

Adventist Review

General Organ of the Seventh-day Adventist Church

August 23, 1979

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When the Southern Missionary College symphony orchestra took a 21-day concert tour through the Far East, they were received heartily wherever they stopped. Here orchestra member Windy Nash gives autographs to high school students in Otaki, Japan. See page 16.

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A letter from Dr. Joan Coggin, associate dean of the Loma Linda University School of Medicine and associate director of the LLU heart surgery team, who recently has been serving with the team in Riyadh, Saudi

Arabia, says: "There is no doubt in my mind that *no one person* enjoys receiving the REVIEW more than I do. If it were ten times the cost, I would gladly pay to have it. My airmail copies arrive on Thursday, Friday, or Saturday, and I immediately settle down to read every word."

From our mail we know that many church members feel they cannot live without the inspiration and information they obtain in the REVIEW. The subscription campaign will run from September 8 to October 6. Be sure that you continue to receive the REVIEW in the coming year.

Cindy Grams Tutsch, a homemaker and part-time literature evangelist, discusses how to

make family worship more interesting, in our Family Living section (p. 13). We are sure that the ideas gained from how worship is conducted in the Tutsch home will benefit readers as they strive for better devotional times in their own homes.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

An open letter

We would like to thank not only the REVIEW for printing the literature requests column but faithful church members, as well, for the magazines, Bibles, and other materials that they have sent. This literature contributed to the baptism of 2,045 persons last year in the Philippines and 1,616 persons from January up to this writing.

L. T. LLAMIS

Western Mindanao Mission
Ozamis City, Philippines

Worth any sacrifice

I feel that the writer of a recent letter, which dealt with the cost of a Christian education ("Too Much Money?" July 26), should have mentioned two further points.

First, the cost of educating a student in a boarding school is much higher than that of educating one in a day school. The tuition may be more or less the same, but the cost of room and board is the greatest part of the total expense.

Second, the cost of education, even ten years ago, was much less than the cost today. It is much harder for an academy or college student to work his complete way through school today.

2 (874)

Now, having made these two points, I will say that I heartily agree with the writer that Adventist education can be provided if the students and parents value this education above creature comforts and can resist the temptation to keep up with their neighbors or more affluent church members.

We owe a Christian education to our children, and we will have to make up our minds that we will do without many "things" that some people consider necessities. The family will need to work together, each working at a job as best he can, and each being content with the things he has, not coveting things he cannot have. With God's help, any young person can get an education in Adventist schools. And it is worth any sacrifice the family has to make!

MRS. DALE FAIRCHILD

Erie, Pennsylvania

► *Parents and students seeking ideas for meeting the expenses of a church-school education will find some helpful material in "You Can Afford an SDA College Education" (Adventist Review, July 20, 1978). Schools will be happy to provide information on grants, scholarships, work opportunities, and loans.*

Bible versions

The editors of the ADVENTIST REVIEW are to be commended for their attempt to keep their readers informed regarding the publication of new English versions of the Bible. The title and general tone of the editorial "Making the King James Version even better" (July 5), how-

ever, leaves one who has carefully examined the history of English versions, and the Greek manuscripts on which they are based, uneasy. The fallacy of following "the consensus of the thousands of manuscripts that are in basic agreement" was exposed more than a century ago. Most of the manuscripts contain a late form of a medieval text, many centuries removed from the autographs.

During this century manuscripts written on papyrus, dated as early as the second century, have been discovered. Are we now to ignore these, and follow a medieval text simply because it is the traditional one? No version can be better than the original text on which it is based. The "good arguments" for following the traditional text are not new, and were refuted many decades ago. (See, for example, Sir Frederick Kenyon, *Our Bible and the Ancient Manuscripts* [REV. ED.].) The English of the New King James Bible may be modernized, but is the version really any better than the classic King James Version?

WALTER F. SPECHT

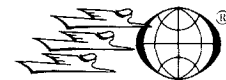
Loma Linda, California

Commendation

Miriam Wood is to be commended for her excellent insight into the problem of the young teen-ager who seemed so completely rejected by her peers. (For This Generation, "On Being Disliked," April 26, May 3; "More on Being Disliked," July 19).

FLORENCE E. THORN

Upper Darby, Pennsylvania



129th Year of Continuous Publication

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

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 5856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 156, No. 34.

The cabinet shake-up

When President Jimmy Carter asked his entire cabinet to resign last month, most United States citizens were startled. Whereas frequent turnovers of cabinets are common in some nations, in the United States it happens rarely. Major changes may be made after national elections every four years, but only minor changes are made at other times. When a cabinet member resigns for "personal reasons," the President usually lauds the person and accepts his resignation "with deep regret," often concealing the real reason for the change.

Not so with President Carter's cabinet shake-up. In language that could hardly be misunderstood, the President made it clear that some cabinet members were a liability, particularly because they were disloyal to him.

Whether the drastic changes made by the President will prove to be anything more than "moving the Georgians around the deck of the *Titanic*" (as a budget official described the action) remains to be seen, but that a leader has a right to expect his associates to help him rather than fight him, to be a strength to him rather than a liability, cannot be questioned. When cabinet members or other associates have presented their point of view, and a program has been agreed upon, each member should support the program.

Some people cannot do this. They cannot support a corporate decision, even though they have had opportunity to provide input. They may give lip service to the decision, but under pressure or close questioning they make statements that reveal their personal views. These statements nullify their stance of support. People with this tendency should resign. They are a weakness rather than a strength to the cause.

In saying this, we are not expressing approval or disapproval of President Carter's action, nor are we defending the practice of some leaders of making unilateral decisions, then expecting their associates to concur with them; we are simply pointing up the importance of unity and loyalty in governments of all kinds, whether political or ecclesiastical. Leaders have a right to expect teamwork from their team.

In the case of President Carter's cabinet shake-up, apparently factors other than lack of loyalty were involved. In several cases, personality clashes were frequent. In others, dispositions were incompatible. Under the circumstances, quite apart from the question of loyalty, a shake-up was inevitable.

We say "inevitable" because the U.S. Government is a secular organization, and secular organizations operate on secular principles. But what is inevitable in government should not be inevitable in the church. When Jesus

offered His stirring prayer near the close of His earthly ministry He pleaded that His followers would reveal unity, that they would be "one." Earnestly He prayed "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22, 23).

If Christ dwells in the heart, believers of all temperaments, dispositions, and personalities will love one another, and will be able to work together. Wrote Ellen White: "Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But, in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision."—*Testimonies*, vol. 8, pp. 242, 243.

President Carter was right in feeling that unity is important to effective leadership. It is even more important in a church than in government. "The success of our work depends upon our love to God and our love to our fellow men."—*Testimonies to Ministers*, p. 188.

"No person . . . is perfect"

Unity is easiest to achieve when fellow workers are all of one nation (e.g., the U.S. cabinet). It becomes progressively more difficult when fellow workers are of different nations, different races, different cultures. Thus the church must overcome unusual obstacles as it strives for unity. Yet, because the Spirit of God dwells in the believers, and the church is God's temple (1 Cor. 3:16), unity and harmony are possible. In fact, God brings together people of various backgrounds so that each may learn from the other. Jesus takes "material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 2, p. 1029), as part of His spiritual temple. And, to fit these people for their places in the temple, He hews, cuts, and polishes them.

"Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."—*Ibid*.

So let no race, nation, or language group seek to isolate itself from fellow Seventh-day Adventists who have been called out of "every nation, and kindred, and tongue, and people" (Rev. 14:6). Rather, let all of us rejoice that we can work together, developing character and revealing to the world the kind of unity for which Christ prayed, the kind that only the Spirit can effect.

K. H. W.



Caring for our most precious possession

A child can be as sincere a Seventh-day Adventist as a person who has been a practicing church member for 50 years.

By THOMAS M. ASHLOCK

The General Assembly of the United Nations has designated 1979 as the International Year of the Child. The logo adopted for this special year depicts a child with upstretched hands being drawn into the encircling arms of the world. This depiction is framed by the symbolic palm branches of the familiar United Nations logo.

Country after country around the world has whole-

heartedly adopted the proposal of placing the child at the center of attention.

Estimates suggest that 350 million children in the developing countries do not receive what in other countries are considered essential services in the fields of health, nutrition, and education. Even in the most highly industrialized countries there are disadvantaged children— orphaned children, refugee children, children of migrant workers, children exposed to drugs and crime. There are physically and mentally handicapped children in all strata of society. Children in affluent neighborhoods often are among the most lonely and frustrated.

Our worst crime

Chilean Nobel Prize winner Gabriela Mistral challenges thinking people everywhere with the blunt statement that “we are guilty of many errors and many faults, but our worst crime is abandoning our children, neglecting the foundation of life. Many of the things we need can wait. The child cannot. We cannot answer him tomorrow. His name is today.”

Many countries are striving heroically to bring about changes that will ensure a better world for the children of tomorrow. President Marcos, of the Philippines, has proclaimed the years 1977 to 1987 as the Decade of the Filipino Child.

No matter how many physical, educational, and social advantages a child may have, he cannot be truly happy and fulfilled if his spiritual needs are not met. The four dimensions of his being must be harmoniously developed. Even though government and large private associations have created some efficient and effective agencies and services for children, it seems to me that no organization on earth is better able to provide for the child’s spiritual needs than is the Seventh-day Adventist Church with its strong emphasis on child education and development in the home, school, and church.

Our first responsibility to children as a church is to those who are already under our influence. Their salvation depends largely upon the spiritual guidance given them in childhood. The teachings of Christ need to be explained to them in simple, easy-to-understand language. As they grow older the lessons taught them should be suited to their increasing capacity (see *Child Guidance*, p. 27, and *Testimonies*, vol. 5, p. 330). Even at our social gatherings one supreme objective should be kept in mind—that each child’s personal relationship with Jesus Christ needs to be strengthened.

We have a responsibility also of doing everything in our power to attract those children not under the influence of the church to Jesus Christ. Vacation Bible Schools, branch Sabbath schools, and evangelistic campaigns specifically designed for children have proved to be most effective in leading them to know Jesus.

The Holy Spirit speaks to every child. We are given the privilege of assisting the Holy Spirit by helping children to understand—

1. That the voice they hear speaking to their minds

Thomas M. Ashlock is associate director of the General Conference Sabbath School Department.

urging them to do what is right is the voice of Jesus.

2. That nothing can make them happier than for them to make Jesus their best friend.

3. That nothing can give their Friend Jesus greater joy than for them to ask Him to guide them in what they think, do, and say.

We are fortunate in that there is a large amount of counsel given in the Bible and the Spirit of Prophecy concerning how to work for children. Chapter 56 in *The Desire of Ages*, "Blessing the Children," contains the secret of Christ's way with children. It suggests these consecutive steps:

1. Jesus loved the children.
2. He gained their confidence.
3. He came down to their level.

If a person who does not love children tells them that he loves them, he will not deceive them. They will already be aware of his lack of love.

"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them."—*Ibid.*, p. 517.

If unhindered

This implies that children will accept Jesus as their best friend if someone does not hinder them. A child 7, 8, and 9 years of age will believe what he is told by someone who loves him and has his confidence.

It is common knowledge that young people between the ages of 12 and 15 tend to resist being told what to do, preferring to do what *they* want to do. Many Seventh-day Adventist parents do not realize that their children make the decisions at 7, 8, and 9 years of age that they act on when they become 12 to 15 years old.

We have been given specific counsel as to when to begin to instruct our children in spiritual matters.

