

Adventist Review

General Organ of the Seventh-day Adventist Church

September 13, 1979

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Answered prayer

I asked God for strength, that I
might achieve,
I was made weak, that I might
learn humbly to obey.
I asked for health, that I might
do greater things,
I was given infirmity, that I might
do better things.
I asked for riches, that I might
be happy,
I was given poverty, that I might
be wise.
I asked for power, that I might
have the praise of men,
I was given weakness, that I
might feel the need of God.
I asked for all things, that I
might enjoy life,
I was given life, that I might
enjoy all things.
I got nothing that I asked for—
but everything I had hoped for.
Almost despite myself, my
unspoken prayers were answered.
I am, among all men, most
richly blessed.

THIS WEEK

This issue of the ADVENTIST REVIEW is unique in that it is being mailed to every Adventist in North America in order to make available to church members the 24 pages of book, periodical, and record advertisements that begin on page 15. Sponsored by the three Adventist publishing houses in North America, these ads were all photographed by Skip Baker, a photographer in the Review and Herald art department.

Believing that the end of time is very near, Adventists will certainly want to share the truth-filled literature advertised on these pages with those on their holiday gift list.

We have great plans for the REVIEW in the weeks and months ahead.

A holiday issue, to be published October 18, is in the final stages of preparation. Filled with four-color pictures, this issue is designed especially to be used as a substitute for greeting cards and to give to non-Adventists. It briefly tells the story of Jesus' birth, life, death, resurrection, and second coming from an Adventist point of view. There will be opportunity to order extra

copies of this issue from your Adventist Book Center at prices more reasonable than are paid for many Christmas cards. You may either deliver them or mail them yourself, or the ABC will send your address list to the Review and Herald, who will, for an additional 15c per copy, put the issue in a white envelope, address it, and mail it. Bulk prices are: 1-9 copies, US\$40c each; 10-99 copies, US\$30c each; 100 or more copies, US\$20c each.

Plans for the General Conference, to be held in Dallas, Texas, in April, 1980, are moving ahead rapidly, as are plans for the General Conference Bulletins. These ten Bulletins, published daily during the session and sent to every REVIEW subscriber, contain the official record of the GC session.

During this past year REVIEW subscribers were among the first to hear about church members in Uganda and Nicaragua; they read a series analyzing Ellen White's use of sources in her writings; they learned of the retirement of one General Conference president and the election of another. During the year ahead they will be able to stay abreast of church

news as it happens. If you have not subscribed to the REVIEW for next year, why not take a moment to do so by writing your Adventist Book Center.

The poem on our cover, "Answered Prayer," is believed to have been written by a Confederate soldier during the U.S. Civil War. Although the author's name is unknown, his message brings home again the tailor-made way in which God answers prayer—in the way we need, not necessarily in the way we ask.

"God Was Ready the Day the Banks Closed" (p. 4) tells how God provided for the continuation of the church's worldwide work when the banks all over the United States closed for three months in 1933. Although this is the first time this story has been published, it has been verified by many sources, including the widow of W. H. Williams, the story's protagonist.

Art and photo credits: Pp. 4, 10, Review; p. 7, Concerned Communications; p. 9, David S. Boyer, National Geographic Society, inset, Siegfried Bohlmann; p. 12, Jack Pardue; all other photos, courtesy of the respective authors.

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.

Widow's mites

Re "The Widow's Mites" (Aug. 16).

I found myself standing with the teacher and hurting, knowing that the young lad would not attend Adventist school. Then again, I actually shouted for joy and cried when the telephone rang and the widow asked, "It's not too late, is it?"

CHARLENE STRANGE
Mayflower, Arkansas

Bending twigs

I just received the June 7 issue of the REVIEW and am responding to a letter entitled "Unruly Children" whose author said that she went home after Sabbath school rather than have her children disturb others in church.

I realize children are ener-

getic, but the time to set them on the right course is when they are infants and toddlers. When children as young as 1 or 2 are removed from church, disciplined, and brought right back, they learn how to behave. My parents reared six children on this philosophy. Their children and 23 grandchildren are all members of the church and happy. I hate to think what would have been the case if my parents had stayed at home until we were 10 years old and if we in turn had done the same with our families. As the twig is bent, so will the tree grow. If children do not attend church until they are 10 years old, what makes one think they will have an interest in starting at that age?

Even today I can remember specific sermons and messages I heard in church long before I was 10 years old. True, children do not always listen, or understand everything, but gradually, with the right help and example from parents, they will do better and become solid, church-attending youth.

MARSHALL CHASE
Singapore

Dealing with critics

Re "Gathering Flowers, Not Thorns" (From the President, July 5).

