of God as recorded by Ezekiel in the text on our cover was a call from idolatry. What separated idol worshipers from Yahweh worshipers was the keeping of the seventh day. Had the human race always kept the Sabbath as commanded, idolatry would not have gained a foothold (see *Prophets and Kings*, p. 182).

Sabbath observance is still a mark of the true follower of God. "The prophecies of Rev. 12-14 make it clear that the Sabbath will be the point especially controverted in the days preceding the coming of the Son of man (see GC 605). God's remnant will be distinguished by their observance of

the commandments of God (Rev. 12:17; 14:12), including the Sabbath command. At the same time apostate religious powers will exalt a false sabbath and demand allegiance to it. Men will be called upon to decide between the Sabbath of the Lord and the substitute sabbath, or first day of the week. The keeping of the Sabbath will thus again become a distinctive test and constitute a sign (called a seal, Rev. 7) of true worshipers (see GC 640)."—*The SDA Bible Commentary*, on Eze. 20:12.

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Brother's keeper

Nestled deep in an article entitled "Offering to Ease Strained Facilities" (Dec. 22) I find this statement: "Nothing grows [in Haiti]; there is nothing to eat. Twelve thousand Seventh-day Adventist church members live in the drought area. About 130 people have died from lack of food, including 60 Seventh-day Adventists."

It seems to me that we as Adventists are doing rather poorly as our brother's keeper. I am sure we have 50,000 overweight and overfed Seventh-day Adventists in the United States—and 12,000 hungry Adventists in the drought zone of Haiti. Isn't there some way to alleviate this condition?

LELAND D. LITCHFIELD
Perry, Florida

Fire issue

I want to commend you on the issue of the *REVIEW* having to do with the Battle Creek fires (Dec.

8). I think I have heard more comments regarding this one issue than any issue before. It was excellent.

The thing that made me happy was to know that every family in our union received that *REVIEW* in their home, and I am sure it will strengthen their faith.

B. E. LEACH
Keene, Texas

I have prayed for a revival and reformation for years. This issue of the *REVIEW* could be the means of its beginning. Thank God, He has prompted the editors of the *REVIEW* to publish such an issue. We need to return to primitive godliness.

ELLEN HAMPSON
Sunderland, Ontario

It may not be indicative of a very good attitude on my part, but I stand absolutely amazed (and heartened) that the *REVIEW* (often thought to be representing our leaders more than the laymen, and situated in a place often thought to be on its way to becoming—however delayed because of its legitimate reason to be large—another Battle Creek) should lead out in such a necessary and painful self-analysis of our church and ourselves as individuals within the church.

BURNEY L. DYCK
Lutz, Florida

My father, Wilton A. Lockwood, born in Battle Creek in 1878, was 24 years old at the time of the fire. He began work in the publishing house as a pressroom devil at the age of 14. Later, when all was moved to Takoma Park he was foreman of the pressroom, succeeding his brother Herb C. Lockwood.

Dad often told me about that bitterly cold winter night. Standing by, watching the Review and Herald burn, many of the workers wept, wondering how they would survive the winter, with no job.

ESTHER LOCKWOOD SIMPSON
Worthington, Ohio

We are thankful that in our local conference several years ago, a project called "Scatter" was initiated. This gives encouragement, and in some cases material help, to those willing to move out of our congested centers into dark counties, and it helps in reviving and strengthening the small struggling churches. Every such move is commendable.

We are grateful, too, that ever since the big publishing-house fire our denominational presses have concentrated on their primary task of reaching the world with the gospel.

PAUL FELT
Fitzgerald, Georgia

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It's time to complete the Reformation

"The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history." Thus wrote the respected church historian Philip Schaff (*The Creeds of Christendom*, vol. 1, p. 204).

Whether Schaff is correct may be debated, but that the Reformation has made an enormous impact on the world is beyond debate. The Reformation "was not a superficial amendment, not a mere restoration, but a regeneration; not a return to the Augustinian, or Nicene, or ante-Nicene age, but a vast progress beyond any previous age or condition of the Church since the death of St. John. . . . It was a grand act of emancipation from the bondage of the mediaeval hierarchy, and an assertion of that freedom wherewith Christ has made us free. It inaugurated the era of manhood and the general priesthood of believers. It taught the direct communion of the believing soul with Christ. It removed the obstructions of legalism, sacerdotalism, and ceremonialism, which, like the traditions of the Pharisees of old, had obscured the genuine Gospel and made void the Word of God."—*Ibid.*, pp. 204, 205.

The event that set the Reformation in motion was Martin Luther's nailing his ninety-five theses on the door of the church in Wittenberg in 1517. These theses not only struck hard at the practice of selling indulgences, they challenged the authority of the pope and the church; denied that the pope had power to remit penalties for sin or guilt; declared that repentance is genuine only if it involves the whole life, through inward penitence and outward confession to a priest; and repudiated works as a means of obtaining salvation.

Christ exalted

As the Reformation gathered momentum, some of these fresh ideas were articulated more clearly. For example, *The Sixty-seven Articles of Zurich* (1523) declared, in part:

"1. All who say that the Gospel is nothing without the approval of the Church err and cast reproach upon God.

"2. The sum of the Gospel is that our Lord Jesus Christ, the true Son of God, has made known to us the will of His heavenly Father, and redeemed us by His innocence from eternal death and reconciled us to God.

"3. Therefore Christ is the only way to salvation for all who were, who are, and who shall be. . . .

"17. Christ is the one eternal High Priest. Therefore those who give themselves out as high priests are opposed to the glory and power of Christ and reject Christ.

"18. Christ, who offered Himself once on the Cross, is the sufficient and perpetual sacrifice for the sins of all believers. Therefore the Mass is no sacrifice, but a commemoration of the one sacrifice of the Cross and a seal of the redemption through Christ. . . .

"22. Christ is our righteousness. Hence it follows that our works are good so far as they are Christ's, but not good so far as they are our own. . . .

"50. God alone forgives sins, and that through Christ Jesus, our Lord, alone."—William A. Curtis, *A History of Creeds and Confessions of Faith*, pp. 195, 196.

In summary, the sixteenth-century Reformation restored to their rightful place such great truths as the priesthood of all believers, justification by faith, liberty of conscience, and the authority of the Scriptures as the rule of faith and practice. No wonder John Milton wrote in 1888: "When I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and antichristian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel inbathe his soul with the fragrantcy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation."—*The Prose Works of John Milton*, vol. 2, pp. 366, 367.

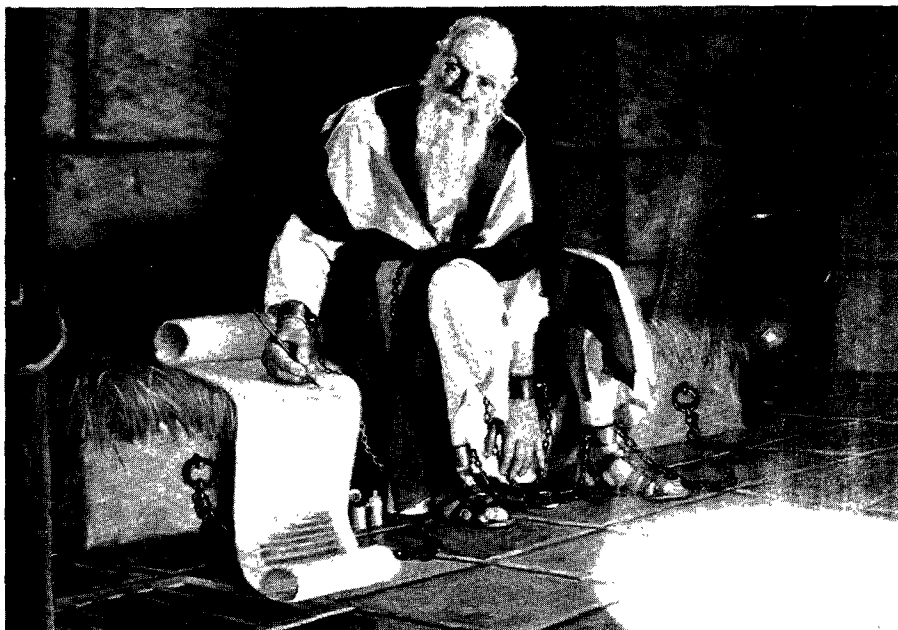
But, regrettably, the spirit of the Reformation died almost as soon as did its creators. The spirit of openness to new truth was replaced by a defensive spirit that drove down creedal stakes, preventing further progress. Tragically, the Reformation was arrested.

As early as the seventeenth century the heirs of the Reformation recognized that the followers of Luther and Calvin had ceased to advance. For example, John Robinson, the pastor of the Pilgrims who left Holland for the New World, said in his farewell address: "I am very confident the Lord hath more truth and light yet to break forth out of His holy word. . . .

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. . . .

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech

Continued on page 12



Paul—apostle of love

By RUBY RATZLAFF

When the apostle Paul wrote in his letter to the Corinthian Christians that "the greatest of these is love"¹ he was expressing more than a beautiful concept, more than a poetic thought. He was putting into words the controlling principle of his own life.

The light that had flashed into Paul's soul as he neared Damascus had left him stripped of his former dependence on force as a tool of leadership. From the time of his solitary communion with God in Arabia until the day the executioner's sword put an end to his ministry (but not to his influence), Paul's life "was inspired by the one principle of self-sacrifice, the ministry of love."²

In his Corinthian letter Paul wrote that love "does not take into account a wrong suffered."³ He had seen that kind of love in action in

Stephen's life (or rather, death). Paul saw Stephen kneel, and as the stones were thrown at his head, heard him pray, "'Lord, do not hold this sin against them!'"⁴

Perhaps for the first time in his life Paul saw what it meant not to take into account a wrong suffered. He tried to forget—to forget the light of Heaven on Stephen's face, the wisdom of the words of his defense, and that last prayer for his murderers—but forget, Paul could not. And later this love that "does not take into account a wrong suffered" became his way of life.

Years later in Philippi as he and Silas lay on their bleeding backs on a cold jail floor, it was their love for Christ and those for whom He died that led them to while away the dark night by singing, rather than by plotting revenge against those who had treated them cruelly and unjustly.

When the midnight earthquake broke open the prison doors, Paul had to make an immediate decision.

The jailer, certain the prisoners had escaped and that he would be held accountable, was about to take his life, feeling that suicide was preferable to execution. Love was so totally the ruling factor in Paul's life that in that moment when there was no time for a careful weighing of alternatives, his choice was automatic. Instantly he called out, "'Do yourself no harm, for we are all here!'"⁵ He did not stop to take into account the great wrong he had suffered at the jailer's hands. "The severity with which the jailer had treated the apostles had not roused their resentment, or they would have allowed him to commit suicide. But their hearts were filled with the love of Christ, and they held no malice against their persecutors."⁶ That's the way love is.

The jailer, brought in one moment from suicidal despair to the realization that these men whom he had so greatly wronged cared about him, could only beg their forgiveness and ask, "'Sirs, what must I do to be saved?'"⁷ As far as we know, the jailer had never attended an evangelistic meeting, had never had a Bible study. His conversion seemingly was simply a response to the power of love.

When morning came, the city officials suggested that Paul and Silas slip quietly out of town, as though there had been no unjust imprisonment. Paul refused. But once the officials had publicly admitted that the imprisonment had been undeserved, once the honor of the gospel had been upheld, then Paul was satisfied.