"One of the first sounds that should attract their [the children's] attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer."—*Child Guidance*, p. 488.

"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Ibid.*, p. 193.

"Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ."—*Testimonies*, vol. 1, p. 400.

Not being aware of the importance of decision making at an early age, parents sometimes think it is best to wait

until their children are 14 to 16 years old before talking to them about personal salvation. This is a dangerous course.

"With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians."—*Counsels on Sabbath School Work*, p. 80.

It is obvious that personal religion cannot be presented to a 7-year-old child in the same way as it can be to a 17-year-old. Jesus was able to reach the children at their level. If we do not follow His example we may be as misunderstood as if we were speaking a foreign language. We are admonished not to "speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood."—*The Desire of Ages*, p. 517.

"He [Christ] took little children in His arms and descended to the level of the young. His large heart of love could comprehend their trials and necessities, and He enjoyed their happiness. . . . The Majesty of heaven condescended to answer their questions, and simplified His important lessons to meet their childish understanding."—*Child Guidance*, p. 265.

Another secret of Christ's success in working with children was His way of planting "seeds of truth" in their minds that "would spring up, and bear fruit unto eternal life" in later years (*The Desire of Ages*, p. 515). It is not necessary for a child to understand everything about the 2300-day prophecy, the seal of God, and the mark of the beast to be a Christian. Many great truths of the Bible can be planted as seeds, then as the years pass they can be watered and allowed to grow. Seeds of truth should continually grow into fruit-bearing plants throughout the life of the Christian.

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received."—*Ibid.*, p. 515.

"As the Holy Spirit moves upon the hearts of the children, co-operate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years."—*Ibid.*, p. 517.

It is not difficult for a child to be a Christian. A child who can genuinely say, (1) "I love Jesus," (2) "Jesus is my best friend," and (3) "I want to be ready to meet Jesus when He comes," can be as sincere a Seventh-day Adventist as a person who has been a practicing church member for 50 years.

"The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God.'"—*Ibid.* □

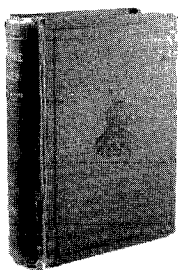
Completing “The Desire of Ages”—2

Regarding *The Desire of Ages* and the other Conflict books extant in 1906, Ellen White said, “The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone.”

By ARTHUR L. WHITE

One significant feature in books Ellen White designed for the general public is that in them, at times, she withheld interesting information that Seventh-day Adventists, with their understanding of Ellen White’s work, could grasp and accept, but which non-Adventists might have difficulty accepting. Such information had often appeared in her early books and periodical articles. For example, in the 1876 book, *Spirit of Prophecy*, volume 2, on page 260, appears the account of Peter and John each taking an arm of the Saviour to lead Him away from the multitude (see REVIEW, Aug. 2, 1979, p. 11). No mention of this is found in *The Desire of Ages*.

Marian Davis explains the reason for leaving out this type of information: “Since these books are sent out



Anticipating a large sale to the general public, Pacific Press first published *The Desire of Ages* in a large, well-illustrated volume of 866 pages in 1898.

without explanation as to the authority by which the author speaks, it was thought best to avoid, as far as we could, statements for which the Bible seems to furnish no proof, or which to the ordinary reader appear to contradict the Bible. Better to give the reader what they will accept and profit by than to excite criticism and questioning that will lead them to discredit the whole. . . .

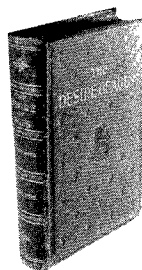
“Sister White says that Christ was twice crowned with thorns, but as the Bible mentions only the second

crowning, it was thought best to omit the first, or rather to give the second instead of the first.”—Marian Davis to J. E. White, Dec. 22, 1895.

Nonetheless, *The Desire of Ages* is replete with extra-Biblical information, generally of a nature that would not prejudice the uninformed reader.

Neither Hanna nor Edersheim includes in his narrative the story of the woman taken in adultery, recorded in John 8:1-11. They apparently accepted the opinion of some scholars, who, finding the account missing in certain manuscripts, assumed that it was spurious. However, in his narrative Geikie speaks of the “trembling prisoner” (*Life and Words of Christ*, p. 297). Ellen White speaks of “the trembling victim” (*The Desire of Ages*, p. 461). Geikie recounts the story, unfolding and emphasizing the legal aspects, and declares, “It was not their business, but that of her husband, to accuse her,” and he conjectures at length what Christ may have written with His finger in the sand—“most likely the very words He was presently to utter”—and shortly closes the account with the words “This incident past, . . .” (*Life and Words of Christ*, pp. 296-298).

In *The Desire of Ages*, Ellen White also mentions that “it was the husband’s duty to take action against her,” but dwells at some length on just what Christ wrote with His finger in the dust: “There, traced before them, were the guilty secrets of their own lives. The people, looking



To provide an inexpensive version for Adventist consumption, *The Desire of Ages* was published in this small single volume containing 1,042 pages, including appendix, in 1898.

on, saw the sudden change of expression, and pressed forward to discover what it was that they were regarding with such astonishment and shame.”—Page 461. The accusers then departed “speechless and confounded” (*ibid.*, p. 462).

While Geikie dismisses the story at this point, Ellen White informs us that for the woman “this was to her the beginning of a new life, a life of purity and peace, devoted to the service of God. . . . This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion she repaid His forgiving mercy.”—*Ibid.*

This is followed by two paragraphs of spiritual lessons. The 1876 *Spirit of Prophecy*, volume 2, account on page 352 dwells at length on her later life and states that “she stood sorrow-stricken at the foot of the cross.”

In dealing with the resurrection of our Lord, Hanna barely touches the event itself, linking it with a long discussion on the women coming to the tomb to anoint the Lord and finding it empty. He writes, “It is as they are communing with one another by the way, that the earth quakes, and the angel descends from heaven, and

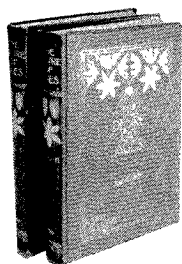
Arthur L. White was secretary of the Ellen G. White Estate for 41 years. Now retired, he is writing a comprehensive biography of Ellen White.

rolls the stone back from the door of the sepulchre, and, having done this service for the embalmers, sits down upon it, waiting their approach.”—*Life of Christ*, p. 780. And then he asks, “Was it then that the great event of the morning took place? . . . It is not said so. . . . The angel himself may not have witnessed the resurrection. He did not say he had.”—*Ibid.*, pp. 780, 781.

Hanna then affirms, “Altogether secret, the exact time and manner of the event unnoticed and unknown was the great rising from the dead. . . . Some time between sunset of the last and sunrise of the first day of the week, the resurrection had taken place.”—*Ibid.*, p. 781.

Geikie says even less, doing little more than quoting from Matthew 28:1-3.

While commenting briefly on the events, as noted in Scripture, Edersheim assumes that the stone was rolled away “after the resurrection of Christ” (*Life and Times of Jesus the Messiah*, vol. 2, p. 632).



In 1900, *The Desire of Ages* was published in two large, beautifully illustrated volumes with an aggregate of 835 pages of text for distribution to the general public.

In his *Life of Christ* Farrar makes an allusion to the events of that morning in a singular and indirect way: “It became known then, or afterwards, that some dazzling angelic vision in white robes had terrified the keepers of the tomb, and had rolled away the stone from the tomb amid the shocks of earthquake.”—Page 670.

How different is Ellen White’s dramatic description of the resurrection in *The Desire of Ages* (pp. 779-787). In contrast to the tentative and inconclusive treatment of the well-accepted writers on the life of Christ, we have her vivid descriptions of the bands of good and evil angels watching over the tomb through the night; the angel descending “with the panoply of God,” joining the angel at the tomb; the earthquake; the terror of the Roman soldiers; the stone removed by the angel as if it were a pebble; the command of the angel, “Son of God, come forth; Thy Father calls Thee”; Jesus coming forth in majesty and glory; the Roman soldiers who had fainted at sight of the angels and the risen Saviour, staggering as drunken men, hurrying to the city, telling the great news to everyone they met; the soldiers with blood-drained faces testifying before Caiaphas and Pilate; Caiaphas stunned, attempting to speak, moving his lips, “but they uttered no sound.” It is all there in *The Desire of Ages*, as Ellen White had witnessed it in vision, point by point. How strikingly different from the “sources” she may have consulted!

Space forbids introducing other illustrations indicating that whatever use Ellen White made of Hanna or Geikie, et cetera, these did not take the place of her earliest and continued vision sources.

And as to sources, it might be well to examine the records left by the Gospel writers. As he introduces his book, Luke declares that he is a compiler of information set forth by many, and since he “had perfect understanding of all things from the very first,” he felt qualified to do this (Luke 1:1-3). Ellen White informs us that “Nicodemus related to John the story of” the interview he had by night with Jesus, “and by his pen it was recorded for the instruction of millions” (*The Desire of Ages*, p. 177).

Ellen White writes with clarity, smoothness, authority, and, most of all, very feelingly, ever elevating the love, character, and triumph of Christ as a contender in the great-controversy story. She writes as one who was an onlooker, as indeed she was, as in vision the scenes passed before her. If she gained knowledge of some details of the customs of the people, and of the geographical features of the scenes she portrayed, from careful students of these matters, does this make her message less inspired? By no means. Those who hold to a dictatorial inspiration might feel that such incidental use of what another has written could not be accepted. But a more factual concept of inspiration allows for such usage without detracting from the convincing evidences of divine origin.

By mid-July, 1896, Ellen White felt that the work on the book was about completed. “The manuscript for the ‘Life of Christ,’ ” she wrote, “is just about to be sent to America. This will be handled by the Pacific Press” (Letter 114, 1896). But it seems she was overly optimistic, as authors often are. In the case of *The Desire of Ages*, there were good reasons, for when she thought certain chapters were finished, in the night season further light would be given that led her to write more on the subject. This work of writing new material continued into 1898.

The manuscript for the book was sent piecemeal to the Pacific Press, and even after some chapters had been dispatched, her continued writing led to amplifications, and these were sent posthaste across the Pacific to the publishers.

Same procedures followed with other books

A year before *The Desire of Ages* came from the press, *Thoughts From the Mount of Blessing* was published, and her work on the parables—*Christ’s Object Lessons*—continued for a year or two after *The Desire of Ages* was published. Those being parts of her presentation on the life and teachings of Jesus, the same procedures were followed in preparing the manuscript as were employed in *The Desire of Ages*.

Two more books were needed to complete the narrative of the great-controversy story—*Prophets and Kings* and *The Acts of the Apostles*. These in time were ready, the work in preparation of the manuscripts being done somewhat as it had been on the other large volumes prepared for the world and the church.

In this series of articles, going into the very heart of

Ellen White's work in narrating the great-controversy struggle, we have told the simple story, supporting it with documentation. The series has been an interesting study of inspiration and how God's messenger did her work in depicting the conflict theme in book form. In so doing we may have raised questions in some minds. If we find our faith tested a bit by discovering new aspects of how inspired writers work, perhaps we should ask ourselves: Do we demand more of Ellen White than we demand of the Bible prophets? Or more than we are justified of demanding of any prophet?

Let us remember that "God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." "God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith."—*Testimonies*, vol. 5, pp. 675, 676.

What is the weight of evidence as we read Ellen White's books? We urge all to look at the content, the

message, the light and counsel they contain, the encouragement and the timely warnings and their harmony with Scripture. What have these writings meant to the church down through the years?