The most kind and tender way to deal with the critics mentioned is to generously credit them with sincerity and quietly assume that somehow they have not quite understood what the blueprint for Christian education really is, or have misunderstood somewhat the plans God has for our medical school or other institutions.

As a solid basis for unity, our church leaders could present a series of articles in the REVIEW outlining the details of God's blueprint for education, the divine plan for medical missionary work, and instruction in other areas of misunderstanding. If this review of the inspired instructions regarding the conduct of criticized phases of our work should bring to light any deficiency, our leaders can explain how lay members can cooperate with them to correct the deficiency. This is what we want and need to know.

HARRY J. WEBER
Hot Springs, Arizona

Adventist Review



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TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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Battle for the mind

This issue of the REVIEW contains more pages than any other issue in 1979—48. It also contains more pages of advertising—24. We have devoted this large amount of space to advertising because we believe that the great controversy between Christ and Satan is increasing in intensity, and we want to do everything possible to help REVIEW readers make their calling and election sure (2 Peter 1:10).

Throughout history the battle for the human mind has raged between Christ and Satan. Christ has endeavored to persuade men and women to choose His way. Satan has endeavored to persuade—or force—people to choose his way. Christ has endeavored to fill the human mind with pure, holy, elevating thoughts. Satan has endeavored to fill the mind with vile, corrupt, degrading thoughts.

One of the most successful and powerful agencies for influencing the mind is, and always has been, literature. With great perception Lord Byron wrote:

“Words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions,
think.”

Literature has had a tremendous influence on the course of history. Dropping into the stream of scientific thought in 1849, Darwin's *Origin of Species* gave respectability to the evolutionary theory of origins. Harriet Beecher Stowe's *Uncle Tom's Cabin*, published in the early 1850's, did much to solidify antislavery sentiment in the North, and made the issue of slaves a moral one, thus helping to precipitate the Civil War.

Filling the mind with what?

The English author Sir Francis Bacon said, “Reading maketh a full man.” True! But full of what? A person who reads the wrong kind of material can be full of thoughts of immorality, fear, violence, falsehood, self-seeking, revenge, skepticism, superstition, and a host of other evil ideas, purposes, and attitudes. By contrast, a person who reads good material may be full of thoughts that uplift, that lead to a closer walk with God, that give courage and hope, that build faith and transform the life.

The cause-and-effect relationship between what one reads and what he thinks was well recognized in the days of the apostles. In Ephesus the new converts to Christianity who had been practicing the magical arts forsook the writings, books, amulets, and other trappings of their former life. They “brought their books together, and burned them before all men” (Acts 19:19).

This book-burning was not an anti-intellectual exer-

cise. Paul, the same apostle under whose preaching these people had accepted Christ, in his first letter to Timothy urged his young friend to read (probably the Scriptures), and in a second letter asked him to bring “the books, but especially the parchments” (2 Tim. 4:13). Paul was an avid reader, but doubtless he concentrated on those things that would build him up in the most holy faith.

Today the battle for the human mind seems to have reached an intensity never before known in the history of the world. Through every possible medium—television, motion pictures, billboards, books, magazines, and radio—both Christ and Satan are endeavoring to win followers. And, sad though it is, Satan is having success even with some professed Seventh-day Adventists. To many members sin no longer seems so sinful, the contrast between right and wrong seems less sharp, the friendship of the world seems compatible with commitment to Christ.

Superb literature

We have included 24 pages of advertising in this REVIEW primarily because we are hopeful that the literature produced by our publishing houses can do much to check today's drift toward the world. God has bestowed upon the remnant church rich treasures in gospel literature. No other church has literature that contains so much truth.

And, besides being truth-filled, Adventist literature is beautiful. In a world of appealing books and magazines, Adventist books and magazines are equal to, or superior to, any.

Moreover, Adventist publications are competitively priced with those of “the world.” In spite of inflation, prices of Adventist books, magazines, and general church supplies have been kept low. And, even though the market is small compared with that of secular publishers or of other church publishing houses, almost without exception Adventist products are priced lower. This is amazing considering the fact that our publishing houses in North America appropriate hundreds of thousands of dollars annually for retirement benefits, authors' royalties, needy overseas publishing houses, internships, and many other worthy programs.

We hope that you will save this issue of the REVIEW, and that you will examine carefully the advertisements. If the Holy Spirit impresses you that you need to fortify your mind with the truths of God's Word as found in the good books and magazines featured in this issue, respond quickly before the impression fades. And as you think of your relatives and friends in the light of the approaching holiday season, why not select appropriate literature as gifts for them? You can aid your Saviour as He seeks to fill the hearts and minds of your dear ones and acquaintances with thoughts that will “turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith” (Acts 26:18).