The impact of love's power

The beating Paul and Silas had suffered, their imprisonment, their feet in the stocks—the whole thing—had been highly illegal treatment for Roman citizens. Paul and Silas had only to complain to Rome, and the officials would lose their jobs. The officials knew it. Paul and Silas knew it. The whole town knew it.

Before long those living in the surrounding countryside heard of the men who had turned down an

Ruby Ratzlaff is a teacher at Kama-gambo Teachers' College, Kisii, Kenya, East Africa.

opportunity to hurt those who had deeply hurt them. As a result the impact of love's power "brought the apostles and their ministry before the notice of a large number who would not otherwise have been reached."⁸

It was to the Christians of Corinth that Paul wrote of love's power. And it is in his dealings with these Christians that we see illustrated another of love's characteristics.

Paul wrote that "love does not brag and is not arrogant."⁹ Many people would have considered him justified in bragging or being arrogant about many things—for example, his scholastic attainments. He had received the best education his nation could offer. His mental strength and intellectual grasp were such that he could stand before the council of the Areopagus in Athens, meeting "science with science, logic with logic, and philosophy with philosophy."¹⁰ Paul was so brilliant that as "the Stoics and the Epicureans encountered him . . . they, and all others who came in contact with him, soon saw that he had a store of knowledge even greater than their own. His intellectual power commanded the respect and attention of the more intellectual and learned; while his earnest, logical reasoning, and his power of oratory, held the promiscuous audience."¹¹

Had Paul wished to brag and be arrogant, his education and brilliance would seem to have afforded natural grounds for pride. But he firmly believed the truth of what he

wrote to the Corinthians: "If I . . . know all mysteries and all knowledge . . . but do not have love, I am nothing."¹²

And so when Paul arrived in Corinth it was with the settled determination that his evangelistic activities in that city would be based on the power of Heaven, rather than in education, logic, or eloquence. As "he preached the cross of Christ, not with labored eloquence of speech, but with the grace and power of God, . . . his words moved the people."¹³ As the result of his simple, Christ-filled preaching, a large church was raised up in that worldly-minded city.

A letter of love

Three years later when he learned that many of his beloved converts in Corinth had in his absence slipped back into serious sins and, in the process, had turned against him, he dictated one of the most difficult letters any Christian leader has ever been called upon to write. Ellen White tells us that "stifling all feeling of indignation at the ingratitude which he had received, and throwing his whole soul into the work, he dictated . . . one of the richest, most instructive, and most powerful of all his letters—the first extant Epistle to the Corinthians."¹⁴

Apparently even the apostle Paul felt indignant when receiving ingratitude. But the eternal welfare of those he cared about in Corinth was to him of greater concern than his own natural feelings. And because

"love is patient, love is kind, and is not jealous," because it "bears all things, believes all things, hopes all things, endures all things," because "love never fails,"¹⁵ Paul was able under the inspiration of the Holy Spirit to write just what was needed to bring the Corinthians to their senses and yet inspire them with hope of forgiveness and victory through God.

And so Paul went onward through sickness, shipwreck, and pain, carrying to king and craftsman and runaway slave the message of God's love. Onward he went through persecution of enemies and misunderstanding of friends, gaining from the God of love, power to be patient and kind, not jealous or arrogant. Love led him to bear all things, believe all things, hope all things, endure all things.

To Paul, love was no mere sentimental thing, but rather the principle of holding his own comfort and convenience—and even his life—secondary to the service of Christ and the welfare of those for whom He died. Love was the power that enabled him to stand unmoved before kings and mobs and, finally, his executioners.

When he did at last come to his place of martyrdom, love led him to feel forgiveness for those about to take his life and concern for the few Christians who accompanied him and those who would be left to mourn. Some of those who witnessed the death of the apostle of love will, as the direct result of what they saw and heard that day, meet him at the throne of God, where he and they and all the redeemed will no longer see "in a mirror dimly," but "face to face."¹⁶ □

REFERENCES

- ¹ 1 Cor. 13:13, N.A.S.B.
- ² *Education*, p. 65.
- ³ Verse 5.
- ⁴ Acts 7:60, N.A.S.B.
- ⁵ Chap. 16:28.
- ⁶ *Sketches From the Life of Paul*, pp. 77, 78.
- ⁷ Verse 30.
- ⁸ *Ibid.*, p. 81.
- ⁹ 1 Cor. 13:4, N.A.S.B.
- ¹⁰ *Education*, p. 67.
- ¹¹ *Sketches From the Life of Paul*, p. 92.
- ¹² Verse 2.
- ¹³ *Ibid.*, p. 105.
- ¹⁴ *Ibid.*, p. 151.
- ¹⁵ Verses 4, 7, 8.
- ¹⁶ Verse 12.

To Paul, love was no mere sentimental thing,
but rather the principle of holding his own
comfort and convenience—and even life—
secondary to the service of Christ.

The importance of understanding inspiration

Certain crisis situations that
loom ahead may be better
weathered if sound concepts
of inspiration are held.

By ARTHUR L. WHITE

With the editor's permission I wish in this closing article to speak personally and informally to the Adventist family. I do so from a connection with the work of the White Estate of 50 years, less one, as well as from an acquaintance with various features of that work for an additional ten years. I have observed that faulty concepts concerning inspiration-revelation, be they liberal or extreme, can lead to disaster. There is good reason to believe that the great adversary will take advantage of unsound concepts in this area, for we are told that the "very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*Selected Messages*, book 1, p. 48.

One such effort was made some 60 years ago by a man who had been a successful Seventh-day Adventist evangelist and an esteemed administrator.* As he turned critic and foe of the church, he projected as a basis for his break with the church the allegation that Ellen White and Adventists held that every line she wrote, whether in articles, letters, testimonies or books, she claimed was dictated to her by the Holy Spirit, and hence must be infallible.

Some years later, a Bible teacher of my acquaintance who was working in a Seventh-day Adventist college gave up his work and to a large extent lost his confidence in the message. His problem? He could no longer accept Ellen White as the Lord's messenger, and wrote a statement explaining why. His father had served many years in the ministry of the church and held the Spirit of Prophecy writings in high regard. In fact, he held what some might characterize as a somewhat extreme position on inspiration, maintaining a mechanical dictational con-

cept. This concept he passed on to his son, who too became a minister, and finally a college Bible teacher. In his work as a teacher, he discovered some problems that he could not solve because of his rigid views of inspiration. As a result, he left the work. Some years later, on the invitation of the White Estate, he spent a few hours with me discussing the points that had perplexed him and tripped him up. As we studied together, he and I could see that the problems that loomed so large in his mind had their foundation in rigid and distorted concepts of inspiration. Before the interview closed, he said sadly, "What a difference it would have made if I had only understood these things differently, but it is too late." He died a sad man.

This incident illustrates the vital importance of a sound understanding of inspiration. Many higher critics maintain that the Bible is no more inspired than the writings of famous authors. This greatly undermines its authority. Some scholars hold that the prophet merely experiences an "encounter" with God in which no information is imparted, no instruction given; in their writings the prophets simply express their reaction to the encounter experience. I see in these higher critical definitions of inspiration the work of the enemy who is seeking to nullify the message from God to His people.

The Bible suggests the following tests as to the genuineness of a prophet:

1. "By their fruits ye shall know them" (Matt. 7:20).
2. Fidelity to the fundamentals of the Christian faith (1 John 4:2).
3. Fulfillment of predictions (Jer. 28:9; Deut. 18:22).
4. "To the law and to the testimony" (Isa. 8:20).

Limitations of space preclude an elaboration at this point, but these are matters with which readers of the REVIEW are conversant.

But above and beyond the major tests to which our attention is called in the Scripture is the primary evidence of the operation of inspiration in Ellen White's work—the manner in which these writings speak to the readers' hearts. This every thoughtful and sincere student of her writings has personally experienced.

But questions will arise, problems will confront us. It has been so through the years, it is so today, and if we credit the words of prophecy, such will increase and intensify as we near the end. For this reason our concepts of inspiration must be sound and well supported by the witness of the prophets. Important clues are seen in God's Word, usually in incidental references found in connection with the messages. Every Seventh-day Adventist should watch for these. How did the light come to the prophet? How did the message come through him to the people?

Then what is Ellen White's testimony in these lines? In the preceding articles we have examined some of these. She has written at considerable length on the inspiration of the Bible and has made many references to inspiration in her work. What she wrote is highly informative. As is true in most cases, what she wrote in these lines came in a natural and practical setting. Much of this came in the 1880's. This was the decade when a major new translation of the Bible was being made—a translation that came to be known as the Revised Version, with the New Testament released in 1881 and the Old in 1885.

In the minds of not a few Seventh-day Adventists,

* See Carrie Johnson, *I Was Canright's Secretary*.

such a new translation posed serious questions. Was it admissible and proper to produce a revision of the Scriptures? From time to time in that decade the *Review and Herald* took note of this, and during that same decade Ellen White penned four important statements on inspiration:

1886—"Objections to the Bible" (*Selected Messages*, book 1, pp. 19-21).

1888—Introduction to *The Great Controversy* (*The Great Controversy*, pp. v-xii).

1888—"The Inspiration of the Word of God" (*Selected Messages*, book 1, pp. 15-18).

1889—"The Mysteries of the Bible a Proof of Its Inspiration" (*Testimonies*, vol. 5, pp. 698-711).

The careful study of these four Ellen G. White statements on the inspiration of the Bible will prove to be most helpful.

To these we would add *Selected Messages*, book 1, pp. 21-76, the balance of Section I, entitled "The Light on Our Pathway"; and the compiled chapter in *Testimonies*, vol. 5, "The Nature and Influence of the 'Testimonies,'" pp. 654-691.

Every Seventh-day Adventist should be familiar with these basic statements that bear so heavily on our concept of inspiration. I urge all to master them.

The operation of inspiration has been a point of special interest to the trustees appointed by Ellen White to care for her writings. A. G. Daniells, president of the General Conference from 1901 to 1922, approached the question from the standpoint of its outworkings, in his book *Abiding Gift of Prophecy*. Another of the trustees, F. M. Wilcox, for 33 years editor of the *Review and Herald*, in 1933 discussed various facets of the question in a series of articles titled "The Testimony of Jesus," and these were reprinted in a book of the same title. These two works have been most helpful in portraying inspiration.

When I entered the employ of the White Estate in 1929, I worked as secretary to W. C. White in the

Elmhaven office in California. As I began working with the Ellen G. White manuscripts and letters and published works, I became deeply interested in how God got His messages through to the people. I soon concluded that as God in Bible times spoke through the prophets "at sundry times and in divers manners," so had He spoken to Ellen White. From that time on, this subject has been of great interest to me.

As my work has had to do in part with answering questions regarding Ellen White and her writings, I have often found that the answers to such questions were bound up with an understanding of the operation of inspiration as revealed in the many rich sources in the White Estate vault that supplement published materials as referred to earlier. I find she gives no endorsement to a mechanical dictational inspiration, as some have envisioned it—our forefathers termed it verbal inspiration, although theologians now use the term differently. And how many times the problems that were perplexing to our inquirers melted in the light of information as to how inspiration actually functions.

The information I found in my work with the documents in our vault, often in incidental references, I assembled for the benefit of ministers and others in articles that from time to time have been published. These have been republished in permanent form for wide distribution under the title of *Ellen G. White—Messenger to the Remnant* and may be secured in an inexpensive paper binding at Adventist Book Centers. In this the mechanics of inspiration as seen in Ellen White's experience are delineated largely in the form of practical illustrations, as was done briefly in the first article of this series.