Looking back in 1906, Ellen White freely attributed the truths set forth in the books tracing the great-controversy story, to the workings of the Holy Spirit. She asked: "How many have read carefully *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*? I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit's power magnified the truth and made it honorable, saying: 'This is the way, walk ye in it.' In my books, the truth is stated, barricaded by a 'Thus saith the Lord.'

"The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies."—Letter 90, 1906; *Colporteur Ministry*, p. 126.

Although the writing of the books on the agelong conflict was a vital and important part of Ellen White's

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

No eclipse

We were headed that evening for another of those dreaded banquets. I've always been skittish about social affairs with a totally non-Adventist group, and my worry agenda can look pretty bleak:

- dress (the eternal question, with an added urgency)

- cocktail hour, the get-acquainted time (do we skip it completely, sip ginger ale, or walk around empty-handed?)

- diet (how much of a flurry will our eating habits cause this time?)

- conversation (what do you talk about?)

- example (how can I give a true picture of my Lord, my church, without coming through pious, or worse yet, phony?)

Coming down with a light case of something sounded tempting. Anyway, I could really enjoy a quiet evening at home.

At that point I sat down for my morning devotions. I don't even remember now which book I was reading, but I do remember the author, so the voice spoke authoritatively, but reassuringly, as well. It said something like this: Don't try to impress when you mingle with nonbelievers. If you are completely committed to Christ, others will know—not by what you say, but by everything about you. A sentence from *The Desire of Ages* summarizes the thought nicely: "True character is not shaped from without, and put on; it radiates from within."—Page 307.

In another place the author says, "Act your simple, natural self."—*Testimonies*, vol. 4, p. 522. I can imagine that's how it was when Jesus attended such happenings. (He certainly didn't cut Himself off from the world. In fact, He made

some of His best contacts in these unlikely places.) But I can't imagine Him walking around preaching pompous sermonettes, or even more improbably, extolling His own virtues.

My picture of Him is different—a ready smile, warmly dignified, a good listener, and eyes that said, "I understand. I love you." He would have made the evening interesting and so very worthwhile.

Maybe we fall into the trap described by Sydney Harris: "The other evening I met an attractive and not unintelligent woman whose only fault was that she was intolerable. She wanted to be liked and appreciated too fast. She burned out like a firecracker between the soup and the dessert."

"One of the most characteristic failings of such people is their desperate need to make an impression. But people need to be unwrapped, slowly and deliciously. Those who tear off their own ribbons and rip open their own covers lose the very appreciation they are trying so desperately to win."

I like that—unwrapping, slowly and deliciously. This sounds like something the wise man said: "Someone

who is sure of himself does not talk all the time. People who stay calm have real insight" (Prov. 17:27, T.E.V.).

But maybe our problem lies at the other extreme that my friend Rom Liddell writes so poignantly about:

I hide in the crowd
On the train, in the street,
From the self inside
That is sure of defeat,
From the part of my being
Controlling the tears,
From the child who's
remained
In spite of the years,
From the adult who knows
There's an ache inside—
From all of myself,
I run and hide.

My green velvet chair sits in a corner where no sun reaches. On a recent morning I saw a big patch of sunlight on it. I was puzzled. Where was the sun coming from? Then I walked into the adjacent room where the sun was streaming through the windows. The mirror on a door caught the light and reflected it through another door and to the chair, the lonely chair sitting in partial darkness.

That says it all. If my life reflects the Son there will be no eclipse. His life will shine through—wherever I am.

work, occupying her attention through most of her active life, it was by no means the principal part of her writing. Whereas the Conflict Series is embodied in 3,500 pages of text, nearly 5,000 pages are given to the nine volumes of the *Testimonies* written during the same period. Added to this are the many books of counsel, several thousand periodical articles, and hundreds of personal testimonies. We cannot here review this major part of her work as the messenger of God presenting His messages to men and women of the remnant church, laity, and institutional and church leaders.

In this broader field of writing, from which there seemed to be no respite, she was impelled to bear testimony to what was revealed to her in scores and hundreds of visions through 70 years of her ministry. In writing these messages of instruction, counsel, encouragement, and correction, she sought no human source of information and was not influenced by those about her. In all of her work we see her moving under the bidding and guidance of the Spirit of God.

A personal testimony

In writing these articles I have been candid, sincere, and open in describing how Ellen White did her work in presenting the great-controversy story to the church and the world. I have written from personal knowledge. My confidence in the heavenly source of the messages the Ellen G. White books portray has grown throughout my 50 years of intimate acquaintance with the Ellen G. White records and my work with them.

This confidence was also nurtured by the years of close association with my father, W. C. White, under whom I served in the office for nine years before his death in 1937. He in turn had assisted his mother, Ellen White, in an active way from the death of his father, James White, in 1881, until the end of Ellen White's life in 1915. No one had a better opportunity than he to observe, examine, and understand the manner in which Ellen White wrote her books, and I have implicit confidence in the reliability of his testimony. Accordingly I have quoted him in a number of instances.

With the abundance of positive evidence with which I am acquainted, and the mounting evidence that I from day to day encounter as I write a definitive biography of Ellen G. White, there is no room for anything but the strongest confidence that she was indeed the chosen messenger of the Lord, and that her messages were the counsel, instruction, and information God wanted her to impart to His remnant church. Knowing as I do the importance of a clear-cut, factual concept of the operation of inspiration, it has been a privilege to convey to readers of the REVIEW this information. I believe that these articles, intimately portraying how Ellen White wrote the Conflict of the Ages books, furnish a dimension for confidence in God's special gift to His church at a time when the great adversary is seeking to undermine such confidence. □

Concluded

FOR THE YOUNGER SET

Who can pay so great a debt?

By AUDREY LOGAN

To me, stories of long ago are especially interesting. One I've heard tells about a great man named Nicholas of Russia. He was a noble emperor and soldier. Sometimes, dressed in the clothes of an ordinary officer, he would visit the Army camps at night to see what was happening.

On one such night visit, he noticed a light under the door of the paymaster's office, and went inside. There he found a young officer, the son of an old friend, fast asleep at a table, his head resting on his arms.

Stepping over to waken him, the emperor noticed a loaded revolver lying on the table beside some money and a sheet of paper that contained a long list of gambling debts. Picking up the sheet, he noticed that the amount of money owed was so great that the young man could never pay it back. For him the situation was hopeless. Written beside the total were the words "Who can pay so great a debt?" Apparently unable to face the

future, the soldier contemplated killing himself.

The emperor's first thought was to have the soldier arrested, but, remembering his love for the boy's father, he decided that in this case mercy would be better than justice. Quickly he answered the question "Who can pay so great a debt?" by writing on the paper, "I, Nicholas, will."

Waking up later, the young man picked up the revolver, debating what he should do, when his eyes caught sight of the signature. He could not believe it. Hastily, he searched for some papers that had the genuine signature of the emperor on them. To his joy and his shame he realized that the emperor knew all about his crime. Yet, instead of punishing him as he deserved, the great man had decided to pay the debt himself.

Jesus has done the same for us. He paid the price for our sins when He died on Calvary. How grateful we should be!



Five miracles

There is no question
in the author's mind
that miracles still happen.

By PAM CARUSO

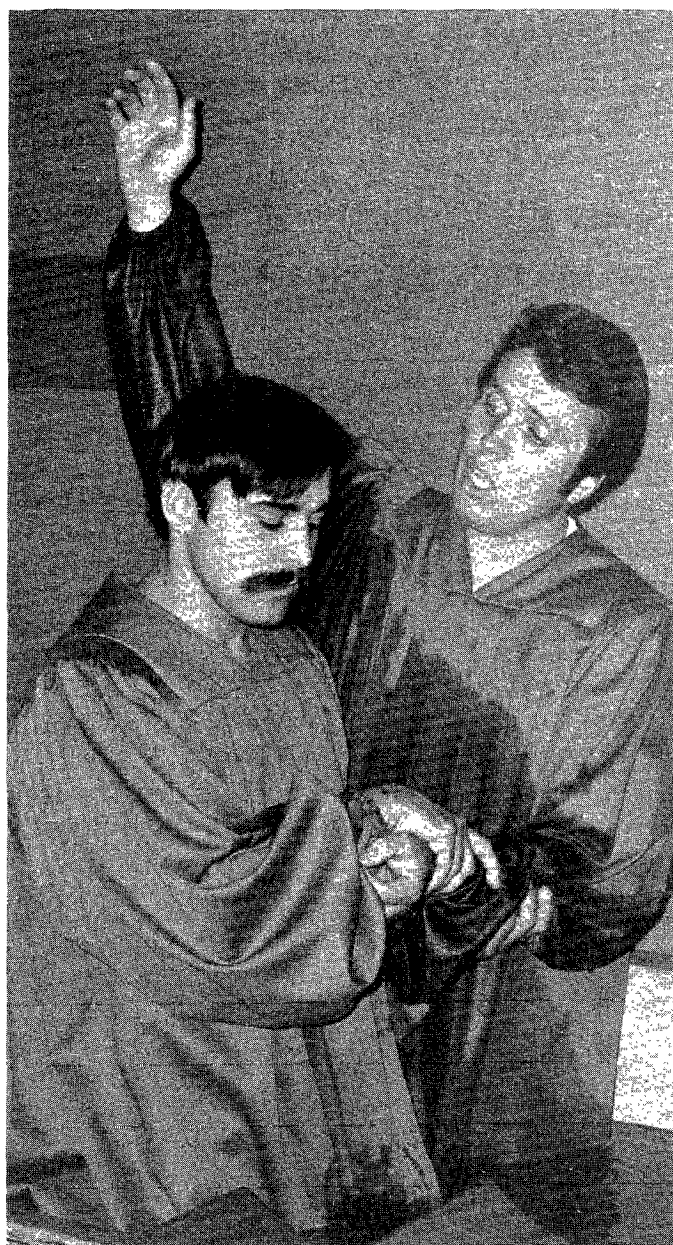
In one year's time I witnessed five miracles. In this age of science, when many people no longer believe in miracles, I can testify that they happen; I saw them take place. In fact, all the members of our little church agree that the changes they saw in the lives of five young people were indeed miraculous.

- What seemed like a chance encounter with a 7-year-old Adventist led a young woman to seek Bible truth. In a short time she was changed from an ardent worldling to a deeply spiritual soul-winner for Christ.

- Estranged from his family when his mother came into the Advent message, a young man was led to withdraw from the company of his worldly young friends by the same Spirit who had brought his mother into the church. One day as he contemplated the emptiness of his pleasure-filled, materialistic life while resting on a sunny hillside, he yielded his all to Christ, deciding to get in touch with his mother in order to find God's answers to his problems. The answers she helped him discover came from the Bible. A few months after beginning serious Bible study he was baptized.

- His younger brother, 17, who was considered to be even more worldly than he had been, seemed doomed to a life of sin. His parents had faced the possibility, agonizing though it was, that in spite of a good home life this boy might one day end up in prison if he continued the course he was following. When his older brother began living the Christian life, he was led to take a stand on the side of Christ, repent of his past wrongs, and give up his evil habits. Less than a year later he too was baptized.

- After watching the Adventist telecast *It Is Written*, a young married man sent for Bible study guides. One Sabbath he walked into the church, declaring, "I am looking for the true church." His wife opposed him



Is it any more spectacular for an unsighted person suddenly to regain his sight than for one spiritually blind to see the truth, or for a lame person suddenly to walk than for a sin-laden soul to be freed?

strongly; yet a few weeks ago we gratefully watched as the two of them were baptized in our secluded little river.