K. H. W.

God was ready the day the banks closed

A story that happened in the depression-ridden thirties
gives evidence that God will work miracles,
if need be, to help His church weather its crises.

By EMMA HOWELL COOPER

A thousand dollars is a lot of money to keep in a small safe. Yet, W. H. Williams, undertreasurer of the General Conference, asked his secretary to place ten \$100 bills in an envelope, date it, mark the amount, and put the envelope into the office safe. In subsequent weeks the secretary stuffed, dated, and marked other envelopes, also storing them in the safe.

Being a keen financier, Elder Williams understood the currencies of many lands. The Lord needed just such a man in 1933. That was a time of depression. Funds were scarce, and many people were going hungry. The world budget of the church had been cut at the annual meeting, and a general feeling of concern prevailed.

Elder Williams had charge of the flow of denominational funds in and out of the General Conference with respect to both the world field and the North American Division. Because of this, he did his banking not only in Takoma Park and downtown Washington, D.C., but in New York City, as well. The \$1,000 amounts Elder Williams directed his secretary, Chester Rogers, to put into the office safe were funds he had withdrawn periodically from the General Conference account at the Takoma Park bank. His secretary wondered why he made these withdrawals.

But the drawing of cash from the bank and then storing it in the office safe was not the only strange thing that the secretary had noticed Elder Williams doing lately. He had recently written letters to the overseas divisions urging them to send in their budget requests for the next Annual Council. This was *far* in advance of the usual schedule. Why all the rush?

Then Elder Williams further complicated the situation by asking Mr. Rogers to drive him to Union Station in downtown Washington so that he could take the midnight train for an unscheduled trip to New York City. Of course, Elder Williams frequently went to New York City to arrange to send mission funds by cable to the various division offices, but this time it was fully ten days

before the date such a trip normally would have been scheduled. Why did he need to go to New York City that night? Mr. Rogers wondered, but asked no questions.

A few days later in a regular morning chapel service at the General Conference office, Elder Williams told the office a story that made a lasting impression on everyone present. Here it is as told in his own words:

It was closing time on March 2. People were rushing home from work while I sat alone in my office enjoying the quiet hush after a busy day. Because my wife was not at home, there was no need for me to hurry to an empty house. "I will go home and go to bed early," I mused to myself.

Just then, there was a pressure on my shoulder, and a clear voice commanded: "Go to New York City tonight."

I sat up and braced myself in my chair. Then I bowed my head and prayed, "Lord, I have no authority to transact business in New York City at this time. What am I to do when I get there?"

The pressure continued: Go!

I was tired. I dreaded a late-night trip to Union Station by streetcar. Had Chester Rogers gone yet? Stepping outside my office, I met my faithful secretary.



W. H. Williams was undertreasurer of the General Conference from 1930 to 1954. He then served as assistant treasurer for two years, until his retirement in 1956. He died in 1961. This photo of him was taken during the 1930's when the story on these pages took place.

Emma Howell Cooper, now deceased, was a secretary in the Missionary Volunteer Department of the General Conference when this story took place. She later worked in the Transportation and Medical departments of the General Conference.

"Chester, will you take me to the train tonight?" I asked. To this he agreed without question.

Early the next morning I arrived in New York City. I prayed that the Lord would keep me from any improper transactions that day. Why was I there, anyway? As the morning advanced, the answer came clearly: "Go to the two banks and send the mission money to each division." But this was too early in the month, I reasoned with the Lord. However, there seemed to be no alternative.

When the banks opened that Friday morning, I found myself at the first bank, facing the teller who normally handled our mission transactions. He knew our schedule. Would he straighten me out? I wondered. But the teller did not raise so much as an eyebrow at seeing me that day at such an early hour.

When I told him that I wished to send the mission funds to the usual places, he replied, "Yes, Mr. Williams, I'll be happy to care for that."

Three times the amount

After checking to be sure he had the correct addresses, I gave him a list of the various amounts to send to each division. As I did so I found myself saying, "In fact, I'd like to send *three times* our regular amount in each case, please."

With a telescopic view my mind's eye could see the figures of our accounts. Yes, we had enough in the bank to cover three months' appropriations for each place, but it certainly would leave little in reserve!

The teller indicated that he would carry out my wishes. After turning away from the window, I stepped back again. "You'll be sure to attend to this at once, please?" I urged.

"Yes, of course, Mr. Williams, it will be the next thing I do," replied the teller.