From time to time I have been called upon to address our Bible teachers, history teachers, and other groups on various aspects of Ellen White's work. One of these dealt with "The Authority of the Ellen G. White Writings," another with the question "Who Told Sister White?" I

A Sabbath Prayer

By KIT WATTS

In a quiet Sabbath moment, Lord,
we pause to review our week.

First, we are pleased that You have worked in our lives
and blessed us:

Thank You

for the times we disciplined ourselves
to do difficult tasks;
we have known accomplishment.

Thank You

for the times when we realized our limitations
and accepted them;
we have known truth.

Thank You

for the opportunities we took
to compliment a peer, a subordinate, or a friend;
we have known moments of unselfishness.

But thank You also for instructing us through our failures:

Thank You

for the kind people who have
overlooked our unnecessary brusqueness;
we choose to become more thoughtful.

Thank You

for the people whom we have caused to overwork,
who have told us clearly of our injustice;
we choose to listen,
we choose to learn how it feels to be in their place.

Thank You

for the family members or the friends
whom we have insulted, misused, or refused to communicate with,
yet who came back to call us to reconciliation;
we choose to respond to their love.

How good this week has been, Lord, with its successes and failures.

Now grant us a new awareness that we can return good for evil,
that we can restore what we have unrightfully taken,
and that when we make wrongs right
we will find peace,
as well as make it.

presented a paper also on "Ellen G. White as a Historian" and still another on "Hermeneutical Principles in the E. G. White Writings." For years these, together with the paper titled "Toward a Factual Concept of Inspiration," were available only in mimeographed form. The nature of the important information they bear, based not on highly refined theological concepts and definitions, but on the simple exhibits provided by the E. G. White documents themselves, led the Review and Herald Publishing Association to publish these in a paperbound book entitled *The Ellen G. White Writings*. The volume also carries the following enlightening appendix items:

1. "Our Use of the Visions of Sister White," by J. N. Andrews.

2. "The Inspiration of the Evangelists and Other New Testament Writers," by Henry Alford, D.D., an Anglican theologian and commentator who worked in 1863. This offers what the White Estate for many years has considered a most helpful document, for it deals with many situations and principles not often thought of touching inspiration.

3. "The 1911 Edition of *The Great Controversy*,"

being an explanation by William C. White, Ellen White's son and helper, of the involvements in the revision of an inspired book.

The 192-page paperback is available at your Adventist Book Center.

It is painful to see earnest Seventh-day Adventists thrown into perplexity or have their confidence in the Spirit of Prophecy weakened because of faulty concepts. Not having given special study to the matter, they hold rigid views of inspiration that call for the prophet to serve as an automaton, speaking or penning only those words dictated to him by the Holy Spirit. It is equally painful to see many fail to perceive, because of unwarranted liberal views, the hand of God as He communicates to His people through His prophet, and lose the great blessing of the certainty that Seventh-day Adventists are a people led and taught of God.

It is my opinion that the presentation of these articles and the careful reading of the sources of information referred to may prove most helpful as we enter the peril-fraught days ahead. □

Concluded

FOR THIS GENERATION By MIRIAM WOOD

Suicide

Suicide. This is a terrible word, conveying as it does total despair, total hopelessness. Thinking of it, one instantly feels the enormity of such an act, since life is the most precious of all God's gifts.

When young people with all of life ahead of them choose to terminate their existence, one is left dazed and uncomprehending. And yet suicide is increasing among teen-agers and people in their early twenties. They've hardly begun to live, yet they conclude they cannot go on with it. An article I read in *Parade Magazine*, April 24, 1977, struck an icy finger of terror into my heart:

"Four of every 10 high school students in Japan have thought at one time or another of committing suicide. A poll of 1,500 high school students conducted by Daito Bunka University revealed that 34 percent of the boys and 50 percent of the girls had considered suicide for a variety of reasons. Among those who had pondered suicide, the meaninglessness of life, the fear of

failure, and disagreement with parents were the reasons listed most frequently on the questionnaires. Even those who had never thought of doing away with themselves said they had great worries, mostly about their futures. When asked what they thought Japan would be like by 1997, 56 percent predicted it would be much more difficult to live in than at present."

That these statistics came from Japan has no particular bearing on the matter, for I am quite sure that the United States and other countries would be able to match them. Let's consider the factors that were mentioned as causative.

"The meaninglessness of life." In societies where "progress" is the key word, and affluence the rule, and acquisitiveness the name of the game, the human being finds himself on a never-ending upward climb; he cannot stop to rest at any stage, no matter how exhausted he is, for his peers will outdistance him; they will disappear into the mists of the upper atmosphere,

and leave him. And since we are all so very and tragically human, few people take time to look around during the "rest stop" and realize how much more comfortable it just may be to stay right there and enjoy—well, whatever is there. But when God is thrust aside, and man concentrates only on himself, and what he can get, the gold turns to tinsel and the silver to a sickly green metal. With no high and holy purpose, the climb to some becomes not worth the effort. They reason, Why get up and face the day when a simple decision can bring down the long, long silence and the darkness?

"Fear of failure." In my opinion, we are all afraid, some of us more than others, not just of failure, but of life itself. Here again, without God, the fear of some grows to uncontrollable proportions. The antidote, of course, is a trusting, loving relationship with Christ, who has never failed. "I can do all things through Christ which strengtheneth me."

"Disagreement with parents." Probably there has never been another time in history when parents and children were so far apart in their standards, their aspirations, their values, their conduct. It is the rule in non-Christian homes in most instances for parents and

children to be so hostile to one another that actual violence often takes place. Think, though, how easily this problem could be overcome if parents regarded their children as sent from God, as sacred trusts, and the children resolved to "Honour thy father and thy mother." Well, maybe the problem wouldn't be easily resolved—nothing complicated ever is—but it could more easily be coped with.

The Adventist Church reflects, certainly to some extent, the same situations that exist sociologically outside its boundaries, for the simple reason that the church is composed of human beings. Therefore the sad, sad thought comes to me that perhaps some young Adventist people may allow the thought of suicide to drift across their minds from time to time, when life seems at its worst. If you're one of those people, get help at once from your pastor, a teacher, a professional counselor, or a valued friend, and, above all, seek help from Christ through His Word and in prayer. He will not fail you. He gave you your life, and He will make it rich and meaningful if you will cooperate with Him. You need not fear the future in all its uncertainty, for if you let Him, Christ will put beneath and around you "the everlasting arms."

A letter to my angel



I always feel safe in the Lord's care,
and fear nothing as long as
I do not knowingly contribute
to a dangerous situation.

By JOHN A. EISELE

Sleeping in my third-floor apartment one afternoon, I was awakened by a noise against my bedroom window. At first, I thought it must be a bird bumping against the pane, but when I heard several more identical thumping noises, I got up to ascertain the source. Looking through the Venetian blind I observed two little boys, one of whom was taking aim at my window and a few moments later struck it with a tennis ball.

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Instinctively I prayed that the Lord would prevent their breaking the window and scattering glass over my bed. However, the impacts continued. Eventually, after hitting my window several dozen times, the boys went to the other side of the building and proceeded to strike a larger window. Annoyed, I dressed and went outside to stop them and to give them a good scolding. When I approached the boys, they smiled and willingly turned over their ball to me for inspection.

When I asked if they were throwing the ball at my window, one of them said No. When I told him I had seen them throw the ball, he told me they were trying to knock down the wasp's nest that was hanging from the top of the window frame. Their answers satisfied me that they were good boys and intended no harm.

We continued talking for about 15 minutes, during which time I found out that they lived some three blocks from my apartment building. We became friendly, and they even invited me to their street bazaar, which was to be held a few days later. Then we parted company and I returned to my apartment.

Why my prayer wasn't answered

The moment I opened the door, I knew why my prayer that God stop these boys from hitting my window had not been answered! You see, my apartment was completely filled with stove gas. Apparently, when I had heated my son's breakfast the day before I had accidentally allowed the oven door to slam shut, thus blowing out the pilot light.

I was unaware that this had happened. Until this episode with these boys some 30 hours later, I had not gone out of my apartment. Apparently, my body had responded to the situation, for I had a headache and was sleeping in the afternoon.

The boys who claimed to be trying to knock down the wasp's nest never hit it, they never hit the brick wall of the building, and they never missed the window. Furthermore, to hit a wasp's nest could not have been the reason they were throwing the ball against the larger window, because there was no nest hanging from that window.

Their act was well suited to the occasion, and accomplished the purpose of getting me out into the fresh air for a few minutes. No telephone call from a friend, or knock on the door, would have taken me out of the gas-filled environment.

I have lived in my apartment for five years, and never before or since have any other boys ever singled out my window as a special target. The wasp's nest still hangs there as a temptation to little boys. Never before, or since, has my apartment been filled with methane gas. The two unique events happened on the same day. I would never have noticed the problem with the pilot light until the next time I used the oven later in the week, but I might not have survived until such a time.

These boys were not angels, but I have no doubt that my angel influenced them to do what they did to save me from a potentially dangerous situation. □

Children as faithful stewards

Even little ones can experience
the joy that comes with
faithful stewardship.

By EDNA MAE FAIRCHILD

"Guess what, Mrs. Fairchild? I brought ten pennies for tithe!"

Missy's blue eyes shone as she tossed her long blond hair off her forehead. "Where are the envelopes you told us about in school?"

My brother, to whom I had been talking when the happy 7-year-old arrived, pulled out an envelope from his coat pocket. "Here, take this one," he offered.

Missy skipped happily to the primary room for Sabbath school. Later, in church, she deposited the envelope, marked at the top "Melissa" and opposite the word "Tithe," "10 cents."

Is there anything unusual about this experience? Don't all Seventh-day Adventist children return an honest tithe to the Lord? No, I don't think they do. As for Missy, she comes from a home where neither parent is an Adventist.

How did she learn about tithing? By attending church school. She and her friend Jenny, whose mother is an Adventist, were in first grade when this incident happened. Both girls were 7-year-old blondes, and lively. Both had learned to read well. Both enjoyed the stories in the Adventist reading book about boys and girls who learned to give to God a faithful tithe and liberal offerings. They also learned about William Colgate, Henry Heinz, William Kraft, and Clyde Harris, who paid tithe and whose businesses prospered. They learned about families who faithfully returned a tithe and received blessings in great abundance. They understood that God would "open the windows of heaven" for those who were faithful in tithes and offerings. They found out that God could make apple trees bear more fruit and chickens lay more eggs when their owners were honest with Him. They decided that they, too, wanted to become tithers.

They had asked many questions about tithing. Just

how much of your money does God claim as His? If you received money for your birthday, should you tithe it? To whom should you give your tithe money? What is it used for? I answered all their questions, and on Friday afternoon they told me they had their tithe ready.

So now it was Sabbath, and after Missy left, sprightly Jenny, with big blue eyes and an infectious grin, danced up to me. "Here are my two dimes, Mrs. Fairchild. I've put them in a tithe envelope Mommy gave me."

Another tithe envelope, this one bearing the name of Jenny, found its way into the offering plate during the church service. Two little girls proved by their faithfulness that they loved their Saviour.

At what age should parents begin to teach their children about tithe? When our David was 3 years old we told him about tithes and offerings, and we let him put the tithe envelope in the plate when it was passed. When he was 5 we gave him an allowance of ten pennies each week. Carefully he would count out the pennies, setting one aside for tithe. Another two went for Sabbath school and two for church expense. When he was 8, one of the elders came to visit him, since he was now a baptized member of the church. Explaining to him the plan of commitment for taking care of church expenses, the elder asked, "How much would you like to give, David?"

Without hesitation, David replied, "All of it, except what I give for tithe and Sabbath school." We did not discourage him.