Five young people added to our church in one year's time! Weren't each of these conversions a miracle? Is it any more miraculous to straighten a crooked body than a crippled spirit? Is it any more amazing to see a lame person arise and walk than to see a sin-laden soul arise and put on Christ's righteousness?

In a world where sin and pleasure-seeking are the order, is it more spectacular for an unsighted person suddenly to regain his sight than for one who is spiritually blind suddenly to see truth? Isn't it a spectacular miracle when such a person decides to follow Christ in spite of the hardship and self-denial it entails?

In one year our church witnessed five miracles. □

Pam Caruso is a homemaker living in Enfield, Connecticut.

Not all nutrient needs come from food

Several readers expressed concern (see Letters, June 21, 1979, p. 20) that the use of milk and eggs should be recommended in view of the statement in *Counsels on Diet and Foods*, page 395, which says, "All the elements of nutrition are contained in fruits, vegetables, and grains." If all the elements or nutrients essential for man's well-being are found in fruits, vegetables, and grains, then why the necessity, if any, for animal products? This is a valid question.

As our understanding of human nutrition increases we realize that Ellen White's statement, which is absolutely true, suggests a broader understanding of nutrients than is generally perceived. Certain essential nutrients for man are not found in plant foods. Examples: vitamins D and A, and at least at certain times of life, vitamin K. The substances from which vitamin D is formed are plant sterols obtained from food. Ultra-violet light acting on the skin and its blood vessels, or on the fur or feathers of animals or birds, converts these sterols to vitamin D. The vitamin enters the body from the skin or from the gastrointestinal tract as the animal licks or preens itself.

Nor is vitamin A found in plant foods. It is formed by metabolic processes in the liver from the precursors of vitamin A—beta-carotene (provitamin A) found in most plants, especially in green leafy vegetables and in yellow fruits and vegetables.

Vitamin K, although present naturally in, and available from, many foods, is synthesized by friendly bacteria in the colon of humans, and during early infancy this may be the sole source.

These illustrations suggest that not all nutrient needs come from food. This

is borne out by a broader statement by Ellen White referred to in the letter under discussion, but which was not quoted. It reads: "In grains, fruits, vegetables, and nuts are to be found all the food elements that we need."—*Ibid.*, p. 92. Notice that this reference adds nuts, but more than that, it specifies that all the "food" elements that human beings need are to be found in these products. This specification does not preclude the possibility that other elements not found in food, or at least not found in sufficient amounts

It is known that vitamin B₁₂ is synthesized by microorganisms in the mouth cavity. It has not been possible to date to determine the precise quantity so formed, but estimates suggest it to be at least supplemental. Small amounts of vitamin B₁₂ have recently been found in many drinking waters. The rain washes the vitamin formed by microorganisms in the soil into rivers and underground streams. It may appear even in well water. However, distilled or filtered water does not contain it, since the vitamin appears to adhere to minute particles of matter in the water.

Vitamin B₁₂ is an extremely potent chemical substance. Minute amounts produce profound effects in the human body. Its requirement depends, among other things, on the individual's intake of protein: the higher the protein intake,

total vegetarian diet. Each had signs and symptoms of vitamin B₁₂ deficiency. All recovered completely (except one who came in an advance state of deficiency), on either taking supplemental B₁₂ or reverting to milk and eggs.

Individual needs for this vitamin differ. The amounts stored in the body may vary, and the type of diet may influence the need. I have followed subjects studied in my research who have been complete vegetarians for periods ranging from a few months to more than 25 years. Some have shown deficiencies early, some years later, and some not at all. Regarding dietary reform, Ellen White cautions: "You must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death."—*Ibid.*, p. 206.

This is a rather startling statement and should be taken seriously. If an individual is impressed to adopt a total vegetarian diet this should be done in as understanding a manner as possible. It would be wise to have a blood-B₁₂ level done once or twice a year. A hemoglobin and red-blood-cell count will not generally determine an early B₁₂ deficiency, because folic acid, abundant in a total vegetarian diet, corrects the anemia, but not the slow, but progressive, nerve damage.

The counsels God has given us are valid, and these should not be questioned on the strength of current research alone, but one statement of inspiration should not be taken on its own while other equally striking statements are ignored. Our knowledge in the field of nutrition is still relatively meager. Should time tarry, many additional understandings of the complex nature of food and human requirements of nutrients undoubtedly will emerge. Until that day may all of God's children advance in the area of dietary reform and, in the wisdom of all of God's revelations, enjoy the nutritional well-being that God wishes His people to have.

MERVYN G. HARDINGE,
M.D., Ph.D., Dr.P.H.
Dean Emeritus
Loma Linda University

An Impoverished Diet Discredits Health Reform

"Some of our people conscientiously abstain from eating improper food, and at the same time neglect to eat the food that would supply the elements necessary for the proper sustenance of the body. Let us never bear testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded."—*Counsels on Diet and Foods*, p. 92.

in food, are necessary. Take, for instance, the essential element sodium. Although some is present in certain foods, the addition of salt (sodium chloride) to food has been practiced since Bible times.

The foregoing illustrations suggest that not all nutrient needs come from "fruits, grains, and vegetables." It appears that this is true also of vitamin B₁₂. Vitamin B₁₂ is synthesized by microorganisms in the intestinal tract of many birds and animals, including that of man. However, thus far, studies have failed to show that the B₁₂ normally produced in the colon (large bowel) is absorbed into the bloodstream. It therefore appears that humans must get this vitamin from some other source. The question is, what source?

the greater the requirement. For this reason, a person on a diet relatively generous in protein will need more vitamin B₁₂ than will someone on a more moderate intake. It is of interest to note that vitamin B₁₂ deficiencies are seldom if ever seen in countries where the national intake of protein is low. As the average American diet provides generous amounts of protein, vegetarians, fearing a deficiency, attempt to raise their intake to the level of the non-vegetarian population, thus increasing their requirement of vitamin B₁₂.

A word of caution. In my years at Loma Linda University I have had nearly a dozen total vegetarians come to me as a physician because of problems they were encountering. All were following the best type of

Give while it still can do some good

Time is limited in which to
rescue those trapped in vice and sin.

By ENOCH DE OLIVEIRA

A man was grumbling to his pastor that the church was always asking for money. "There is a continual call to give, give, give," he complained, obviously exasperated.

After considering this for a moment, the pastor responded, "I want to thank you for one of the best definitions that I have ever heard of Christianity."

If we wanted to condense the message of the Bible into one text, we could do so by quoting Jesus' words in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Add to this what Paul wrote in his letter to the churches of Galatia: "Grace be to you and peace . . . from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:3, 4).

Think also of the fact that, when writing about the persecutions that the church faced in the past, historians describe the faithfulness and heroism of the martyrs who fearlessly gave their blood to defend the ideals of the cross.

Putting these thoughts together, we see that the Father gave His Son to ransom the world. Jesus gave His life to rescue the human family. The martyrs gave their blood as a testimony of the redeeming power of the gospel. Indeed, in the verb *to give* we discover the summary of the gospel.

There is an old saying, "To give is to live." The law of serving oneself is the law of self-destruction. The law of self-denial and self-sacrifice is the law of self-preservation.

We cannot live unto ourselves. As a church we have the responsibility of giving to the world the third angel's message. If we shirk this duty the fire will die out on Adventist altars, the light will lose its brilliance, the passion to win the world to Christ will be extinguished.

Some years ago the terse announcement was signaled

around the world: "Thirty-four men, submerged in the deep sea in an S-4 submarine, are in mortal danger." There had been an accident, and the unfortunate crewmen were imprisoned in the ocean depths some distance offshore from Provincetown in the United States. As the SOS signal dramatically spread abroad, volunteers from everywhere converged on the scene to render assistance. An American admiral was put in charge of the rescue work. People everywhere anxiously followed each detail of the awful tragedy. The rescue teams did everything they possibly could to save those men.

In spite of the herculean rescue efforts, the 34 crewmen perished. The rescuers failed to reach them in time.

During the rescue operations, communication by means of rapping signals had been established between the imprisoned crew, deep down in the submarine, and the feverishly working team. The only message the doomed men sent was "How much longer?" "How much longer?" repeated over and over again.

A tragic and pathetic distress is revealed in their desperate question, "How much longer?" One by one they died. After a while the rapping stopped. The last anguished signal had been "How . . . much . . . longer?"

Everywhere there are multitudes submerged in sin, shipwrecked men and women, trapped in vice and skepticism. Is it possible we do not hear the desperate plea of these victims who are crying, "We are doomed! How much longer?" Are we thoughtlessly unmindful of the responsibility that has been given to us of saving these multitudes? Are we going to deprive these souls of the gospel?

Through sacrificial giving thousands of souls are reached every year by the power of the third angel's message. Through the Missions Extension Offering, God's work is made to penetrate into new areas. On September 8 this offering will again be received in every church.

Christ wants us to share with others the hope that burns within us. He challenges, "Freely ye have received, freely give" (Matt. 10:8). □

Enoch de Oliveira is president of the South American Division.



Begin family worship today—2

Let's make worship interesting

By CINDY GRAMS TUTSCH

Just as a good teacher prepares for his class, so must parents plan morning and evening worships carefully, remembering that the most original human effort is useless without the blessing of the Holy Spirit. "Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."—*Child Guidance*, p. 515.

In our home, the first part of morning worship is set apart specifically for the children, although we adults have found that we can certainly join in the spirit of grateful praise, even while singing cradle roll songs. Because our three children are preschoolers, we use felt figures, pictures, cutouts, finger mitts, rhythm band instruments, finger plays, and of course the Bible and various Bible books.

It is not enough to simply select "religious" songs, poems, or stories. We need to be sure that our worship is

Cindy Grams Tutsch is a homemaker and part-time literature evangelist living in New Braintree, Massachusetts.

truly Christ-centered and our object lessons teach about Jesus rather than being mere entertainment. We are instructed that "the beautiful lessons of the Bible stories and parables, the pure, simple instruction of God's Holy Word, is the spiritual food for you and your children."—*Ibid.*, p. 506.

To my way of thinking "Zacchaeus Was a Wee Little Man" is a fine song to use when teaching small children the story of Zacchaeus, but irrelevant at other times. I once watched while a kindergarten leader spent 15 min-

"It costs something to bring children up in the way of God. . . . But this work pays."

utes of precious Sabbath school time singing "Zacchaeus" as each child had a turn at climbing up on a chair, which was supposed to be a tree, and jumping down when the leader said, "Zacchaeus, you come down!" Since no effort was made to teach the story of Zacchaeus or draw a spiritual lesson, the exercise was almost solely entertainment.

After the children's part of our family's worship, their father reads the adult devotional. This is a good opportunity for the children to practice reverence, even when they don't understand what the "preacher" is saying. I can't say that we're always satisfied with their worship behavior, but we know that as we practice reverence at home, it will become part of the children's nature. It should make it easier for them to be reverent in church. What a thrill it is to see those dimpled hands fold and little legs bend for prayer without any prompting!

After everyone has prayed, we sing "Into My Heart."

Our evening worships are divided into four sections. About six o'clock we gather our brood—the two boys freshly bathed and pajama-clad—and sing the illustrated "I Choose Jesus" song. We've found it an effective method of teaching John 14:1-3 by memory, and the children love it. After a short prayer and prayer song, we put the boys to bed. (You probably cannot fully understand why we put our boys to bed at six o'clock unless you've had 2-year-old twins!)