When I had gone there that morning I had been trembling so much that I could scarcely walk. But inside the bank all my quaking and fears had vanished. Out on the street the shaking returned. How could I ever explain to the General Conference officers what I had just done without their authorization?

Again I felt the pressure on my shoulder and heard more words: "Go to the other bank and send those funds now." The voice sounded as though there was no time to lose!

Again I followed the instruction. At the second bank I again met a cordial reception and I transferred the mission funds in exactly the same manner I had at the first bank, not forgetting to caution the teller that the money should be cabled at once, and receiving the same assurance I had at the first bank.

Then the next step became clear to me: I must cable the divisions and say, "Conserve funds. Letter follows." Having attended to this, I suddenly realized that I was completely exhausted.

It was a relief to think that now I could take the train back to Washington and the streetcar to Takoma Park. I

would arrive in midafternoon, and the General Conference offices would be closed. However, there would be many Seventh-day Adventists scurrying here and there on the streets, preparing for the Sabbath. I preferred not to meet anyone.

Since the streetcar line ends in front of a shopping area,* I wondered if anyone would tell me that he had needed me in the office that morning. In weariness and apprehension I prayed: "Lord, let me get home alone. Don't let me be obliged to talk with anyone when I get back. Please help me!"

I must have dozed a bit. All at once I realized that we were being switched onto a siding. Soon the conductor explained that there had been a wreck ahead, and it would be some time before the track was cleared. When finally I arrived at Union Station in downtown Washington and then made my way to Takoma Park by streetcar, it was already dark.

The streets were deserted. I walked the few blocks to my home on Carroll Avenue without meeting a person I knew. Soon I was in bed, after praying that the Lord would grant me a good night's rest and would prevent my awakening on the Sabbath with my mind in a turmoil over the past day's activities.

The Lord granted my request, for I slept soundly. In fact, Sabbath was well along before I awakened to find the sun shining across my bed. It was March 4, 1933, and it was the day a new United States President was to be inaugurated—Franklin D. Roosevelt. For a moment I lay there. How good it was to relax!

Then, through my open window came the raucous voice of a newsboy: "EXTRA! EXTRA! Banks closed! Extra! Banks closed nationwide!"

I sprang from my bed. In my pajamas I rushed to the door for a newspaper. I had to know what had happened! And there it was—a two-inch-high black headline proclaiming: "Banks Closed Nationwide!" As I began to realize what this meant, tears came to my eyes, making it difficult for me to read.

Praising the Lord

I was deeply humbled to realize that the Lord had used me to save most of our mission funds. I spent the rest of the Sabbath alone with God, praising the Lord. I prayed that He would always keep me humble in His service.

Immediately after sundown my telephone rang sharply. It was Elder J. L. Shaw, our General Conference treasurer. He was calling a meeting of the Treasury personnel immediately in his office. "You have heard the news," he said. "What will we do to support our missionaries?" Then he hung up before I could answer.

I noticed that as the treasurers entered Elder Shaw's office, everyone was tense, and all were talking in subdued tones. All were especially concerned for our overseas workers. "With the banks closed there will be no funds to support the missionaries in the field, neither

* The streetcar line was removed decades ago.

will there be money with which to bring them home," Elder Shaw explained to us.

At that point I requested permission to speak. I quietly related to them my story.

We had a prayer season that evening instead of a business meeting. Instead of agonized prayers for help, there were prayers of praise and gratitude for God's wonderful guidance. Nor did we forget to beseech Him to keep us humble in the future. O that He might always lead us as He had in this instance, we prayed.

As we rose from our knees someone remarked that we had been so concerned for our overseas missionaries that we had given no thought to the need of our workers at headquarters. How would we provide for them? How long would the banks be closed? Then I remembered the \$1,000 items in the little safe in my office. Quickly we counted the envelopes. With care there would be enough cash with which to meet our payroll for the next three

months—the same length of time for which we had sent funds the day before to the overseas divisions.

* * *

When Elder Williams sat down that morning it was evident that the congregation had been greatly moved.

Thousands of small banks went permanently out of business on March 4, 1933. Many large banks and some small, stronger banks did not open again until after a panic-filled period had passed—a period of three months. During that time it was not possible to send funds out of the United States.

During this time the Seventh-day Adventist Mission Board did not recall one missionary. Neither did the General Conference find it necessary to borrow funds in order to carry on its work, and the payroll for the General Conference was met on schedule, during the time the banks were closed, from the dated and marked envelopes in the little safe in Elder Williams' office. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The cybernetic couple

Don't let the big word *cybernetic* scare you. If you haven't taken a course in physics lately, you probably have forgotten that the term *cybernetic* attempts to wrap into one word the concept that there is "automatic action and reaction in the function of living bodies and in mechanical and electrical systems."