Through the years he has faithfully returned tithes and offerings to the Lord. His sister, Biz, has done the same. Whenever either of them receives birthday gifts or Christmas presents of money from their grandparents, they take out the tithe first. Both young people have found that the habit of tithe-paying and giving of offerings formed in very early childhood has stuck with them, and they have learned, too, what God can do through their small efforts.

Honor God

If we teach our children to honor God with the first of their money, there is a high likelihood they will return an honest tithe as adults. The admonition to prove the Lord is not given only for adults. "Parents and children are here included."—*The Adventist Home*, p. 389. Again, "Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence. . . . The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich by guarding them from indulging in extravagances."—*Ibid.*, pp. 368, 369.

What if the offering is small? Does God notice it? Yes. Like the widow's mite, the offering of children is great in the sight of God. This is what Ellen White affirms. "The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering."—*Testimonies*, vol. 3, p. 412.

All that we have and are comes from God. Without His sustaining power, we could not take our next breath. Our heart would cease beating. Our muscles and our brains, our health and our intelligence—all are gifts from our

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Creator. He provides the food for our tables, the clothes for our bodies, the homes in which we live. Because He loves us, He provides not only for our physical needs but for our enjoyment of the abundant life, as well.

"The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love."—*Counsels on Stewardship*, p. 17.

An antidote for selfishness

As blessings come to us every moment of our lives, let us, in love for the One who has loved us, return to Him our tithes and offerings. Not that He needs any of our wealth, for the silver and the gold and the cattle upon a thousand hills are His. He wants us to give because we love Him. We cannot make God rich by what we give to Him, for we are returning but a small part of what is His own. This is the only way in which it is possible to show our love and gratitude to God (*ibid.*, p. 19).

Faithful giving will prevent the plant of selfishness and covetousness from growing in our lives. When our giving is from hearts overflowing with love for God and for His Son, who gave His all for us, we will realize the great blessing God has in store for His faithful followers.

"Every good thing of earth was placed here by the bountiful hand of God as an expression of His love to man. The poor are His, and the cause of religion is His. The gold and the silver are the Lord's; and He could rain them from heaven if He chose. But instead of this He has made man His steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth. God planned the system of beneficence, in order that man might become like his Creator, benevolent and unselfish in character, and finally be a partaker with Christ of the eternal, glorious reward."—*Ibid.*, p. 15.

How important, then, for parents to teach their children when they are small that they are to be co-workers with the great God of heaven in saving souls for the kingdom of heaven. Children should learn early that "the spirit of liberality is the spirit of heaven."—*The Acts of the Apostles*, p. 339. They should be helped to realize the joy that Heaven feels when a sinner is led to the cross. They can share in this joy when they have had a part in bringing the message of salvation to those who have not heard of the Saviour.

When Christ comes, they can be part of the final scene described by Mrs. White: "How great will be the joy when the redeemed of the Lord shall all meet, gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward His work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' 'Enter thou into the joy of thy Lord.'"—*Counsels on Stewardship*, p. 348. □

FOR THE YOUNGER SET

Sheppy's faults

By AUDREY LOGAN

Helen and Lamorna really love their pet dog, Sheppy. Most of the time he is very good, but he does have his naughty moments. For example, he knows he is not allowed on the beds. But as soon as the family goes out, he rushes up the stairs and lies on one of the beds. They are so cozy and soft, and he loves to cuddle into the warm blankets for a long sleep. When he hears the key in the lock, telling him that the family is back, he bounds downstairs and pretends he has been there all the time.

"Come upstairs with me, Sheppy, and show me where you have been lying," says Mother sternly. She knows by Sheppy's guilty look what he has been up to! But the dog won't go up. He keeps his head down and pretends he hasn't heard. Mother goes upstairs and feels the warm patch on the bed where the family's pet has been lying. Poor Sheppy has still to learn the truth of the Bible text, "Be sure your sin will find you out."

But he loves to be helpful. When the morning newspaper or the mail is delivered, Sheppy picks it up and trots along to Daddy. He feels

very proud when he gets a pat for his good deed.

Sometimes Sheppy will try to see just how much he can get away with. He knows he must not sit on the beautiful white rug in the living room. Out of the corner of his eye he will watch to see when the family members are busy talking or reading, then he will shuffle along the floor until he is lying on the forbidden cozy white rug. Suddenly Mother will notice where he is. "Get off, Sheppy," she will command. Slowly the dog will crawl away, but he tries to keep his head or even the tip of his nose on the rug! He doesn't want to lose his favorite spot.

"You know," says Daddy, "Sheppy reminds me of some boys and girls. They know a certain thing is wrong, but they get as near as possible to it. Sadly, the desire often traps them into going all the way into evil."

The family members laugh at Sheppy's funny ways, because he doesn't understand as we do. They learn many lessons from him, too. Daddy says, "Perhaps Sheppy is a bit like humans after all—he's nice, but he has his faults."



Abraham's faith can be ours

In the Bible the word "faith" is used with several definitions. Sometimes it is used in connection with salvation—we are "saved through faith" (Eph. 2:8). Other times it is used in the context of a structure of belief—"we believe that Jesus died and rose again" (1 Thess. 4:14). However, aside from definitions, faith is best illustrated by what people of faith do. Such is the case with Abraham, whose life God used as an illustration of faith and who was called to be "the father of all them that believe" (Rom. 4:11).

Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed"; "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age"; "By faith Abraham, when he was tried, offered up Isaac" (Heb. 11:8, 11, 17).

However, Abraham's faith was not always flawless. He demonstrated his lack of faith when he took Hagar as his second wife in an effort to fulfill the promise of God for a son. But God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him. . . . As for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful. . . . But my covenant will I establish with Isaac" (Gen. 17:19-21).

The consequence of this lapse of faith on the part of Abraham led to the severest test of faith in Biblical history. Ellen White says, "Abraham was directed of God to go up to Mount Moriah, and there offer up his son as a burnt offering. There the Lord tested Abraham by a most fearful trial. In taking Hagar for his wife he showed distrust in the promises of God. If he had patiently waited for the promise to be fulfilled in God's own time and manner, and had not sought to make a providence himself, he would not have been subjected to this the closest test that was ever required of man."—*Signs of the Times*, April 1, 1875.

As father and son journey to Mount Moriah, Abraham "strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not God, who had

graciously given Isaac to him, perfect right to recall the gift, and demand him back?"—*Ibid*. Isaac knew that his father was deeply concerned about something, but not until they had reached the summit of Moriah did the father unfold God's command. The youth was stunned, but his response was one of submission and courage. He reasoned that if he was chosen to honor God in this fashion, he was as willing to die as to live. He even encouraged his father, as Abraham tremblingly attempted to bind his son.

After the final farewell, the last embrace, Abraham raised his hand in which he held the knife to slay the victim. At that moment a voice from heaven said, "Abraham, Abraham. . . . Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:11, 12). In Isaac's stead he offered a ram caught in a thicket.

"God estimated Abraham's obedience and unswerving faith, and gave him the name of 'Father of the faithful.' The example of Abraham is recorded in sacred history for the benefit of His believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to His requirements, and a complete surrender to the divine will."—*Ibid*.

Like Abraham, we also need to remember that God has a perfect right to withdraw every blessing He has given us. And when plagued by doubt and hassled by Satan's whisperings, let us also focus on the faithfulness of God by recalling the evidences we have had of His goodness.

J. J. B.

It's time to complete the Reformation *Continued from page 3*

you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once.'"—Quoted in *The Great Controversy*, pp. 291, 292.

In 1853 Alexander Campbell wrote: "It [the Reformation] ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, et cetera. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. . . . All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of popery. They are, at best, but a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."—*Christian Baptism*, p. 15.

It is hardly surprising, then, that God, to achieve His purposes, raised up the great Second Advent Movement. More truth was to be revealed, and if the established churches were not willing to move beyond the light revealed through their founders, God must search for

Winter evening

By BONNIE D. SARASIN

Snow—
A million points of light aglow,
Like diamonds that glint and glisten
Beneath the full moon's rays that christen
The night
Sheer Delight!

other instruments to carry forward the work of reformation.

Thus, through William Miller the doctrine of the Second Advent was proclaimed. The established churches rejected the message, but thousands upon thousands of people accepted it. The preaching of this truth from the Bible created a mighty revival.

As the Advent believers continued to study, they discovered additional truth. They learned that the end of the 2300-day prophecy in 1844 marked the beginning of the investigative judgment in heaven. They saw that a special work of putting away of sin was to be done by those who were awaiting Christ's return. And they saw that the ten-commandment law was the great standard of judgment, the standard with which their lives were to be compared. As they continued to study, they saw that the seventh-day Sabbath had not been done away with, and that in the last days it would be a special sign between God and His people, a mark of loyalty to Him.

And so the Advent believers took up the work of reform that had been neglected or refused by the established churches. Truths long hidden were brought to light. Other truths, espoused by various Christian groups through the ages, were gathered up and placed in the setting of God's last warning to the world—the three angels' messages. Among these truths were justification by faith, baptism by immersion, the mortal nature of man, the principle of tithing, healthful living as part of the sanctification process, and spiritual gifts.

Today the work begun by the Protestant Reformers is being continued by the remnant church. Through the three angels' messages God is calling the world to move forward with the advancing light. Let us, then, give ourselves without reserve to the task of proclaiming both old truths and the new truths that have special relevance in the light of Christ's soon return. By God's grace, the work begun by the Reformers more than four and a half centuries ago will be completed in our day. K. H. W.

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Veils, hats, and slaughter of animals

Please explain 1 Corinthians 11:5, 6.

These verses read, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

In his letter to the Corinthians, Paul attempted to correct certain practices in the church at Corinth that were not in harmony with proper Christian conduct, among them the practice of certain women functioning unveiled in divine worship. It is easy to see that when Christianity was young (the letter was written about A.D. 57, some 26 years after the Crucifixion), especially in Europe (where Christianity was only three or four years old), Christians would have many questions and would still be in the process of bringing their practices into harmony with Christianity's strikingly new life style.

That it is the veil that is

spoken of in these verses is clear from the Greek. The word translated "uncovered" is *akatakalyptos*, which literally means "not having the veil hanging down." In a time when decent women wore veils in public, for Christian women to have ignored the custom would have cast an unfavorable reflection on Christianity.

Verses 5 and 6 show that Paul was deeply concerned with breaches that apparently had occurred. This accounts for his emphatic assertion that women must be veiled in public religious services. Not to be veiled for such services would be as disgraceful for a woman as having her head shaved. His statement "Let her also be shorn" should probably be considered not as a positive command, but as a way of saying, "She might as well be shorn." To be shorn or shaved was the mark of a slave or a woman in mourning.

Some women have wondered whether this Corinthian passage enjoins them

to wear hats in church. Clearly Paul is speaking about veils, not hats. Therefore, no one ought to read legalistically into 1 Corinthians 11 a command that a woman must wear a hat in church. At best one can find in this Corinthian passage a principle that women ought not to bring disrepute upon Christianity by flouting social customs, where such customs are in harmony with Christian principles.

A Christian woman reading her Bible through for the first time told me that she could not understand why God would require the slaughter of so many poor animals in the sacrificial system. I tried to help her by telling her how much more awful it was to have Jesus slaughtered and that it was He to whom these sacrifices pointed. Do you have anything to add to help this distraught Bible reader have a less-negative attitude toward the Old Testament?