About seven, Phase 2 begins: our 5-year-old gets a special worship hour with "Mobby" (or occasionally Papa) planned just for her. We read *Bedtime Stories*, sing, do finger plays, read poems, recite the Ten Commandments, or study her Sabbath school lesson. We talk over her day, the good and the bad, trying to help her catch a glimpse of how much Jesus loves her and how it pains Him when she sins. If something has gone wrong in Liesl's day, we talk about "no tears in heaven." Children have wonderful imaginations; here is our chance to channel that creativity. "[Children's] minds should be filled with stories of the life of the Lord, and their imaginations encouraged in picturing the glories of the world to come."—*Ibid.*, p. 488.

Liesl loves our musical Bible stories. After one of us chooses the hero, we sing the parts of the main characters, making up the words and music as we go along. I've found that I don't have to be a composer or poet to please my children. Sometimes we pick a simple song like "Heaven Is a Happy Place," and each of us adds his own words to the line "Jesus said we'll _____ when we get to heaven."

If your children aren't preschoolers, you might try letting each person read a Bible passage from a different translation and then express the thought in his own words. Adapt your illustrations to fit your family's interests, and get each person involved. Communicate!

We are always on the lookout for new worship materials and ideas, recognizing that our children soon will outgrow some of the material that works well today. Adventist Book Centers are a good source of Sabbath school teachings aids. What the local Sabbath school isn't using at the time may be ideal for family worship.

Phase 3 of our family's worship is individual adult devotions. We find these indispensable. In Phase 4, my husband and I study and pray together.

As we study the Bible and Spirit of Prophecy, we find certain principles that should be coming through to our

**"God is dishonored when it
[family worship] is made
dry and irksome."**

—*Child Guidance*, p. 521.

children in all that we teach: God is our Father, God is love, obedience to God's law (we teach our children to repeat God's law), faith in Jesus, power of prayer, unselfishness, helpfulness, cleanliness, thoroughness, temperance, thankfulness, cheerfulness, and patience.

Paul Roesel, of Loma Linda University, has put together a comprehensive compilation of Ellen White quotations on early childhood education that is available through the Ellen G. White Estate. Appendix B lists 76 desirable childhood characteristics, or values, that have emerged from his study. Appendix C lists 46 undesirable childhood traits. I must confess that I was dismayed as I read over this list of undesirable traits. I had observed almost every one of them in our own children at one time or another! Boisterous? Yes. Jealous? Often. Quarrelsome? Disobedient? Headstrong? I felt more discouraged as I read down the list. Bold. Excitable. Indiscreet (Liesl had just informed my secret pal that "my Mommy is giving you presents"). Fortunately, as I kept reading from the Spirit of Prophecy I came across this encouraging quotation: "As you take hold of the work of helping your children to serve God, the most provoking trials will come; but do not lose your hold; cling to Jesus.

... He will help you to use the talent of speech in so Christlike a way that peace and love will reign in the home."—*Ibid.*, pp. 478, 479.

If you are thinking, "I haven't time to prepare for family worship; I'm so busy with church and community activities," remember that "the Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will. . . . Never for a moment suppose that God has given you a work that will necessitate a separation from your precious little flock."—*The Adventist Home*, p. 246. "Neglect anything of a temporal nature, be satisfied to live economically, bind about your wants, but for Christ's sake do not neglect the religious training of yourselves and your children."—*Ibid.*, p. 324. "One great reason why there is so much evil in the world today is that parents occupy their minds with other things to the exclusion of the work that is all-important—the task of patiently and kindly teaching their children the way of the Lord."—*Child Guidance*, p. 472.

Although each family member is actively involved in worship, who actually leads out? Father! "Before leaving the house for labor . . . the *father*, or the mother in the father's absence, should plead fervently with God to keep them through the day."—*Ibid.*, p. 519. (Italics supplied.) Fathers should be the priests of our households. (See *The Adventist Home*, p. 324.) (Mothers who are forced by circumstances to assume this role can be assured, however, of help and comfort from the Eternal Father.) Fathers who find that appointments prevent them from spending this time with their families may need to reorganize their index of priorities. "The Lord is served as much, yea, more, by faithful home work than by the one who teaches the word."—*The Adventist Home*, p. 236. "You must take time to do your work in your family. . . . Cut out everything else from your life that prevents this work from being done, and train your children after His order."—*Ibid.*, p. 324.

Fathers need to live in harmony with their prayers. "I have seen a father who, after reading a portion of scripture and offering prayer, would often, almost as soon as he had risen from his knees, begin to scold his children. How could God answer the prayer he had offered? And if, after scolding his children, a father offers prayer, does that prayer benefit the children? No; not unless it is a prayer of confession to God."—*Child Guidance*, p. 499.

"It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays."—*Ibid.*, p. 479.

Parents, let's make our worships interesting and Christ-centered, warm, vibrant, and adapted to the ages of the children, all the while remembering that now is our opportunity to prepare our children for the last great conflict.

□
Concluded

How Adventists adopted Sabbathkeeping

Recently it was my privilege to visit for the first time the Washington, New Hampshire, Seventh-day Adventist church. It was here that Sabbathkeeping was first practiced among Adventists. A small Seventh-day Adventist congregation meets there during the summer months. A group had come out from Atlantic Union College the day I was there and addressed the congregation.

Beside the church building is a cemetery on whose tombstones appear many names. One that caught my eye was that of William Farnsworth.

As I looked upon this church building for the first time and recalled that the Sabbathkeeping that began in the congregation meeting there more than 130 years ago has spread until today there are more than 3 million Adventist Sabbathkeepers scattered throughout the world, I was filled with awe. "What hath God wrought!" I exclaimed to myself.

It is helpful to review how Sabbathkeeping began in the Christian Brethren congregation meeting in that remote New Hampshire community who had accepted the Adventist faith and who with others expected Jesus to come to this earth in 1844.

It was Rachel Oakes, a Seventh Day Baptist, who introduced the Sabbath to them. She had come to Washington, New Hampshire, to be with her daughter, Delight Oakes. At first she had little success interesting the Adventists in the Sabbath, because they were so engrossed in preparation for the coming of the Lord that they paid little attention to her Seventh Day Baptist literature.

As the story is told in the *Seventh-day Adventist Encyclopedia*, "she did eventually gain as a convert Frederick Wheeler, a Methodist preacher. One Sunday while conducting the communion service for the Christian congregation, he remarked that all who confess communion with Christ in such a service as this 'should be ready to obey God and keep His commandments in all things.' Later Mrs. Oakes told him that she had almost risen in the service to tell him that he had better push back the communion table and put the communion cloth over it until he was willing to keep all the commandments of God, including the fourth. The episode set Wheeler to serious thinking and earnest study, and not long after—about March, 1844, as he later related—he began to observe the seventh-day Sabbath. After the 'passing of the time' in 1844, during a Sunday service in the Washington church, William Farnsworth stated pub-

licly that he was convinced that the seventh day of the week was the Sabbath and that he had decided to keep it. He was immediately followed by his brother Cyrus and several others. And Mrs. Oakes, in turn, soon embraced the Adventist teachings. Thus it was that the first little Sabbatarian Adventist group came into being."—Pages 1019, 1020.

Mrs. Oakes later married Nathan T. Preston and moved away. Not until the last year of her life (1868) did she find herself in harmony with what meanwhile had become the Seventh-day Adventist Church.

Authorities disagree as to the timing of some of these events. One cannot be certain as to whether the "passing of the time" referred to the spring or the autumn disappointment.

Another minister, Thomas Preble, a Free Will Baptist, living near Washington, New Hampshire, accepted the Sabbath in 1844 (whether through contact with Rachel Oakes is not known). He was the first of the new converts to advocate the Sabbath in print, publishing an article in the *Hope of Israel* (an Adventist periodical of Portland, Maine). This article was later reprinted as a tract entitled *Tract, Showing That the Seventh Day Should Be Observed As the Sabbath*.

Preble's writings convinced Joseph Bates of the validity of the seventh-day Sabbath, who himself began to write on the Sabbath in 1846, after visiting the group of Sabbathkeepers in Washington, New Hampshire.

Reading Bates's tract convinced James and Ellen White, who began to keep the Sabbath in 1846.

At first the Adventists kept the Sabbath for the reasons Seventh Day Baptists kept it. These zealous Sabbath advocates had assembled a formidable list of well-thought-through reasons. In fact, for many years Seventh-day Adventists republished many of their writings.

Among the arguments Seventh Day Baptists set forth were the following:

1. The Sabbath was instituted in Eden.
2. It was embodied in the Ten Commandments.
3. It was kept by Jews throughout Old Testament times.
4. It was kept by Jesus and the apostles.
5. It was not changed by Jesus or the apostles.
6. It was kept by the early Christian church.

T. M. Preble had also pointed to Daniel 7:25 as predicting that an evil power would change the law and substitute another day.

But Seventh-day Adventists carried the argument for the Sabbath further than any Seventh Day Baptist had carried it. This is an important point to notice. It is what the Adventists added to the Seventh Day Baptist argumentation that gave an impetus to the Sabbath proclamation that the Seventh Day Baptists never had been able to generate.

In our next editorial we will detail the unique Adventist contributions to the doctrine of the Sabbath.

D. F. N.

To be concluded



COVER STORY

SMC orchestra tours Far East

By JODI VANDE VERE

During its recent 21-day tour through the Far East the Southern Missionary College symphony orchestra gave 19 concerts for more than 20,000 people. Visiting seven major areas of the Orient, the orchestra, under the direction of Orlo Gilbert, received standing ovations, demands for more encores, and shouts of "Bravo, bravo," at the secular concerts all along the tour. Each secular concert opened with the presentation of a message from United States President Jimmy Carter and SMC President Frank Knittel

Jodi VandeVere is a student at Southern Missionary College, Collegedale, Tennessee, and an orchestra member.

and closed with the national anthem of the country being visited.

The orchestra members gained personal and religious insights into the mission work of the Seventh-day Adventist Church, as well as firsthand knowledge of the Oriental cultures of the countries they visited. Several of the students in the orchestra resolved to return after college to assist in the overseas work of the church in these areas. Others, who had been selected as student missionaries for a year, traveled to their appointments after the tour.

In Japan the group received their first glimpse of life on the other side of the world. After a 13-hour flight from Chicago, the Boeing 747

Left: The Imperial Palace in Bangkok. Below left: Craig Hanson under typical welcome sign at Japan Missionary College. Below right: Dean S. Tabuchi congratulates Orchestra Leader Gilbert at Otaki High School.



landed at Tokyo International Airport. A group from Saniku Gakuin College (Japan Missionary College) met the orchestra members to help them through customs and travel with them back to the school for the weekend.

Nestled among green hills and overlooking flooded rice paddies, this SDA college is almost brand new, having been moved only last year. Several students spoke English fluently and helped their foreign visitors learn to eat with chopsticks, stumble over simple Japanese phrases, and even how to use the *ofuro*, the relaxing Japanese bath.

Flowers to conductor

The orchestra performed its first concert in a public high school in the nearby town of Otaki. After the concert the high school students showed their appreciation not only by extended applause but also by asking for autographs and pictures, by giving small gifts to some, and by presenting Director Gilbert with bouquets of flowers.

The orchestra presented a sacred concert at the college for Friday evening vespers. On Saturday night they gave a secular concert in the new cultural center of Otaki that was attended by the mayor along with several other city officials.

Korean Union College was next on the schedule. There SMC students were greeted with a special Korean meal served outdoors. Seoul, a city of crowds, open markets, modern department stores, packed buses, and uniformed schoolchildren, is home for some 50,000 Adventists, many of whom help operate a servicemen's center, union office, hospital, college, and English-language school, the latter taught largely by student missionaries, several of them from SMC.