Not only is it a word that has become big in computer technology, but it's also finding new uses in descriptions of interaction within groups of people. Some social scientists, thinking of people groups as "cybernetic," spend their time analyzing the reactions of those involved. Discovering how one person may react differently in one group as compared with another fascinates them. Doubtless, it provides endless fodder for the grinding out of doctoral theses as well.

Cybernetic derives from the ancient Greek word for steersman, suggesting that the action and reaction within systems tends to steer the system toward a stable relationship through the constant feedback of information among the units in a system in the same way that

a helmsman seeks a stable course amid conflicting winds and currents.

Marriage experts now use this term—telling us that marriage operates cybernetically. Or, to put it another way, a marriage achieves stability through the interaction of the two parties.

I suspect that we've always known that, not really needing a four-syllable word derived from an ancient language to confirm it. But the analogy teaches us two things about a marriage. First, that—at least to begin with—the couple should try to find a system in which each acts and reacts according to a pattern that holds the marriage together. Second, that every time a change occurs and one of the partners acts differently, the marriage has to reestablish itself.

When Sue and Jim headed off on their honeymoon, they carried over many of the stable patterns they had developed during courtship. Jim drove the car, Sue read the maps. Jim bought her small gifts. Sue settled into preparing meals and Jim into a routine of offering compliments on the

cooking. Up to this point they never had asked each other to do something in order to fulfill each other's expectations within the marriage.

On day eight, Sue asked Jim to buy her a fur coat they were admiring in a store display. Instantly the marriage system went into instability. Sue had asked for something. An unspoken rule was broken.

Different possibilities emerge for restabilizing the system. Jim might cheerfully comply, allowing a new rule to enter the system—that Sue has the right to ask for a gift and expect Jim to buy it. He may grumble a lot but still buy, thus indicating that, yes, he will buy a gift when Sue asks, but she will have to pay the price of his grumbling.

You can think of other alternatives, I'm sure. It may even happen that the system goes out of control. Jim may refuse to buy the coat, causing Sue to get angry and stubbornly insist on having it. In return Jim may get angry and accuse her of lack of appreciation. Sue may remind him of the good dinner she cooked the night before. She may call him selfish. He may call her unreasonable. At this point, unless some new agreement is reached, the system may run away, escalating until divorce or desertion may occur.

Don't think for a moment that any marriage is going to remain stable and predictable for long. Partners in marriages that last have learned to expect new input into the system and have developed ways of meeting these changes and stabilizing the system to accommodate them.

In fact, by the time the marriage has matured for some time, the couple probably will have forgotten this period of probing and vacillation. They may consider that they have been well-adjusted always.

What I like about understanding marriage this way is that it means not only that marriages can be worked at but that they can be made to work. In fact, given an understanding of what is actually happening within a particular marriage and a willingness by both parties to exert some control, most marriages can be made to work.

Perhaps that is what Paul meant when he said that love doesn't seek its own good but the good of the other. Being aware of each other's reactions to either the forces within a marriage partnership or those that come in from outside does help to put the partners in control. When partners are each willing to let the marriage work for the good of the other, as well as for their individual good, they demonstrate real love.



His coming draweth nigh

By HERMAN T. ROBERTS

*Christian, in thy heart prepare thee
For the coming of the Lord.
That His mercy yet may spare thee,
Hide thee in His Holy Word.*

*Lo, the night of gloom is waning;
Soon eternal dawn shall break;
In the hours of grace remaining,
Bid thy fellow pilgrims wake.*

*Christian, see the signs appearing
In the earth and sea and sky,
Warn the great event is nearing;
Lo, His coming draweth nigh.*

*Oh, do not, for earthly treasure,
Miss thy soul's immortal prize;
Riches wait in boundless measure
When the Lord descends the skies.*

*Christian, flee from all temptation;
Fix thy love on Christ alone.
In the fight for full salvation,
He will not forsake His own.*

*Keep before thee heaven all glorious;
Let its charms allure thy soul.
Christ will bring thee through victorious;
He will help thee win the goal.*

*Christian, rouse thee; souls are dying;
Save them from a hopeless grave.
While the hours of grace are flying,
Tell of Jesus' power to save.*

*Haste thee on with love and warning;
Tell what He has done for thee.
Labor till the glorious morning
Ushers in eternity.*

Ancient human footprints and the Biblical record

The true meaning of the footprints Mary Leakey has found in Laetolil near Africa's Olduvai Gorge will not be known until many more bones, including the skulls, of similar age have been discovered.