I would like, first of all, to endorse your answer. The sacrificial offerings must be understood in the light of what they signified. Doubtless God wanted to impress His people with the fact that sin cannot be taken lightly. Heaven would have to pay the infinite price to make forgiveness possible.

Beyond that, there is this consideration. Though in specific offerings the bodies of the animals sacrificed were completely burned, in

other offerings the flesh was eaten by the priests. Notice what is said concerning the sin offering: "This is the law of the sin offering. . . . The priest that offereth it for sin shall eat it" (Lev. 6:25, 26). A similar law applied to the trespass offering. After the priest burned the fat and some of the inner parts, he again was to eat the flesh. "As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it" (chap. 7:7). In peace offerings the offerers themselves would eat some of the carcass after the priests were given portions of it (see verses 11-21).

It should be remembered that the priests and the Levites were given no allotment of land on which to grow grain or to raise animals; they were to live off the tithes and offerings brought to the tabernacle or Temple.

Considered in this way, the slaughtering, at least many of them, were not mere killings to which religious significance was attached; they provided food for those who served in the tabernacle. In that sense these slaughtering were no different from the slaughtering going on today. Think of the thousands of innocent animals killed each day to provide food for earth's population.

Send questions for this column to the Editor, ADVENTIST REVIEW.



Serving isolated parts of the South Pacific, the *Andrew Stewart*, first based in Laiagam, Papua New Guinea, save missionaries' time.

Conquering wings in the South Pacific

By L. H. BARNARD

During World War II there was born within my breast an insatiable desire to fly. Four wearisome years in the Australian Army Medical Corps in Papua New Guinea during the South Pacific war taught me many things. But one impression lingered longest—the mighty potential of aircraft in a rugged and primitive land. I was determined to fly for my Lord on missions of mercy with the gospel of peace. Thus it was that as soon as I was discharged from the army in 1946 I gained my wings. Never shall I forget the exhilaration experienced during my first solo flight.

It was two years later, in 1948, that I was given a mission appointment to establish a Hansenide colony for lepers in the New Guinea hinterland

L. H. Barnard is known as the pioneer of mission aviation for the Australasian Division.

near Mount Hagen. Ever since my military experience in New Guinea my compassion for these people reigned supreme, but the Lord was to test my patience and faith almost beyond endurance. My desire to fly for the Lord and to speed the Advent message on wings of mercy was to be delayed for 18 years.

Not until June 27, 1964, when the first South Pacific mission plane was dedicated at Sydney and named the *Andrew Stewart* did I realize my dream. Andrew Stewart, stalwart pioneer missionary, was present that day. Though 80 years old and white haired, he was as upright as a soldier as he gave the dedicatory prayer. A few days later, on July 1, it was my privilege to step out of the plane at Goroka in the New Guinea highlands and be greeted by O. D. F. McCutcheon, then president of Papua New Guinea Union

Mission. My dream had come true, and this event began a new era in South Pacific mission advance.

Since then no single factor has given such impetus to the progress of the work as the introduction of aviation to the mission program. No more tedious toil of scaling the mountains and wasting precious days and weeks in futile walking. Bone-aching hours of plodding are now reduced to minutes of comfortable flying. And this applies equally to the national as to the expatriate missionary. Often a missionary had to trudge weary days with his wife and family while carrying his Bible, blankets, pots and pans, and even a baby. I want to pause and salute this loyal band of uncomplaining, dedicated pioneers, who earned my deepest respect.

Initially the aircraft *Andrew Stewart* was based at Laiagam, my mission station, which is in a narrow valley 7,200 feet high. Hardly an ideal base, as it is surrounded by mountains that soar up to 12,000 feet. Tropical storms swoop through the passes with devilish glee, drenching

the valleys and obscuring the peaks, while causing treacherous downdrafts and crosswinds to test the unwary flier.

Many a time I trembled at the responsibility of flying our missionaries with their families over the mountains in the fragile plane from such a high base. But I determined to master the new techniques required for high-altitude flying, often into inadequate airstrips. I learned more of what it means to put my trust in my Master Pilot. What courage it gave our national workers and their wives to know that each hour's trudging over 10,000 foot mountain passes to reach those hidden valleys could be substituted by one minute of flying.

While I flew the *Andrew Stewart* in the highlands of New Guinea, Colin Winch, another missionary pilot, shared the plane and flew along the steaming coast and the crocodile infested waterways. Soon another Cessna 180 was added, and then a twin Aztec, both donated by The Quiet Hour. Colin Winch flew the Aztec from his Rabaul base to the Solomon Islands and from there to many

of the lonely coral islands across the trackless ocean to the Gilbert and Ellice Islands outpost.

For the first eight years of mission aviation in the South Pacific the three original aircraft continued to carry the everlasting gospel, flying, as it were, in formation with the three angels of Revelation 14. The original faithful Cessna 180s that flew thousands of accident-free hours have now been replaced by six-seater Cessna 206s.

Flying these tropical skyways today are four modern aircraft. Besides the two Cessna 206s, with the Robertson wing modification for added safety in the demanding mountain conditions, are two twin-engined Piper Aztec planes that are used for longer flights between islands. All are used to minimize the colossal task of transporting hundreds of workers, wives, and families, as well as students with their belongings from remote villages to places of work or study.

With the increase of planes is a growth in the number of pilots. Today there are eight

well-trained, dedicated missionary pilots, including one full-time. Besides these the Papua New Guinea mission has its own aircraft maintenance personnel, which is a wonderful aid to the overall program. Supervising and checking the whole scheme is Wes Guy, a pilot of outstanding talent and experience.

In New Guinea, pockets of population nestle between the mighty mountain folds and

present an unprecedented problem of transportation and communication. The government realized this and built many small airstrips on almost impossible sites, to which the mission has added. Now it can be said that practically every inhabited valley has its own, or relatively nearby, airstrip. The gospel of mercy is literally flying everywhere. Baptisms are escalating at an astonishing rate. Groups of 100,

200, and even 250 are not uncommon. God's Spirit is being abundantly poured out.

Part of our Thirteenth Sabbath Special Projects Offering for the first quarter, 1978, will go to aircraft replacement for the South Pacific. This will be a great lift for the strained mission budget, as replacements are inevitable and very costly. Thank God for these wonderful machines. Let's keep them flying.



Cannibals greeted Paul Piari, right, when the mission plane made its first flight into the Nomad River area.



In 1964 L. C. Naden, left, then Australasian Division president, gave L. H. Barnard custody of the *Andrew Stewart*, named after a pioneer missionary. Today eight pilots serve in the South Pacific.



Besides carrying missionaries and medical supplies, missionary pilots bring the story of salvation. The Thirteenth Sabbath Special Projects Offering will go toward replacing worn-out airplanes.

Afro-Mideast leaders meet crises with courage

By JACK MAHON

From November 7 to 10, the full Afro-Mideast Division committee met at its home base in Beirut, Lebanon. Three General Conference envoys, C. O. Franz and F. W. Wernick, of the Washington staff, and V. Norskov Olsen, Loma Linda University president, also attended. In this division it seems that crisis is the norm. Among the delegates I picked out Uganda-born Dennis K. Bazarra, president of the East African Union, comprising Kenya and Uganda. I wondered what thoughts were crossing his mind and furrowing his brow. Was he thinking of the more than 500 Ugandan churches and 13,000 members who plead for permission to worship? I saw that though scarcely past 40, Bekele Heye is prematurely gray from the daily burden of steering a rapidly expanding church in Ethiopia. And I noticed that

Jack Mahon, Afro-Mideast Division communication and temperance director, is the division's Review correspondent.

dark rings surround the eyes of Donald C. Swan, Africa Herald Publishing House general manager. I suspect that these circles reflect the many hours he has spent working his presses around the clock to send a massive shipment of published materials to Tanzania's 350 literature evangelists before the Tanzania-Kenya border closes permanently.

In spite of many setbacks, the Afro-Mideast Division is the second-fastest growing division outside North America—the Inter-American Division being first. Such growth is largely due to courageous leadership and lay involvement in evangelism.

Derek Beardsell, Tanzania Union president, described the problems of administering the church's work in his large territory from a remote rural area with virtually no communications. The committee responded by giving unanimous approval to a plan for a new union office in the town of Arusha, which has excellent road, rail, air, and telephone services.

The Arusha Regional Government has allotted to the project a 40-acre plot of land within city boundaries. Mount Meru, twin to the more famous Kilimanjaro, forms a backdrop to the site, and a fresh-water stream flows through the plot. In the first stage of development, the new headquarters building, 11 workers' houses, a maintenance workshop, and a dispensary will be built. It is planned that a fully equipped medical center, including offices for physicians and dentists, will be built later.

The committee also approved a plan to print a special edition of the monthly ADVENTIST REVIEW in English at the Africa Herald Publishing House in Kenya. This special REVIEW will carry, in addition to the regular monthly devotional and feature articles, four to six pages of Afro-Mideast news. The committee voted a one-year trial period for the project, beginning July, 1978, and if the project proves successful, *Impact*, the present division

periodical, will be replaced by the REVIEW.

The plan has many advantages, because few of the thousands of East African, Ethiopian, and Tanzanian members ever see a REVIEW that is less than three months old. The REVIEW will reach almost ten times as many members as *Impact* and will keep readers in touch with the Adventist world.

Earl J. Gregg, division treasurer, announced the largest budget ever, amounting to more than \$6.5 million. These resources represent much more than money, they are the sinews of mission advance. Bekele Heye thanked God for the thousands of faithful members who "hold the ropes" of financial support.

Charles D. Watson, division president, announced that Maurice T. Battle, division secretary, had been called to be an associate secretary of the General Conference. F. G. Thomas, general manager of the Christian Record Braille Foundation in



Uganda-born Dennis K. Bazarra, left, executive director of the East African Union, bids farewell to Maurice T. Battle, former Afro-Mideast Division secretary, now General Conference associate secretary.



Rhodesian church officially opened

The new Salisbury, Rhodesia, church was officially opened on Sabbath afternoon, November 19. Robert H. Pierson, General Conference president, was the speaker. Ronald Cowan, mayor of the city of Salisbury, and his wife attended the opening, expressing their appreciation for this new place of worship and for the work of the Seventh-day Adventist Church. Ivan Piercey, former pastor of the Salisbury church and the one who launched the drive for the new building, also was present.

After meeting in a Congregational hall for several years, church members are rejoicing to have their own house of worship. Their new church seats 320. There is also a complex of Sabbath school classrooms, a Dorcas-Welfare room, and a fellowship hall nearing completion.

P. A. PARKS
Communication Director
Trans-Africa Division

Lincoln, Nebraska, will replace Battle. The committee voted Mr. Hauck to be division assistant treasurer. Hauck is the division's chief accountant.

The union presidents announced that while consolidating the rapidly growing work in territories already entered, they plan to enter new areas under the Sabbath School Investment Frontier Outreach Plan. The Middle East Union is proposing new work in Africa's largest country, Sudan, with almost one million square miles of

territory. Masai land is the Tanzania Union's evangelism target. Already a number of the nomadic Masai tribe have been baptized, but now new techniques will be implemented to aid this potentially productive outreach project. In Ethiopia, advance into a variety of unentered districts was proposed. Those who will implement these decisions know that each project will have its peculiar share of trials, but the Lord's promise is still sure: "Lo, I am with you always, even unto the end of the world."

powerful radio station in Hong Kong. The weekly message will be in Cantonese and will reach beyond the 4 million of Hong Kong to the nearby provinces of China.