For the secular concert the orchestra performed to a sell-out crowd in a 2,500-seat auditorium. While most of the concerts were free, the benefit performances aided local charitable organizations or helped the host school with the orchestra's expenses. After the final bows, more



Students at Korean Union College dressed in traditional costume at the outdoor meal they served the orchestra.

flower leis were given as tokens of thanks. The group gave an outdoor concert for a school chapel program the next morning before boarding their flight to Taipei.

Mrs. Glenn Gryte, official hostess for the Taiwan Adventist Hospital, greeted the symphony orchestra and arranged a visit to a pottery factory, where members gave a small boost to Taipei's economy before leaving. The highlight of that visit was a 13-course, traditional Chinese dinner, given by Evelyn Huang, long-time friend of Adventists and owner of the Ambassador Hotel in downtown Taipei.

The secular concert that evening at Soochow University climaxed the university's Young People's Music Week. The people of Taipei made the orchestra welcome with

their warm expressions of appreciation.

The second weekend overseas was spent at South China Union College, on the outskirts of Hong Kong, overlooking Clearwater Bay. After a concert at the Seventh-day Adventist Tai Po Secondary School some tour members took a taxi or double-decker bus into Hong Kong and spent their day shopping, while others traveled to the border of mainland China. Sabbath morning found several small groups going to area churches to provide special music.

The orchestra was met in Manila with flower leis, smiles, and the sun. Two concerts were scheduled right away—an afternoon performance in a huge public park and an evening concert at an evangelistic series.

Many of the orchestra members were overwhelmed by the Filipino hospitality.

Marion Simmons, chaplain of the Bangkok Adventist Hospital and a member of SMC's Committee of 100, along with a warm, welcome supper, awaited the group when it arrived in Thailand. A river trip of the klongs and a tour of the ancient Grand Palace preceded the evening concert at the International School, which was attended by city officials.

Singapore, often called the Jewel of the Orient, was the last concert stop. Religious programs were given for Friday evening vespers and church on Sabbath. A secular program on Saturday night was the last concert of the tour. As everywhere on the trip, the performers were warmly received.

Doors open to gospel in Poland

By D. R. CHRISTMAN

Doors are open as never before for the preaching of the third angel's message in Poland. At the close of 1978 the three conferences of the Polish Union—east, west, and south—employed 114 workers, 43 of whom are ordained and licensed ministers. Eight new Bible workers were added during the past year. While caring for their churches, pastor-evangelists conducted 34 evangelistic campaigns last year.

The church's 4,000 members are to be found in almost every area of the nation, with

D. R. Christman is associate director of the General Conference Lay Activities Department.

the largest concentration of believers in the South Polish Conference. Presently there are 80 churches and 35 groups, but new groups are being formed.

Fourteen workers in our publishing house are printing all-message books and magazines, including 120,000 copies of *Signs of the Times* every year. During 1978, 50 literature evangelists placed 26,963 books and 162,166 periodicals in homes throughout Poland.

On a recent trip to Poland, I visited churches in all three conferences with P. P. Peltonen, Northern Europe-West Africa Division lay activities director.

A highlight of the trip was



More than 200 members from 28 churches in South Poland attended the laymen's congress in the city of Bielsko from March 30 through April 1.



Canadians send food to Zaire

Children in Kolwezi, Shaba Province, Zaire, eat powdered milk, which was part of a shipment of more than 50 tons of flour, sugar, milk, and oil recently given by the Alberta Province of Canada to the Zaire Union Mission. The food was distributed freely in many of the provinces of this Central African nation, but most of it was given out in the Shaba and Kasai provinces, where the needs seemed to be the greatest because of recent fighting there.

Through the aid of the Alberta Government, John Howard, a former worker in Zaire, and the members of the Alberta Conference of Seventh-day Adventists, there will be some suffering relieved for a season in the heart of Africa.

DUANE MCKEY
Communication Director
Zaire Union

a weekend lay congress in the city of Bielsko—an important center in the South Polish Conference. Twenty-eight of the 37 churches in that conference were represented.

On Sunday morning, the 200 people attending the conference made door-to-door visits, handing out a special tract, *Alone With the Bible*, that had been prepared for this congress. Twenty-four interested persons requested follow-up visits and studies. Three hundred and twenty Polish *Signs of the Times* were distributed to those who showed special interest.

This was the first time many Adventists had so boldly moved out to witness for God, but the reports given in the meeting that followed the visits were a sure guarantee that house-to-house witnessing will continue in Poland.

"We visited four families," reported one man. "When we talked of Jesus' soon coming the doors opened and we went in."

"This is the work I want to do every day. If we love Jesus, we will love people," was the expression of a member who drove a taxi and had Bible texts prominently placed in his car for all passengers to read.

"This is God's plan for us, and I want to carry on this visiting in my neighborhood," reported another who was really on fire for God as a

result of the visits made this day.

"It's been a long time since I read my Bible. I would like to visit your church," was the immediate response from a woman contacted in one of the homes.

"Yes, we know where the Adventist church is," one family remarked. "We're so happy you came to our house. No one ever invited us to your church before."

Following the many experiences related by those who went from door to door, Antoni Olma, president of the South Polish Conference, said, "I'm happy we have so many Bible workers in our conference. I hope 1,000 members will do this work regularly!"

Pastors and members returned to their churches determined to more carefully organize and follow the territorial assignment plan. In Poland, as in other areas of the world, the gospel will be carried from home to home by our concerned and active believers.

ENGLAND

38 graduate from Newbold

Newbold College held its largest ever graduation in May—an international event, as the students came from between 35 and 40 different

countries. Thirty-eight graduates received degrees, diplomas, and postgraduate certificates—almost all in theology. Degree programs, Principal Jan Paulsen told the graduation audience in the gymnasium, are linked at undergraduate level with Columbia Union College and at postgraduate level with Andrews University.

The two-year postgraduate program in theology, he said, is growing rapidly. To accommodate applicants, 48 additional apartments are being built for married students. Dr. Paulsen announced that a one-year course in religious education for teachers is being developed.

VICTOR COOPER
Associate Communication
Director
General Conference

MICHIGAN

Researchers plan to open cave at En Gedi

Andrews University has recently been granted permission by Israel's Department of Antiquities to investigate a cave near the western shores of the Dead Sea on the slopes of the En Gedi Springs Hill. A three-week session is planned beginning September 9.

The expedition to En Gedi climaxes 20 years of study and searching by a Seventh-day Adventist couple, Lawrence and Pearl Blaser. Stimulated by certain statements made by Ellen G. White (see *The SDA Bible Commentary*, vol. 1, p. 1109) that they feel predict the discovery of the ark of the covenant, the Blasers have invested much time and money in an effort to find this priceless artifact.

Their search has taken them to Israel twice, most recently in 1977. A geophysical engineer, Frank Ruskey, and an engineering geology technician, Richard Burdick, joined the Blasers for the 1977 trip to Israel. Using special seismic and resistivity equipment that can reveal the presence of subsurface voids,

the scientists seem to have located a previously unknown major cave in the En Gedi Springs Hill. Directed by Edward N. Lugenbeal, staff archeologist for the church's Geoscience Research Institute, the Andrews University expedition plans to open this cave.

Several characteristics of the cave are highly intriguing. First is its size. The geophysical data suggest a large bifurcated cavern. Also important is the location of the cave near the En Gedi Springs—an oasis in an otherwise parched landscape. The water of the springs should have attracted wildlife and man for millennia. Even today, the En Gedi Springs Hill harbors wild goats, leading to the speculation that the cave may have been the one where the famous encounter between the fleeing David and his pursuer Saul occurred. In 1 Samuel 24:2 Saul is described as seeking David and his men "upon the rocks of the wild goats." The story of Saul's inadvertent confrontation with David follows immediately in the next verse.

Most tantalizing of all is the field evidence suggesting the cave has been artificially sealed and that elaborate efforts were made to conceal its plugged mouth. Some features of the bedrock hint that the waters of the En Gedi Springs were once deliberately diverted over the plugged mouth of the cave. The cascading waters would have effectively concealed the entrance to the cavern.

These fascinating features of the cave invite speculation concerning its contents. Mr. and Mrs. Blaser, sponsors of this summer's expedition, are confident the cave holds one of the most dramatic artifacts of Jewish history—the ark of the covenant. The leaders of the Andrews University expedition are not so sanguine about the prospects of finding the ark, but they agree that the cave is a most promising archeological site and may contain extremely significant historic or prehistoric artifacts. In a recent interview published in the religious journal *Crossroads* the co-

director of the expedition, James F. Strange, of the University of South Florida, commented that Larry Blaser "has got something. It sure could be David's Cave." But Dr. Strange went on to caution that Mr. Blaser's hopes to produce the sacred ark of the covenant from the cave "may be based on a thin premise."

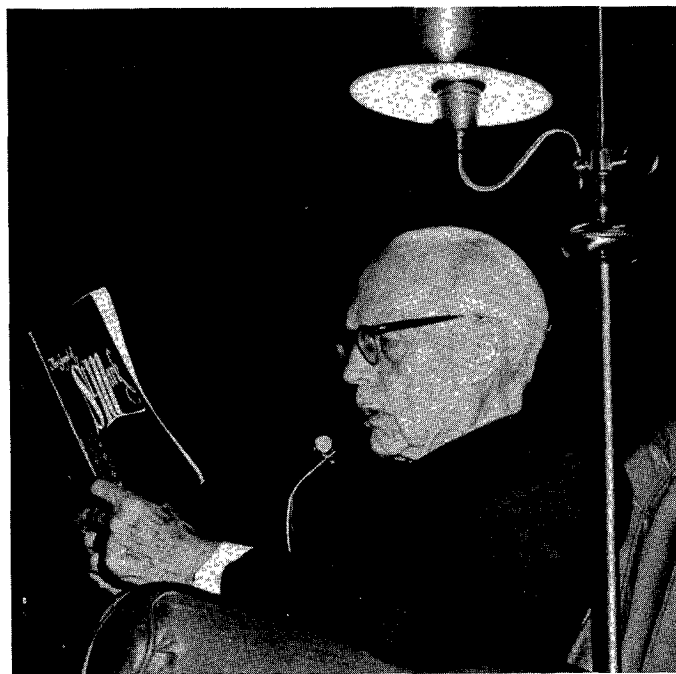
Dr. Lugenbeal, expedition director, also emphasizes that speculation concerning the presence of the ark in the cave is just that—speculation.

"I am not going to En Gedi because I expect to find the ark of the covenant," he states. Nevertheless, he is

quick to point out that "the size and location of the cave, and the apparent efforts to block and conceal its mouth, seem to be telling us that something important is in the cave."

What that "something" may be can be known only by breaking through the sealed entrance and looking. Therefore, the Andrews University expedition intends to gain access to the cave this September and assess its archeological potential. Some of the mysteries surrounding the site should then begin to yield to the proven methods of archeological research.

EDWARD N. LUGENBEAL



Reading climaxes Mark study

A five-month Festival of the Gospel, during which Loma Linda University church members studied the gospel story according to Mark, climaxed July 7, with H. M. S. Richards, Sr., reading the entire book aloud at vespers. As the shadows of the Sabbath sun lengthened, the congregation listened as the vivid, vigorous, incisive, and picturesque drama of Jesus unfolded. Instrumental and choir musical selections interspersed the two hour reading.