By EDWARD N. LUGENBEAL

The Leakeys have come up with another dramatic discovery, this time by Mary Leakey, wife of the late Louis who achieved worldwide fame with his ancient-man discoveries in Africa's Olduvai Gorge. Mary Leakey's latest finds are dramatic because they include the actual footprints, as well as the bones, of hominids (man or manlike creatures). Although hundreds of hominid bones have been found in East Africa in the past two decades, none of the bones seems to have captured the imagination quite like the footprints.

Traces of ancient man are of special interest to Bible-believing Christians. Those of us who cherish Genesis as an authentic record of human origins always ask ourselves when such discoveries are announced, "What does this mean for Biblical creationism?"

Traditionally, anthropologists have viewed the evolution of modern man as consisting of three successive stages: (1) the "ape-man" stage, represented by fossils of the genus *Australopithecus*; (2) the primitive-man stage, represented by the somewhat small-brained *Homo erectus* fossils; and (3) the modern-man stage, represented by archaic, as well as fully modern, varieties of *Homo sapiens*.

The reaction of many creationists to this theory of

anthropological science is well expressed in a letter to the editor published recently in *U.S. News and World Report*.¹ "It takes more faith to accept the absurd hypothesis of the anthropologists than the creation account as recorded in the Bible, God's word."

Nevertheless, creationists would be well advised to recognize that the ideas of anthropologists are not completely absurd fabrications. The three taxa that supposedly reflect the commonly accepted stages of human evolution (*Australopithecus*, *Homo erectus*, and *Homo sapiens*) have been found in successive rock layers in East Africa. It is this succession of fossil hominids that modern anthropologists set forth as some of the strongest support for the evolution of modern man. Although recent finds have partially disrupted this succession,² a general fossil progression from small-brained, supposedly primitive "humanoids," to large-brained modern man, coupled with an archeological progression from extremely crude to much more sophisticated stone tools, is still visible in the rock layers of East Africa. Therefore, any discovery that undermines this stratigraphic progression strengthens the hand of creationists; whereas discoveries that are consistent with it tend to lend credibility to evolutionary views of human history.

How do the footprints found by Mary Leakey relate to this problem? The answer we give is—We don't know. And given the nature of the evidence available we probably can't know for sure. Much depends on the overall characteristics of the "creatures" who made the footprints. Unfortunately, we don't have adequate evidence to determine their overall characteristics.

That doesn't mean the footprints aren't a major find. They are! They are especially intriguing because they combine antiquity with modernity.

Similar to modern footprints

The footprints are ancient. The Laetolil Beds of Tanzania are older than any of the rock layers exposed in the famous Olduvai Gorge. No authenticated archeological evidence for ancient man has been found in other rock layers this old. Yet, in spite of the relative antiquity of these footprints, Flood-geology theory would probably interpret the Laetolil Beds as having formed after the Noachian flood. The beds appear to have been formed by the eruption of volcanoes, and by the deposition of sediment in lakes and rivers similar to those still present in the East African Rift.

But these relatively ancient footprints are also modern—nearly identical (except for their smaller size) to modern human tracks. They show the typically straight big toe of modern man (the big toe of the living apes is quite different) and the characteristic arch of the human foot.³

Nevertheless, Mary Leakey's new discoveries don't remove many of the questions concerning the interpretation of the ancient hominids of East Africa. They do not, for example, solve either of the two most pressing problems for creationist interpretations of ancient-man

Edward N. Lugenbeal is on the staff of the Geoscience Research Institute, Berrien Springs, Michigan.

fossils: (1) The absence of clear traces of man in any but the uppermost rocks of the earth's sedimentary crust and (2) the *total* absence of *satisfactory* evidence for pre-Flood man. In order to solve these problems, creationists would like to find human traces in much older rock layers, or in layers that contain animals thought by evolutionists to be ancestral to man.

The footprints found by Mary Leakey do not provide this kind of evidence. Indeed, we cannot even be certain the footprints were made by humans. As Mary Leakey points out, the Laetolil Beds have previously yielded fragments of manlike bones and teeth that she has described as small and "primitive."⁴ Also, the footprints are small. They may well be the tracks of the same creatures whose bones have been found in the Laetolil Beds. If the footprints and bones are from the same species, the hominid that left the tracks cannot be considered a modern type of man. Indeed, it is a moot question whether we are dealing with human beings at all. Behavior is crucial in defining humanity—the mind is the measure of man. The presence of patterned tool-making, reflecting learned cultural traditions, presents some of the best evidence for the existence of the human

type of mind. But, to date, no artifacts have been found in the Laetolil Beds even though they are common in younger East African rock layers.⁵

Hence, the footprints and bones in the Laetolil Beds may reveal the presence of a hominid that walked upright and had feet much like those of modern man, but this creature could have possessed an apelike head and a small brain in which the idea of toolmaking in stone had not been conceived. If so, evolutionists could merely claim that the footprints show that a fairly modern type of posture evolved prior to the expansion of the human brain. This view would be consistent with the concept of "mosaic" evolution in evolutionary theory—the belief that different parts of the body often evolve at different rates.