On the final Friday evening, the division youth director, W. C. De Haven, reminded delegates that "a revival is not a program but an experience with the Lord." The personal testimonies voiced in that meeting by the delegates gave evidence that the leadership of the church in the Far Eastern Division—its unions, institutions, and local fields—is made up of men and women who have an experimental knowledge of Jesus Christ.

Far Eastern council accepts challenge

By M. G. TOWNEND

One hundred twenty-eight delegates gathered at Singapore's Hotel Equatorial November 15 to 21 for the 1977 Annual Council of the Far Eastern Division, representing 18 countries. The Council had been preceded by eight days of departmental sessions, officer interviews, and subcommittee meetings.

W. T. Clark, president of the Far Eastern Division, told delegates, "The greatest challenge facing the church today is to find ways to tap the vast resources of the church members and to give these members work to do to complete the unfinished task."

B. E. Jacobs, secretary of the division, reported an annual percentage membership increase from 3.53 percent in 1972 to 6.7 percent in 1976. There were 29,054 converts baptized in 1976, and with accessions to the faith up to June 30, 1977, the membership stood at 335,966.

D. F. Gilbert, division treasurer, paid tribute to G. O. Bruce, former division treasurer, to whom he ascribed much credit for the present strong financial position of the division.

General Conference dele-

gates were: W. Duncan Eva, vice-president; J. W. Bothe, associate secretary; R. M. Reinhard, assistant treasurer; W. M. Starks, stewardship director; and B. M. Wickwire, publishing director. Lawrence Maxwell, editor of the *Signs of the Times*, and K. W. Tilghman, general manager of the Review and Herald Publishing Association, were special guests at the presession publishing departmental council.

The Far Eastern Division's commitment to the challenge of evangelism was demonstrated on the final Sabbath when all departments of the church combined to present a graphic review of the division's Target 80 program of soul winning. All departments emphasized the fruitful participation of the youth in the church's outreach program. More than 52 percent of the church membership in the lands of the Far Eastern Division are under 26 years of age.

The more than 4,000 literature evangelists throughout the division have set a goal to win 5,250 souls to Christ in 1978 and to attain US\$7,000,000 in sales.

The division's medical program includes 22 hospitals and is augmented by 39 dentists.

Plans were announced to broadcast the message from a

MEXICO

Mission becomes a union conference

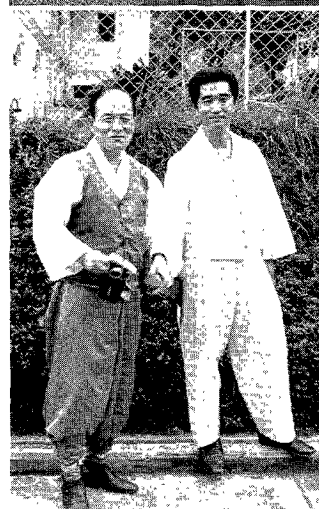
On December 5, the Adventist work in Mexico reached the stage of full organizational maturity, when officials of the General Conference and the Inter-American Division met in Mexico City to formally organize the Mexican Union Mission into a union conference.

More than 350 delegates and guests from all units of the church in Mexico attended the four-day session held at Central church, near the heart of Mexico City's metropolitan area of more than 10 million inhabitants. Samuel Guizar, former union mission secretary, was elected president of the union conference, replacing Velino Salazar, who had served more than eight years and worked diligently to achieve this new status for Mexico.

Just days prior to the session, membership of the Mexican Union passed the 100,000 mark. The largest conference has a membership of more than 37,000, and the second largest has more than 25,000 members. It is the only country in the Adventist world outside of North America with a university and a church-operated medical school.

Other officers of the new union elected at the session included Francisco Flores, secretary, and David Guzman, treasurer. Several changes were made in the departmental staff.

It took nearly two years of planning for the formal organization of the union conference to take place. Early in 1976 the Mexican Union Mission committee asked the division and the General Conference to study the possibilities of a change of status. In July, 1976, the General Conference set up a committee of eight persons to give in-depth study to the project. Areas studied included membership, finance, personnel, and intangibles such as loyalty, unity, and confidence in the objectives of the denomination.



Top: Miss Ishida and J. R. Wahlen discuss the division's Target 80 evangelism goals. Bottom: Two Koreans with the same name, Y. K. Chung, take pictures before the Sabbath mission pageant begins.

M. G. Townend is communication director of the Far Eastern Division.

The study resulted in a 76-page document compiled by the committee secretary, David H. Baasch, associate secretary of the General Conference for Latin-American affairs. Formal actions approving the change of status were taken by the General Conference, the Inter-American Division, and finally by the Mexican Union Mission constituency.

B. L. Archbold, Inter-American Division president, led out in the formal organizational procedures, which developed into a sobering reconsecration service. The bulk of the time was spent in hearing reports, making plans, electing officers, departmental directors, and committees.

Representing the General Conference at the organizational session were Willis J. Hackett, vice-president; Roger A. Wilcox, field secretary; Roy F. Williams, associate secretary; and I. Representing the division were Elder Archbold; J. H. Figueroa, Jr., secretary; R. R. Drachenberg, treasurer; and L. A. Ramirez, publishing director.

I was particularly interested in meeting persons attending the meeting who were not official delegates but rather official guests. Seated next to me on the platform during the organizational meeting was Henry Westphal, former union mission president, who was ecstatic over the development of God's work in Mexico through the years.

Others who were equally happy with an invitation to this special Mexican event included Roy F. Williams, former union mission treasurer; Carlos H. Aeschlimann, former pastor-evangelist and union departmental director; Henry Fuss, former inter-division worker in the publishing work; Lucile House, widow of a former union mission worker; and H. A. B. Robinson, longtime Mexican Union Mission staff member, with his wife and son, W. B. Robinson, also a former worker, now an auditor in the Southwestern Union.

D. A. ROTH
Associate Secretary
General Conference

Auditing—an expanding service to the church

By DAVID D. DENNIS

Since July 1, 1977, all auditors for the church in North America have been employed by the General Conference, which is paying their salaries.

For many years the church has employed auditors to provide security for the flow of funds from the time they are contributed to the ultimate use of these moneys in the proclamation of the gospel message to the ends of the earth. It has been the duty of the auditor to verify that all funds are properly accounted for at all levels of the denominational structure.

Since 1914, auditors have been appointed to verify the financial records of the General Conference and its component organizations. The leadership of the church has long been aware of its fiscal obligation to present reports to assure that prescribed denominational policies have been followed, that accounting principles applied are in accordance with those generally accepted professionally in secular institutions, and that funds contributed are used for the designated purposes.

During its history, denominational auditing has been considered a hybrid program in the church, being neither administrative nor promotional in nature. Generally, auditing was considered in the same category as other departments of the church, with a close fellowship to the work of the treasurer, because of the natural involvement with the accounting records.

The accepted procedure was for the General Conference auditor to be responsible for the audit examination of the General Conference and its institutions, the overseas divisions, and North American unions. Each union and overseas division employed an auditor to verify the accounts of the institutions

under its supervision. An auditor was also designated in the local conferences to audit the records in the local churches and church schools. Thus, every denominational entity was provided with this service.

In an effort to become more uniform in procedures with a more professional approach, an action was taken at the 1976 Annual Council to revise the church's auditing program. Keeping in mind a basic

Report to the church

objective that for an audit to be effective the persons performing the examination maintain an independent mental attitude, the General Conference provided that auditors will no longer serve as members of any constituent committee. They will attend committees only by invitation and will not exercise voting rights in the organizations whose accounting records are to be verified by them.

The accounting records for the General Conference will be audited by a nondenominational employed certified public accountant. This professional report will be read at the appropriate executive committee meetings. In this way no audits will be made of any organizations in which the auditors are employed. Auditors will no longer be employed by the unions in North America.

It is planned to implement this program around the world within the next few years. All auditors of overseas divisions will therefore become associate auditors of the General Conference and will be under General Conference control and supervision. The Inter-American Division, as of January 1, 1977, implemented a reorganization of its auditing program whereby all auditors

in Inter-America are employed directly from the headquarters office in Miami.

The function of the auditor will be virtually unchanged. However, his relationship to the institutions being examined will be more professional. At present, in addition to having years of denominational service, nine members of the staff in the United States are certified public accountants, and five of these hold Master's degrees in accounting. One member of the staff is a chartered accountant under the accountancy laws of Canada. A training program is being implemented to encourage young accounting graduates from North American colleges to enter denominational service as a part of the newly reorganized General Conference Auditing Service.

For organizational purposes, the North American Division is divided into three large geographic areas, with associate auditors elected by the General Conference serving as coordinators of the work in each area. The western area includes the Pacific and North Pacific unions and is under the supervision of T. P. Miller. The central area, including territories in the Central, Northern, Southwestern and Southern unions, is under the supervision of C. M. Laue. The eastern territory is under the direction of O. R. Caldwell and includes the territories of the Atlantic, Canadian, Columbia, and Lake unions.

In addition, men have been appointed for specialized responsibilities at the headquarters office in Washington. The specialty areas include publishing, educational, association, and computer auditing. Thus an expanded service is available to the church. In September the first woman to be employed in denominational auditing was appointed to service on the West Coast.

Through the dedicated service of men and women possessing a high degree of professional excellence and training, the church can be assured of faithful stewardship in the use of the Lord's funds.

David D. Dennis is auditor of the General Conference.

Enjoy a delicious Meatless Casserole. It's Loma Linda dinnertime.

It's been a long day.

And everybody's sitting around the table for the first time since morning.

It's time to enjoy a good talk and a delicious casserole made from Loma Linda Vege-Burger.

Vege-Burger is blended from meatless vegetable protein.

That means you're getting a healthy good taste with absolutely no animal fat. No cholesterol.

For a quick, simple meal, there's our pre-seasoned burger — Loma Linda Redi-Burger. It's ready to slice, heat and serve in a sandwich or in casseroles.

With Loma Linda Vege-Burger and Redi-Burger, your family will have even more to talk about at dinnertime.

Loma Linda Foods

TASTE IS IMPORTANT.
NUTRITION IS ESSENTIAL.



Letters reveal AWR listener interest

By E. KILIAN

During the past three years Adventist World Radio in Europe has received 10,000 letters from listeners. AWR staff members recently received a picture from a listener, taken on the day he and ten of his friends were baptized. He had tuned in to the broadcast in his mother tongue, had become a regular listener, and had been so impressed by the messages that he recorded them and shared them with his friends. Correspondence lessons followed, then contact with others of like faith, and baptism.

One woman who had been tuning in to the program from Luxembourg for ten years wrote some months back, telling her story. Unable to leave her apartment because of an incurable illness, she whiled away the hours listening to classical music, often from her favorite station in Luxembourg. Annoyed by the strains of "Lift up the trumpet, and loud let it ring," she made an effort to get out of bed and turn off the program, but the pain was too great. The message that followed the song sparked her interest and then spoke comfort and courage to her heart.

As do many other listeners, she sent for and studied the correspondence course and was visited later by an Adventist pastor. Soon church members brought cheer to her home and became dear to her. They will never forget the day they sang while the pastor baptized her in her own home, though by this time she was critically ill. Her courageous letter received at the studio read, "It won't be long before Jesus comes. I am growing weaker daily, but what does it matter? I am safe in the arms of Christ."