For 22 weeks members of the California congregation had gathered in homes, at the church, in family worship, and at weekly prayer meetings, and with the help of a study guide had concentrated on Mark's account of the gospel of Jesus Christ. Twenty sermons on the subject were presented by the pastoral staff during Sabbath worship hours.

IRWIN CAMPBELL
Press Relations Officer
Loma Linda University Church

Afro-Mideast

• At the Egypt Field constituency meetings June 5 and 6 in the Heliopolis Central church, Cairo, Egypt, Hanna Malaka was appointed communication, education, and temperance director, and James Neergaard, lay activities, Sabbath school, and youth director. In addition to his responsibilities as field president, Lester Rasmussen will carry the duties of Ministerial Association secretary. The constituency voted for the appointment of a field publishing and stewardship director as soon as a budget becomes available.

• Because of continuing political tensions in the Lebanese and Iranian capitals, the Middle East Union is changing the venues of its field schools of evangelism scheduled for October through November, 1979, in Beirut and Tehran. The two field schools will be combined into one in Amman, Jordan. Arturo Schmidt, of the General Conference Ministerial Association, will direct the field school.

• When Charles D. Watson, Afro-Mideast Division president, visited Bugema Adventist Training College on June 17, he found 320 students. All dormitories were full, and several houses on campus also are being used as student hostels. When the Adventist Church was banned in Uganda, the college, a few miles from Kampala, was saved from government takeover by prompt action on the part of Adventist laymen, who formed a private syndicate to care for administration during the ban.

Far Eastern

• Three new congregations have been organized into churches in the West Indonesia Union. All of the 52 members in the Ngentak, central Java, congregation came from the Moslem religion. The congregation meets in a small community, 18 kilometers from Jogjakarta,

called Adventist Village. A second church, Flores, on the island by the same name in Nusa Tenggara, also has been organized. Its 22 members have come mostly from other Christian churches. In the third church group, at Musi Rawas in South Sumatra, most of the 20 new members were formerly Moslems.

• June 1 to 3 was graduation weekend at Taiwan Adventist Hospital. Seven student nurses, currently employed at the hospital, completed their formal three-year program.

• Two hundred and fifty elders and deacons attended the first Elders and Deacons League meeting in Iloilo Central church, June 2 and 3. Coming from the five provinces of the West Visayan Mission territory in the Philippines, the leaguers were enthusiastic students at lectures on local church administration.

• Earlier this year 16 Far Eastern Academy students conducted Vacation Bible Schools for remote churches in Sarawak.

• Twenty-five converts were baptized into the Tanjong Bijat, Simanggang, church in Sarawak as the result of the efforts of Jaulin Galung, theology students, and church members. The church meets in a community hall.

North American

Atlantic Union

• R. Dale McCune, president of the Atlantic Union College, has been reappointed to a second three-year term on the executive committee of the Association of Independent Colleges and Universities in Massachusetts (AICUM).

• Nine literature evangelists; William Nelson, Northern New England Conference publishing director; and Gordon Blandford, pastor of the Lubec and Calais, Maine, churches, recently spent three days canvassing every home in southern Washington County, Maine, exceeding the sales goal they had set for themselves.

Central Union

• Five persons were baptized in Gallatin, Missouri, as a result of meetings held by the pastor, R. W. Gepford.

• The oldest member in the Colorado Conference to attend camp meeting on the Eastern Slope was Richard T. Hallock, 100.

• The Union College library has recently joined an interlibrary loan subsystem that puts the library in touch with 1,500 libraries in 46 States. The terminal used in connection with the computer center in Ohio makes it possible to have catalog cards made and shipped to the library, eliminating a large amount of paperwork.

• Ray Ostrander, church school teacher in Nevada, Missouri, was invited to accompany the bell choir of Little Creek Academy in Tennessee on its Friendship Ambassadors visit to five cities in Poland. The Friendship Ambassadors organization arranges for American groups to tour overseas. Mr. Ostrander served as guest soloist and assistant conductor, coordinator of concerts, passport manager, and chaperon.

Columbia Union

• Ten new members were added to the Galion, Ohio, church at the close of Rex Edwards' evangelistic series there.

• Members in Charleston, West Virginia, directed by 75-year-old retired businessman and builder, C. R. May, erected a \$200,000 church for only \$80,000.

• Pine Forge Academy, Pine Forge, Pennsylvania, graduated 45 seniors recently. Eight members of the class graduated with honors; 15 had been students at the academy for four years.

• Approximately 500 people watched on June 23 as 20 Spanish believers were baptized in the swimming pool at Blue Mountain Academy, Hamburg, Pennsylvania.

• William G. McDonald, who has been a general

partner in a registered public accountant firm in downtown Cleveland, Ohio, replaces James A. Washington as treasurer of the Allegheny West Conference. Elder Washington had spent 23 years in the Allegheny West territory. He served 11 years in the Allegheny Conference before it was divided in 1967.

• Pastors in the New Jersey Conference baptized more than 410 persons during the first six months of 1979. During all of 1978, 357 were baptized there.

Lake Union

• Dedication services were held July 6 and 7 for the \$140,000 church and school facilities in Moline, Illinois. Paul Larsen is the present pastor; Don Lewis, of Peoria, pastored the church during the construction period.

• Special services celebrating the opening of the new Holly, Michigan, church were held on May 4 and 5. Seating is available for more than 400 in the sanctuary of the building, which is situated on a four-acre site donated by Mr. and Mrs. Kenneth Cole, local church members, who also did a major share of the designing of the structure. On May 29, five persons were baptized in the first baptism held in the church.

• An outpatient health-education center has been established by Hinsdale Sanitarium and Hospital in what used to be a restaurant in Hinsdale, Illinois. Cardiac rehabilitation, health education (including stop-smoking clinics, cooking schools, and weight-management and fitness programs), research, and auxiliary services such as a library and audio-visual center will be available to the residents of the community.

• Approximately 2,300 area residents participated in free health fairs offered by Hinsdale Sanitarium and Hospital during National Hospital Week in Hinsdale, Illinois, May 6 to 12. Health screenings included blood-pressure testing, vision tests, and vital-lung-capacity tests.

North Pacific Union

• Six dentists from the Northwest are volunteering their services on the Caribbean island of St. Kitts, where construction has been completed on a new dental clinic. The two-story structure is a mission project they have shepherded in cooperation with the North Caribbean Conference for several years.

• A Korean church, with 70 charter members, has become the second church established in Oregon for people who speak a language other than English. The church was organized just six months after the congregation organized as a company. Kwang Rim Chough leads the group that meets in Portland's Stone Tower church.

• After two years of construction, the new sanctuary and east wing of the Bellevue, Washington, church stand completed. The seating capacity of the sanctuary, including the mothers' room, is nearly 300. The wing houses a library, a pastor's study, an office, and two rooms for classroom or conference-room use.

Northern Union

• Derward Cranfill, a recent graduate of Union College, has been assigned the task of opening Seventh-day Adventist work in Crookston, Minnesota, a city in the northwest corner of the State. Crookston, with a population of 8,000, has never had an Adventist church. One thousand and five hundred *Signs of the Times* were distributed, 830 people were contacted regarding Bible studies, and studies were begun with more than 50 persons during his first month there. One woman and a family of five have accepted the Sabbath message and are now keeping the seventh day holy.

• The Hurley, South Dakota, church has an active Community Services organization. Although the total church membership is 69, members recently packed 27 boxes of supplies for overseas ship-

ment. In addition, supplies were sent to the Pine Ridge Indian School in western South Dakota.

• Northern Union evangelist W. G. Zima is currently holding a "double-header" evangelistic series in Cedar Rapids and Iowa City, Iowa. Minnesota evangelists John Van Denburgh and John Morrison report success in a series of evangelistic meetings in Fergus Falls and International Falls in Minnesota. LeRoy Albers has just completed a successful evangelistic crusade in Davenport, Iowa. Philip Knoche and Joseph Melashenko are holding crusades in Des Moines and Nevada, Iowa.

Pacific Union

• During the four full weeks of July, Pacific Union literature evangelists and Home Health Education Service processed more than \$100,000 worth of business weekly. Sales for the year, as of July 31, exceed \$2.5 million.

• Another company has been organized in Greater Phoenix, Arizona, the Shiloh group pastored by Earl Canson, Jr.

• Theodore Im has joined the staff of trust auditors for the Pacific Union Conference Association. Born and educated in Korea, Mr. Im has worked with the National Cash Register Company in New York, as well as with the Greater New York Conference.

• Lucas Diaz, former pastor of the La Sierra Spanish congregation, has assumed new duties as assistant to the president for Spanish affairs in the Southeastern California Conference.

• For the second consecutive year, Honolulu, Hawaii, Central church members conducted an evening Vacation Bible School for more than 100 children. In addition, they have enrolled 80 children at their preschool learning center.

• Loma Linda University's Little Orchestra returned August 20 from touring Scandinavia. The 20-member

group performed in Denmark, Sweden, and Norway.

• Christian Record Braille Foundation camps for blind children were conducted this summer in Springville, Utah; Prescott, Arizona; Waianae, Hawaii; and Yosemite, California. A total of 150 children attended.

• More than 350 persons attended the Chinese camp meeting recently at Pacific Union College, Angwin, California.

• The I. J. Woodmans, of Mountain View, California, celebrated their seventieth wedding anniversary on June 17. The couple met at Adelphean Academy in Michigan, and in 1909, soon after their school days, they were married. Elder Woodman, 90, was general manager of the Pacific Press Publishing Association from 1952 to 1961.

Southern Union

• Literature evangelists in the Carolina Conference moved into first place in sales in the Southern Union during July. As of July 26 their sales amounted to \$379,624, a gain of nearly \$50,000.

• The 120-member Kinston, North Carolina, congregation dedicated its 250-seat church on May 12. The facility was purchased from another congregation in 1973.

• The Manchester, Kentucky, church held opening services in its new sanctuary June 16, at which time they also dedicated the facility.

• Members of the oldest Seventh-day Adventist church congregation in Florida, Palmetto, worshiped in their new church facilities for the first time on June 9.

• One hundred and fifty-seven laymen were trained during the Florida camp meeting in blood-pressure, hemoglobin, and diabetes testing, cooking and nutrition instruction, simple treatments, and screening evaluation. Nurses were trained in glaucoma testing.

• The Florida Conference's North Federation Community

Services health-screening team worked three days at the county health fair at the Oaks Mall in Gainesville. Under the leadership of John Shaw, O. H. Campbell, and J. H. McKinney, the team gave 323 blood-pressure tests, 40 diabetes tests, and 322 hemoglobin tests. They also distributed 3,020 pieces of literature.

• Ground was broken May 20 for a new gymnasium-classroom complex for the Tri-City School, which serves the Bristol, Kingsport, and Johnson City, Tennessee, churches. The project is expected to cost \$105,000 and will be completed in time for use during the 1979-1980 school year.

Southwestern Union

• The Ozark Adventist Academy board met recently and elected Beaman Senecal as the new principal of the academy in Gentry, Arkansas. Elder Senecal, presently the Oklahoma Conference superintendent of schools, will replace Richard W. Bendall, who has accepted a call to be Southwestern Union communication director.

• George Schram, Southwestern Union communication director, has been asked to direct the union lay activities and Sabbath school departments, replacing D. J. Williams, new pastor of the Philadelphian church in San Francisco, California.

• Barry Bedwell has accepted the call to pastor the New Orleans First church. He previously pastored the Shreveport South church.