"Lucy," the widely publicized manlike "ape" (an Australopithecine) found recently in Ethiopia supports this view.⁶ Forty percent complete, Lucy is the most revealing specimen of her genus yet found. One thing she has revealed, is that at least some Australopithecines were good upright walkers even though they differed sufficiently from modern man to warrant classification in a separate genus. Not too surprisingly, it is precisely the



Anthropologist Louis Leakey (kneeling, right) achieved worldwide fame with his ancient-man discoveries in Tanzania's Olduvai Gorge. Now his wife, Mary Leakey, a paleontologist, has found some footprints (inset) in the Laetoli 1 volcanic beds, a site some 30 miles from the Olduvai Gorge.

The red-winged blackbird

By KATHERINE HAUBRICH

Billy and Susan were taking a walk in their neighbor's pasture. Mr. Quinn had given them permission to walk and play there. In the pasture and in the surrounding woods were many birds and small animals. Billy and Susan enjoyed watching them.

Suddenly Billy stopped and stood very still. Susan stopped too and stood still, waiting to see what Billy would point out to her.

"Look," her brother whispered, "there's a soldier bird."

"A what?" asked Susan, forgetting to whisper. "It looks like a red-winged blackbird to me."

Billy smiled. "I was just teasing you," he said. "It is a red-winged blackbird, but some people call it a soldier bird because of its red-and-yellow shoulder decorations."

Susan and Billy listened to Mr. Redwing's song for a few moments. "He is a good bird," said Billy. "Besides seeds, he eats cankerworms that destroy the fruit in the orchards."

"He is really very pretty," Susan added.

She and Billy watched as

the bird fluttered from the fence post to the ground and back again, his brilliant wing colors flashing in the sun. Billy knew from reading about him that while the red-winged blackbird is a member of the large blackbird family, he is the only one with the red-and-yellow patches on his shiny black wings.

During certain seasons, flocks of thousands of these birds move about like an army in the sky with each bird turning exactly like every other bird in the vast flock.

When red-winged blackbirds return from the southland in the spring, the male bird arrives first. The female, who looks very plain, like a large sparrow, may not arrive until three weeks later. She builds the nest, and Mr. Redwing looks on with interest. When the young birds arrive they are fed on a diet of insects and cankerworms.

During the winter months, red-winged blackbirds will sometimes roost with other members of the blackbird family. These roosts may contain as many as a million birds.



principle of mosaic evolution to which Mary Leakey appeals in an article in the British scientific journal *Nature*:

"It is immediately evident that the Pliocene hominids at Laetolil had achieved a fully upright, bipedal and free-striding gait. . . . Moreover, evidence supplied by cranial parts of the somewhat later but related hominid fossils from the Afar in Ethiopia . . . indicates that *bipedalism outstripped enlargement of the brain.*" (Italics supplied.)

However, before anyone is tempted to jump on modern anthropology's evolutionary bandwagon, let it be noted that the footprints by no means support conclusively Mary Leakey's interpretations. The footprints certainly do not document evolution in progress. One of the most characteristic features of the fossil record is the paucity of transitional stages between different types of plants and animals. The footprints are fully compatible with this characteristic of the fossil record. They do not display a transitional mode of walking that lies somewhere between that of the four-footed mode of the presumed apelike ancestors of man and the two-legged style of modern man. Thus the fossil record still lacks clear evidence for the supposed evolution of man's upright posture.

Also, Mary Leakey's interpretations of the footprints are based upon the reasonable but unproven assumption that they were made by the same creature whose bones have been found in the Laetolil Beds.

There is another possibility. The tracks *could* reflect the presence of a true (although *small*) variety of man who lived contemporaneously with extinct manlike apes of the well-known genus *Australopithecus*.

In short, we do not know for certain whether the ancient hominid footprints and bones of the Laetolil Beds in Tanzania are telling us that only manlike apes or that both true men and manlike apes were present when the rocks formed. This same uncertainty hangs over the somewhat younger rock layers of Ethiopia in which "Lucy" was found.