Hundreds of AWR listeners have enrolled in Bible courses

and accepted Christ as their personal Saviour. Many of these letters come from distant places—Australia, Japan, and Russia. For some, our broadcast is the only opportunity they have of hearing

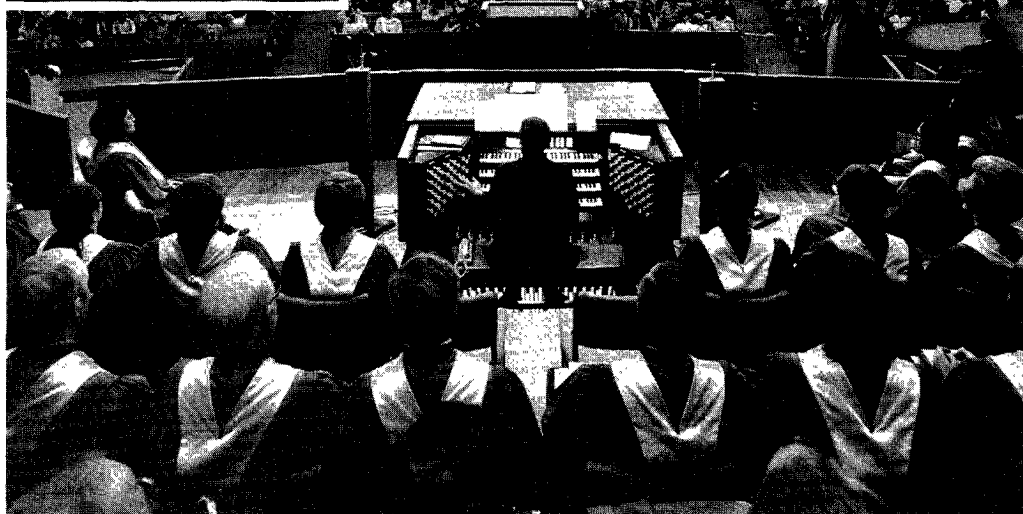
God's Word. Many of them record the broadcasts and pass them on to others.

AWR broadcasts in Arabic, Croatian, Dutch, English, Flemish, French, German, Hungarian, Italian, Portuguese, Russian, Romanian, Serbian, Slovenian, Spanish, Swedish, Turkish, and Ukrainian. Thousands of cassettes are produced in AWR studios and sent out.

With a recent revaluation of the dollar, AWR's financial

difficulties became so acute that it was forced to cut back from 14 ½ to 11 ¼ hours a week. It also was unable to take advantage of additional prime time offered by a powerful station, or to branch out into new languages as planned.

In a continent where radio waves are often the only means of carrying the message, AWR needs the continued support of Adventists around the world.



Loma Linda University church dedicates organ

Dedication for the 127-rank, 7,036-pipe Casavant organ was celebrated November 5, in the University church in Loma Linda. The 2,600-seat sanctuary was filled twice during worship services to witness the occasion.

Radio KLLU-FM broadcast the dedication service, as the organ, the 70-voice choir, Loma Linda Brass Society, the sanctuary orchestra, and the congregation praised God for His goodness.

"Should Not This Have Been Given to the Poor?" was the theme explored by Louis Venden, senior pastor, in his dedicatory meditation. "These musical pipes can become an expensive alabaster box," he ventured, "or an

idol, an abomination to the Lord, depending upon our motives."

"It has taken five years to complete this fine instrument," stated the pastor. "It is paid for and is the largest Casavant on the West Coast and the largest organ in the Seventh-day Adventist denomination."

"The most demanding organ compositions can now be realized with this instrument," added Philip Binkley, church minister of music. "It is complete and can accommodate the requirements of any organ recitalist."

IRWIN CAMPBELL
Public Relations Secretary
Loma Linda University Church

E. Kilian is communication director of the Euro-Africa Division.

ITALY

New publishing house dedicated

The new Italian publishing house, *L'Araldo della Verita* ("Herald of Truth"), situated in Falciani, a village 15 kilometers (nearly ten miles) south of Florence, Italy, was dedicated on Friday, December 2.

Alf Lohne, General Conference vice-president, was present to cut the white ribbon to the applause of workers, numerous friends, and representatives from the Italian Conference, the Southern European Union Mission, and the Euro-Africa Division.

Emanuele Cacciatore, secretary-treasurer of the Italian Conference, welcomed the guests. Eliseo Cupertino, Southern European Union Mission president, introduced the speakers: Ismaela Rimoldi, who has directed the institution since 1964, Erich Amelung, Euro-Africa Division treasurer; Edwin Ludescher, division president, and G. Rossi, defender of religious liberty in Italy for many years.

On Sabbath afternoon the visitors gathered at the Italian Secondary School at Villa Aurora, where Edouard Naenny, division publishing director, recalled with slides the historic moments in the worldwide publishing work, particularly in Italy.

The publishing work in Italy began in 1926 in Florence, when a modest publishing house was established. In 1954 a small press was added, and little by little the equipment was modernized. Publishing extension funds were used to purchase three presses, a stapler and binder, and other machinery. Soon the magazine *Vita e Salute* ("Life and Health") reached a monthly edition of 75,000 copies. Equipment and workers were crowded into the rooms, making working conditions less than ideal.

In 1972 a special fund was opened for the building of a new publishing house. As a result of a Thirteenth Sabbath Offering overflow for the



The new Italian publishing house, *L'Araldo della Verita*, in Falciani, near Florence, was dedicated on December 2. Alf Lohne, a General Conference vice-president, cut the ribbon, officially opening the facility.

Southern European Union Mission, allocations from the conference, and gifts from church members, fund-raising for the project was completed.

In July, 1976, a new industrial building, which could easily be adapted to a publishing house without costly modifications, was unexpectedly offered to the church. It was four times as large as the old publishing house. The sales contract was signed in October, 1976.

The church in Italy has 4,500 members among 72 churches. Publications are distributed by 110 literature evangelists, 35 full-time, 15 part-time, and 60 students.

PHILIPPINES

New union office dedicated

On October 16, 1977, more than 100 special guests and friends witnessed the dedication of the renovated Central Philippine Union Mission office building. General Mario Espina, Third PC Zone com-

mander for the Visayas, and his wife headed the list of distinguished guests. Mrs. Espina, assisted by Mrs. L. E. Montana, wife of the Central Philippine Union president, and Mrs. Rodriguez, assistant director of the social welfare office in Cebu City, cut the ribbon.

The original building was erected in 1952 under the leadership of Gil de Guzman, first president of the then South Philippine Union Mission before that union was reorganized in 1964.

Cost of the renovation was more than 200,000 pesos (US\$30,000). Seven rooms were added, and the Voice of Prophecy office was moved to the second floor. The first floor houses the administrative offices and a worship/conference room with seating for about 100. The renovated office building is more representative of the church than the old structure and more in keeping with contemporary structures in the area.

D. M. NIERE
Communication Director
Central Philippine
Union Mission

Religious Newsbriefs

from Religious News Service

● **Swiss voters turn down church-state separation:** By a margin of three to one, voters in Zurich, Switzerland, rejected a referendum question that would have led to separation of church and state in Switzerland. The initiative, calling for the Government to complete church-state separation within two years, was introduced by a coalition that did not include Swiss churches.

● **Malawi Christians promote Bible study:** Malawi's Christians have launched a drive to promote the study of the Bible. On Sunday, December 11, Malawi's Roman Catholic bishops made a special appeal for funds for the establishment of a center for Biblical studies and the distribution of Bibles. A similar drive was launched on the same day by the Protestant Bible Society of Malawi. About 50 percent of Malawi's 5.2 million population are Christians, one third are Moslems, and the rest are followers of traditional African religions.

● **The Lutheran claims circulation near top:** *The Lutheran*, the magazine of the Lutheran Church in America, in 1977 came within 20,000 of its record circulation. A total of 579,411 subscribers received the December issue. The largest circulation was in 1970, when the magazine had 591,330 subscribers. *The Lutheran* claims the largest circulation of any periodical serving one denomination in the United States.

● **Bible published in Nepal:** Nepal, the world's only Hindu kingdom, now has its first complete Bible in Nepali, the kingdom's official language. The New Testament has been available in translation since 1821, but the Old Testament was last translated and printed in Nepal in 1914. There were fewer than ten copies of the Old Testament surviving in the country. The new edition of the Bible is the result of 20 years' labor by a team of 12 translators.

South American

• Twenty-eight students have graduated from the first class of practical nursing at Northeast Brazil College. Few schools in Brazil offer this secondary-level, three-year course, which is in keeping with government standards, which require all secondary courses to prepare high-school graduates for a vocation. Merna Witzel is director of the nursing department.

• The Northeast Brazil College choir recently completed a 13-day tour through four states, traveling a total of 3,100 miles and presenting 12 programs to a total audience of 9,000 people. The choir also was awarded second place in a regional choir contest promoted by the National Ministry of Education and Culture.

North American

Atlantic Union

• Howard L. Fish, formerly pastor of the Bennington-Rutland, Vermont, district, is the new pastor of the Mountain Missionary Institute in Harrisville, New Hampshire. Rocky Gale, who plans to graduate in May from Atlantic Union College, will replace Elder Fish in the Bennington-Rutland district.

• On December 22, several young women from the Brattleboro, Vermont, church made whole-wheat bread, which they gave, along with a maple breadboard donated by a craft shop in Putney, Vermont, to widows and widowers who live alone and to families in the area.

• On November 19, six young people in the Nashua, New Hampshire, church were baptized by P. D. Bakker.

• Seven persons have been baptized as a result of meetings held in the Middletown-Portland church in Connecticut by Stuart Jayne, Southern New England Conference president, and William Brace, pastor.

• As a result of five crusades held by the Black Metro Ministry team in New York City, 321 persons were baptized during 1977. Harold C. Brewer is the evangelist and David R. Willis his associate.

Central Union

• As a result of the evangelistic meetings held in Columbus, Nebraska, by Les Fowler, conference evangelist, and the pastor, Forrest Kinzli, 11 converts have joined the church.

• Sunnydale Academy, Centralia, Missouri, sponsored a local temperance weekend under the leadership of Russell Laird, AYBL (Adventist Youth for Better Living) sponsor. Seven students gave temperance orations, and others participated in poster, jingle, essay, and cartoon contests.

• The Midwest Festival of Faith planning committee recently met in Lincoln, Nebraska, to make final plans for the Festival of Faith scheduled for Lincoln's Pershing Auditorium, March 29 to April 1. Some 3,000 delegates are expected to be in attendance from the Lake, Northern, Central, and Southwestern unions.

Columbia Union

• A seminar on Christian dress was conducted at Spring Valley Academy in Ohio last fall to emphasize that a Christian's clothes should match his philosophy.

• Sallie Buntin, of the Danville, Virginia, church, has solicited more than \$6,000 in Ingathering funds since 1957, although crippled from birth. Businessmen mail their donations to her.

• The Inner-City Services Center of the Allegheny West Conference in Akron, Ohio, in October sponsored the second annual Community Health Institute, which involved 13 other community health organizations from that city. They invited visitors to sample gourmet vegetarian cookery at the "New Foods" booth.

• One hundred children, ages 4 to 16, attended the recent youth-enrichment program sponsored by the Bethel church in Cleveland, Ohio. The program was conducted in a tent during the mornings and served as a feeder for the evangelistic series in the evenings. First-aid lessons, crafts, Bible studies, and a course on how to get along with others rounded out the daily program.

• Mary Adams, who has been canvassing in Cleveland, Ohio, for three years, has delivered \$50,000 worth of literature and has seen her family and a mother and son baptized.

Lake Union

• Muncie, Indiana, Mayor Robert Cunningham cut the ribbon at the opening of the new Muncie Community Services Center in November.

• A total of 8,500 *Steps to Christ* were delivered to all of the urban and rural homes in the Shelbyville, Indiana, area recently. As a result, church members are giving more than 350 Bible studies.