• Evangelistic meetings held by George Ellis resulted in seven members being added to the Umpire, Arkansas, church, reports Bill Neptune, pastor.

• During the first two weeks of the Arkansas-Louisiana youth camping season, 93 campers requested baptism.

• Huguley Memorial Medical Center in Fort Worth, Texas, reports that their patient census reached 120 on July 17.



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For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Clinton Anderson, English-art teacher, Campion Academy, Loveland, Colorado; formerly same position, Forest Lake Academy, Florida Conference.

Sandra Cavanaugh, assistant professor of physical education, Loma Linda University, La Sierra campus; formerly same position, Union College, Lincoln, Nebraska.

Rande Dagar, teacher, Cedar Lake Academy, Michigan Conference; formerly same position, Sunnydale Academy, Missouri Conference.

Norman L. Graham, pastor, Hanford, Central California Conference; formerly pastor, El Paso, Texas.

Grace Hoerler, elementary teacher, Tri-City Junior Academy, Upper Columbia Conference; formerly from the Colorado Conference.

Tom Hughes, pastor, Morgantown-Fairmont churches, Mountain View Conference; formerly was a student at Andrews University.

Theodore Hongsoon Im, union trust auditor, Pacific Union Conference; formerly from Greater New York Conference.

Richard Luke, choral director, Campion Academy, Love-

land, Colorado; formerly same position, Forest Lake Academy, Florida Conference.

Ellis Miller, pastor, Upper Columbia Conference; formerly pastor, Missouri Conference.

Ardoval Schevani, pastor, Washington, D.C., Brazilian company, Potomac Conference; formerly a departmental director, São Paulo Conference, Brazil.

Albert Williams, pastor, Plainfield and Perth Amboy English churches, New Jersey Conference; formerly Bible teacher at Indiana Academy.

Tim Windemuth, dean of boys, Campion Academy, Loveland, Colorado; formerly teacher, Orangewood Academy, Southeastern California Conference.

Ray Wing, field services representative, Central California Conference; formerly from Texico Conference.

Nationals Returning

Samir Estassi-Berbawy (PUC '79), to serve as mathematics teacher, Middle East College, Beirut, Lebanon, and **Tanya Renee (Benner) Estassi-Berbawy** left New York City, June 26, 1979.

Volunteer Service

Arthur Hiram Kirk (LLU '40) (Special Service), of Fillmore, California, to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Los Angeles, July 3, 1979.

Nathan Leon Lewis (Senior Dental Clerkship), to serve in dentistry, Hongkong Adventist Hospital, Hong Kong, **Nancy Carol Lewis**, and two children, of Loma Linda, California, left Los Angeles, June 4, 1979.

Daniel Louis Tilstra (PUC '77) (Special Service), to serve as pastor, Colombo church, Colombo, Sri Lanka, and **Karen Sue (Banks) Tilstra** (PUC '77), of Berrien Springs, Michigan, left Los Angeles, June 25, 1979.

Student Missionaries

Eleanor Louise Bannister (CaUC), of Oliver, British Columbia, Canada, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 18, 1979.

Jim Clement Cascagnette (CaUC), of Weyburn, Saskatchewan, Canada, to serve as

English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Gary Mitchell Deacon (LLU), of Oceanside, California, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Scott Randolph Dennis (LLU), of Lancaster, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Edward Sterling Dicken (SAC), of Dove Creek, Colorado, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1979.

Linda Sue Dickerson (UC), of Denver, Colorado, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, June 16, 1979.

Carlene Elaine Henriques (LLU), of San Diego, California, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Andrew Wayne Hiebert (CaUC), of Winnipeg, Manitoba, Canada, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Kenneth Earle Hill (PUC), of Glendale, California, to serve in general missionary work, Phuket Mission Hospital, Phuket, Thailand, left Los Angeles, June 30, 1979.

Earl Barry Hillier (CaUC), of Bonavista Bay, Newfoundland, Canada, to serve as English/Bible teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 18, 1979.

Mark Richard Jewett (PUC), of Auburn, Washington, to serve as English/Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Bruce DeWayne Johnson (UC), of Dayton, Ohio, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 18, 1979.

Jacqueline Renee Johnson (PUC), of Riverside, California,

to serve as English teacher, Ubol Language School, Ubol, Thailand, left Los Angeles, June 18, 1979.

Joyce Lynette Keeler (CUC), of Silver Spring, Maryland, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 18, 1979.

Deaths

APIGIAN, Joseph H.—b. March 15, 1909, in Ovajik, Turkey; d. March 31, 1979, Grand Terrace, Calif. After completing his ministerial course at Union College, Elder Apigian began his 42 years of ministry in 1936 in the Nebraska Conference. He served in Colorado, Idaho, Oregon, and Northern California; and later in Southern California, where he pastored the Baldwin Park, Rolling Hills, and Burbank churches. During his ministerial career he raised funds to build Rio Lindo Academy and Milo Academy, and helped build the agricultural program at Milo. He was also instrumental in building the Carmichael and Rolling Hills churches. Survivors include his wife, Helen; two sons, Joel and Larry; two grandchildren; and sisters Esther Harris and Rebecca Gwillim.

HEINTZ, Warren C.—b. Aug. 18, 1936, Milton-Freewater, Oregon; d. May 28, 1979, near Lake Havasu City, Ariz. After graduating from Walla Walla College he was ordained to the ministry in 1964 at Walla Walla, Washington. He pastored in the Upper Columbia Conference four years and in the Southeastern California Conference six years before becoming the conference executive secretary. He held this position nine years before being elected president of the conference in April, 1979. He served as president for just one month before dying in an auto collision in which his son Gregory and two other young people also died. Survivors include his wife, Rheta; a son, Richard; and parents, Mr. and Mrs. Samuel B. Heintz.

JEFFERSON, Stanley M.—b. Oct. 19, 1916, Sacramento, Calif.; d. Feb. 24, 1979, Thousand Oaks, Calif. Elder Jefferson began his service to the church as a pastor in the Mount Shasta District, Northern California Conference. He pastored churches in California, Nevada, and Utah, and served four years as director of Sabbath schools and religious liberty in Southeastern California. He launched the first Sabbath school teachers' camps and pioneered work in certain visual aids. He worked for 12 years in the Pacific Union religious liberty department, in six of them as associate director. Survivors include his wife, Helen; daughters, Jacqueline Conn and Marjorie Parrish; parents, Elder and Mrs. W. R. Jefferson; sister Rhoda Fyrnn Helm; and four grandchildren.

MANSELL, Edith W.—b. Aug. 8, 1899, Hinton, W. Va.; d. June 15, 1979, Takoma Park, Md. She and her late husband, Ernest P. Mansell, served as missionaries in Brazil, 1923-1930; Madeira Islands, 1930-1934; Azores Islands, 1934-1940; Mozambique, Africa, 1946-1953. After 24 years of service overseas she assisted her husband in pastoral work among the Portuguese from 1953-1960. Survivors include her two sons, Donald and Charles; six grandchildren; one great-grandchild; and a brother and sister.

Death, damage in Nicaragua

According to latest reports, as a result of the civil war in Nicaragua, three adult church members and two Adventist children have lost their lives, three church buildings and two schoolrooms have been severely damaged, and the faith of the members has been tested. However, normalization of church operations is expected in time.

The Paraiso church in Managua, the Matagalpa church, and their schoolrooms were almost completely destroyed, and the same is true of the Subtiava church in Leon.

Personnel of the Nicaragua Adventist Hospital in Esteli and the Nicaragua Mission in Managua have worked untiringly during this time of trial, and the members have remained faithful to God.

Demetrio Olaciregui, communication director of the Nicaragua Mission, reports that members in Nicaragua appreciate the prayers of members throughout the world in their behalf.

Conscience clause again before U.S. Congress

Representative Frank Thompson, Jr. (D-N.J.), has reintroduced to the United States House of Representatives a conscience clause that would provide charity-substitution payments in lieu of labor union membership and dues for those who have religious convictions against participating in unions.

In the Ninety-fifth Congress, Mr. Thompson's bill was overwhelmingly adopted by the House (400 to 7), but it died in the Senate when it was attached to the labor reform bill, which did not survive a filibuster.

Hearings were conducted on July 17. Action by the entire House of Representatives could come as early as September.

On August 3, Senator John Melcher (D-Mont.) intro-

duced an identical bill in the Senate. No action has been scheduled on it.

Your letters to Representatives in the House, supporting H.R. 4774, would be most appropriate. The passage of this legislation will help to eliminate one of the long-standing areas of religious discrimination that have adversely affected Seventh-day Adventists and others in the United States.

GORDON ENGEN

Koreans meet in Ontario

Approximately 300 Korean Seventh-day Adventists attended a recent six-day camp meeting at Keswick Adventist Camp in Ontario. They made history as they gathered for the first inter-union camp meeting from various parts of Canada and the United States.

The program was directed by H. C. Pak, pastor from Toronto. Other ordained Korean pastors assisting with the program were Dennis Lee, Washington, D.C.; Austin C. Kim, Chicago, Illinois; Kwang Oh Kim, Detroit, Michigan; M. Ko, Jersey City, New Jersey; Chun Taek Tim, Atlanta, Georgia.

Other speakers were J. W. Bothe, a General Conference associate secretary, and Emilio Knechtle, evangelist, of Bridgeport, Connecticut. Dr. and Mrs. M. Barnard and daughter Jo Ellen from Bakersfield, California, gave a series of health lectures. They were ably supported by ten Korean Seventh-day Adventist medical doctors.

Films produced in Chinese

Temperance films with Chinese sound track are to be prepared as a result of a \$1,000 contribution from the International Temperance Association to the Adventist Church in Taiwan.

This plan was approved in response to a request from James Fisher, temperance director of the Taiwan Mission,

to produce *Countdown; I'm Sorry, Baby; Just One; and Beyond a Reasonable Doubt* with Mandarin sound track.

"The hope is that with the improving relations between Taiwan and Mainland China, these films will also be shown in the Peoples Republic of China," said Ernest H. J. Steed, executive director of ITA.

Reprint available

Because of the intense current interest in inspiration-revelation, particularly as manifested in the life and work of Ellen G. White, arrangements have been made to offer in reprint form the series of articles by Arthur L. White that concludes in this issue of the REVIEW. The reprint also will include the four articles by Elder White entitled "Toward an Adventist Concept of Inspiration" that appeared in the REVIEW during January and February, 1978. The 11-article, 48-page reprint will cost only \$1.00 and may be ordered from the Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012. In lots of 100 or more, the price is 75 cents.

Every Adventist family will want a copy of this reprint for continued study and reference. Order now.

Radio spots win award

Seventh-day Adventist public-service spots took second place in the thirteenth annual Belding Awards for Creative Achievement in Advertising—an award sponsored by the Advertising Club of Los Angeles. The 30- and 60-second spots on fatherhood were part of the AWARE series produced by John Robertson, director of public service programming at the Voice of Prophecy.

The spots have been played on more than 3,000 radio stations in the United States and Canada as a public service—a service worth about \$9.2 mil-

lion, according to Elder Robertson. During the past five years 40,000 people have taken time to respond to the brief messages. But in 1980 the spot ministry is to be cut for lack of finance.

VICTOR COOPER

AU awarded challenge grant

The trustees of the Kresge Foundation announced on July 24 that Andrews University would receive \$150,000 toward the construction of a facility for the College of Technology. It is a challenge grant, one of 177, totaling \$35.1 million, awarded by the foundation in 1979. The foundation reviewed 1,190 qualified proposals before making the final selections.

WILLIS J. HACKETT

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