• On Sabbath, November 19, nearly 50 Huntington, Indiana, church members and colporteurs distributed literature to almost every home in that city. Plastic bags, each one containing information on the Five-Day Plan to Stop Smoking, a card offering free Bible-study guides, and a tract explaining Seventh-day Adventist beliefs, were delivered to 4,000 homes in two and one-half hours.

• As a result of a Bible Answers Seminar conducted from November 19 through December 10 in the Watertown, Indiana, church, six persons were baptized.

Northern Union

• The Community Services organization of the Muscatine, Iowa, church recently presented a "meals minus meats" demonstration at the request of women of the Faith United Church of Christ. Thelma Swayze, director, was assisted by a representative

from Worthington Foods. About 60 people attended.

• Members of the Sioux Falls, South Dakota, church have exceeded their \$2,300 Investment goal by \$376, raising \$12 per capita.

• The scholarship council of Maplewood Academy, Hutchinson, Minnesota, has provided aid to 32 students at the academy who otherwise would have had to attend public school.

• All the ministers of the Northern Union met in Minneapolis, Minnesota, December 12, 13, and 14, to lay plans for a broader base in evangelistic activities throughout the union for 1978. Featured speakers for this ministerial soul-winning institute were C. E. Bradford, General Conference associate secretary, and Ron Halvorsen, Keene, Texas, pastor.

Pacific Union

• The 100-year-old St. Helena Hospital and Health Center, Deer Park, California, has broken ground for a new surgery, radiology, hydrotherapy, laboratory, engineering wing. A group of local businessmen have pledged to raise \$750,000 for the wing. This is the first time the community has become involved in financing their area's health-care facility.

• Speakers for a recent Sacramento Central church revival were Smuts Van Rooyen, of Andrews University; Edward Heppenstall, retired educator; and A. Graham Maxwell, professor of New Testament theology at Loma Linda University. Gerhard Friesen is pastor.

• The 32-member Apache Junction church in Arizona raised an Investment Offering totaling more than \$35 per capita.

• David Taylor, Northern California Conference associate youth director, and Daniel Davis, Columbia Union Conference youth director, were primary speakers at the southern California black youth leaders' council in late January.

● A prime objective of the Southern California Conference is for every home in its territory to have two contacts with Adventists before the next General Conference session in 1980.

Southern Union

● Literature evangelists in the Southern Union delivered \$2,981,200 worth of books and periodicals during 1977, an increase of \$471,796 over their 1976 total. Notable individual and group achievements were: first in individual sales, Dick Kantzer, \$50,040; top conference, Carolina, \$622,689; leading districts, Joe Ring, \$231,379, and Dennis Wysong, \$228,410; and most baptisms, South Atlantic Conference, 161, and South Central Conference, 132. An offering of \$10,045 was received for Bible-study and interest follow-up aids at the recent annual institute.

● A total of 6,473 non-Adventist clergymen in the territory of the Alabama-Mississippi Conference are receiving gift *Ministry* magazine subscriptions from the Seventh-day Adventist Church. This number of ministers is more than the conference membership. The

number of subscriptions for the Southern Union is approximately 60,000, according to H. H. Schmidt, president.

● A series of meetings in St. Elmo, Alabama, by W. H. Patsel, evangelist, and Charles Ferguson, pastor, has resulted in 20 baptisms. Philip Wilson's series in Pensacola, Florida, resulted in 12 additions to the church.

● A televised Five-Day Plan to Stop Smoking was conducted November 14 to 18 by Richard Faber and Warren Belding, and was supported by numerous church, business, and volunteer organizations. The presentations, seen over a five-county area surrounding Orlando, Florida, featured a live audience, with the proceedings telecast at prime time. A bank of ten telephones was necessary to accommodate the calls that followed each night's presentation, according to Ron Wiggins, Florida Conference temperance director.

Southwestern Union

● The Texas Conference reaffirmed its support of the 1976 Annual Council "Evangelism and Finishing the Work" document at its recent workers' meeting. Confer-

ence leaders made plans for contacting every home in the Texas Conference by 1980.

● Thirty ministers of the Texas Conference who had baptized a number equivalent to 10 percent of their church membership or a minimum of 20 (whichever was greater) attended a special pastoral-evangelistic seminar in the Rio Grande Valley under the direction of D. J. Williams, Southwestern Union Ministerial Association secretary. Arturo Schmidt and N. R. Dower, of the General Conference Ministerial Association, were the guest speakers.

● The Texas Conference has voted to conduct 11 mini-Festivals of Faith during the coming summer. It is planned that these mini-festivals will lead into evangelistic crusades.

Loma Linda University

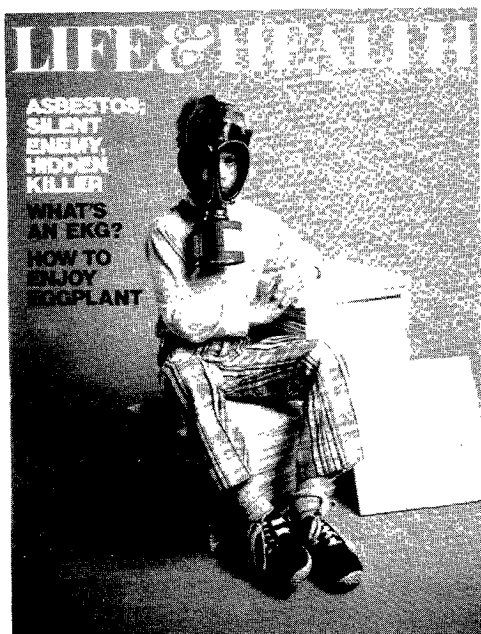
● Two School of Allied Health Professions alumni have published five dietary management manuals in both English and Spanish. They are Juliet Bringas and Teresa Chan, both of the 1970 dietetics class.

● At the last meeting of the American Association of

Presidents of Independent Colleges and Universities, it was voted to invite LLU President V. Norskov Olsen to be a member of the executive board and serve as one of the directors. He was also asked to serve on the program committee for the 1978 annual meeting. The association molds educational policies for the independent colleges and universities and is a strong spokesman for these institutions on State and Federal levels.

● Loma Linda University's enrollment reached an all-time high of 5,184 students during the fall quarter. This figure includes 17 paramedical students and 134 continuing-education students in the School of Nursing. This is the first time the university has surpassed the 5,000 mark in total persons enrolled.

● Members of the Loma Linda University Division of Religion and the staffs of the Loma Linda Campus Hill church, Loma Linda University church, and the La Sierra church met together recently on the Loma Linda campus for an all-day spiritual retreat. Reports of various segments of religious life at the university were presented to the group.



This month in LIFE & HEALTH

- Asbestos: silent enemy, hidden killer
- What is an EKG?
- How to enjoy eggplant
- Worlds apart
- How much is too much?
- The family and mental health
- Colitis
- Playpen or parking lot?
- Are you a second-mile appreciator?
- The undaunted

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.

Countdown begins in Berrien Springs

Testimony Countdown II began January 7 at Pioneer Memorial church on the campus of Andrews University in Berrien Springs, Michigan. Fifteen hundred persons attended this meeting, including members of the Berrien Springs village church and members from ten other area churches. They sang, prayed, and listened to reports of eyewitness accounts of the Ellen G. White visions.

Initiating the introductory meeting were three members of the Ellen G. White Estate in Washington, D.C.—D. A. Delafield, Robert W. Olson, and Ron Graybill.

The Countdown II meetings continued on Sunday night, January 8, and will continue on each Wednesday evening through February 22.

N.A. Ingathering report—9

As Ingatherers visit homes and businesses each year, interesting stories come to light of people who in some way have had contact with the Adventist Church.

A pastor in Hawaii received a check from someone who said, "Here is a contribution in appreciation for the hospital services we enjoyed in Bangkok, Baghdad, and Taipei."

A businessman in Canada who appreciates the work of Seventh-day Adventists gave Alex Vickers, a member of the College Park church in Oshawa, a donation of \$15,000 this year.

In northern California, an 8-year-old girl who at one home was asked, "Are you a Seventh-day Adventist?" replied, "Yes." Wishing to be absolutely certain as to the girl's identity, the occupant of the house repeated his question several times. Assured that the girl was an Adventist, he gave her an envelope. Later, with her adult companions, she opened it to discover \$600 in cash—four \$100 bills and other smaller notes.

We are certain that interest in God's work will follow in these and many other similar cases as we regularly renew the friendships we make during Ingathering and endeavor to lead these people into a closer relationship with God.

Reports through January 18 show a total of \$8,185,807 received.

DON R. CHRISTMAN

AWR reception in Russia

A member of the Adventist Church in Canada who makes frequent visits to relatives living in the U.S.S.R. reports that Adventist World Radio has good reception in the areas he visits, and its programs are being well received there.

The member stated that there are several churches and groups in those areas, one of which has more than 500 members. They are conducting baptisms quite regularly. He adds, "Our radio programs are a great help and encouragement to them."

Another Canadian who recently visited Moscow reports that the Adventist World Radio programs are received there and are "very much appreciated." By way of encouragement, he stated that the fact that there was not a large influx of correspondence from there did not mean that the efforts put forth by AWR are ineffective.

M. CAROL HETZEL

Reflecting the Son is FFT goal

The theme of this year's Faith for Today campaign, "Reflecting the Risen Son," is the goal program planners have in producing the telecast. In its commission to attract the unchurched, Faith for Today's current "Westbrook Hospital" series portrays the enactment of life situations today's people can identify with; it presents Bible solutions to contemporary problems.

Now in its twenty-eighth year, the Faith for Today

telecast has the potential of reaching 32 million homes weekly. Fifteen thousand pieces of mail arrive at FFT offices monthly, and as many as 500 prayer requests have been received in one week. More than 20,000 people are actively enrolled in Faith's 11 Bible courses, and since the beginning of this television ministry 26,000 people whose lives have been influenced by Faith for Today have been baptized. Though statistics may be impressive, a great challenge remains.

The annual offering will be received in churches throughout North America on February 11. The goal is \$550,000. Spiraling costs in the television markets call for larger gifts and greater sacrifice. Television can penetrate where no other means of communication can, and the unchurched millions must be given the opportunity to hear the good news and in turn "reflect the Son." ROBERT R. FRAME

Britain lays plans for its youth

The number of young people taking part in church youth activities in the North British Conference continues to increase, according to Stewart Ware, youth director. The total number of young people is estimated at nearly 2,500. More than 40 young people attended a summer camp in Scotland, and 467 young people attended the five camps held at Aberdaron, North Wales, the regular campsite for the conference. During these camps six young people were baptized and ten made commitments at the camp and were baptized in their home churches.

A major event during 1977 was a youth rally and parade in Birmingham, where 2,000 people participated. Many young people are supporting pastors, evangelists, and their church lay-activities department in evangelism.

Among the conference's plans for its youth in 1978 is a camporee in Derbyshire, a youth camp in Scotland, and six camps at Aberdaron. Sev-

eral area youth advisory councils and family-enrichment seminars also have been planned. LEO RANZOLIN

For the record

New positions: Eugene M. Stiles, general manager, Christian Record Braille Foundation, Lincoln, Nebraska, formerly treasurer. He replaces F. G. Thomas, new secretary of the Afro-Mideast Division. □ Masao Uruma, World Foods Service director, Far Eastern Division, in addition to his responsibilities as manager of the Japan Food Factory.

Died: Mildred Ludington, 87, on January 15, in Collegedale, Tennessee. She was the wife of Don C. Ludington, missionary to Burma and educator.

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