Therefore, although intriguing, the footprints found recently by Mary Leakey don't "prove" as much as some might wish. It takes more than manlike feet to make a man! The true meaning of the new footprints will not be known until many more bones of similar age—including complete or relatively complete skulls—are discovered. In the meantime, creationists will continue to argue that the fossil record demonstrates that man has always been man, while evolutionists will continue to assert that some of the hominid fossils found in Africa display transitional characteristics that support the evolutionary view of human origins. □

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Never alone

I do not remember which of us found Psalm 27:1 first, but as soon as I read the words, peace came into my heart.

By ROWENA J. MOORE

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?” (Ps. 27:1).

These words became an anchor for me in June, 1976, when I was involved in a serious car accident. At that time I was serving as a secretary in the South American Division office in Brasilia, Brazil. One night, as I drove home with three other division secretaries after attending a program at the church, our Volkswagen van was hit head-on by a smaller car that crossed the median strip separating the lanes of traffic. As a result of the accident, the two young men riding in the car died, and my three girlfriends and I spent varying lengths of time in hospitals recovering from broken bones and head injuries.

My major problem was two broken legs. Two days after the accident the right leg was put in traction, since it was too badly broken to be helped then by surgery. Two days later a metal rod was inserted inside the shaft of the left femur to support it until the broken bone could heal. The night before the surgery I found it difficult to sleep. The pain in both legs was constant.

I was concerned about my companions, all of whom had suffered head injuries that required a waiting period before they could be operated on. As the driver of the car, I felt a heavy responsibility for the accident, even though I knew I was not at fault. There was the added concern about my future. I was anxious about what effect this accident would have on my mission career, which

had begun only ten months before. Most of all, I was afraid of the surgery. I have never been very brave, and have a dread of pain and the unknown. That particular night, as I realized I would undergo surgery the following day, what little bravery I had fled.

But the Lord came to my side to comfort me. He used a lovely Christian lady to remind me that I was not alone physically or spiritually.

This Brazilian woman offered to stay with my roommate and me during that night. She had brought her Bible and wanted to share some of her favorite texts. Since she spoke no English and I spoke very little Portuguese, we used the Word of God to communicate. After she read a verse aloud from her Portuguese Bible, I responded by reading aloud the same verse from my English Bible. I do not remember which one of us found Psalm 27:1 first, but as soon as I read the words, peace came into my heart. I knew that God was in that room by His Spirit, comforting and strengthening me.

As I went into surgery the next day, I hummed a song based on this verse. Somehow I felt that if I could just remember God's promise that I need not fear anything, I could be strong. Apparently the text and song made an impression on my subconscious, because I was told later that I had serenaded the surgery staff with the song during the operation.

In the days and months that lay ahead, I frequently read and thought about this text, gaining comfort from it. Because of complications, I returned to the United States four months after the accident, entering a hospital in Everett, Washington, where my parents live. During the following months, I not only had two more operations but was placed in traction twice. Finally, 13 months after the accident, I was able to walk again with the aid of crutches.

He never gave up

I wish I could say that during this long and sometimes difficult period of my life I was always brave, patient, and full of courage. What a witness to God's power I could have been! But too often, when the pain was bad or my patience was wearing thin, I let anger, fear, doubts, and self-pity run rampant. Now, deeply regretful of this, I thank God that in spite of these lapses, He never gave up on me. He provided me with loving family and friends and excellent medical care. Most important, His presence was always near. He answered whenever I called.

In December, 1977, I became strong enough to return to church work. In the past six months I have had two operations, and there will be more surgeries and problems ahead, but I am not afraid of the future anymore. Because the Lord has led so wonderfully in the past, I know He will not desert me now. My prayer is simply that the next time things seem dark or frightening, I will remember that He is with me, for truly He is “my light and my salvation; . . . the strength of my life.” With Him beside me, guiding and comforting me, “whom shall I fear? . . . of whom shall I be afraid?” □

Rowena J. Moore is a secretary at the General Conference.

HOLY GROUND

I was overwhelmed with the conviction that I was kneeling on holy ground—at the very gate of heaven.

By MILDRED J. WESTERMEYER

Even though it is on the other side of the world from our home in the United States, Botswana's Kanye Hospital in Africa is a pleasant place to live. The skies are sunny. Weaver birds and paradise chats dart through the jacaranda trees in the shady yard. The house assigned to my husband and me, who had come here in our retirement years as short-term missionaries to fill a personnel gap, already seems like home. The large windows that let plenty of sun in, the comfortable beds, the shiny red, polished cement floors, all contribute to its charm. It stands adjacent to the hospital, where a constant stream of colorfully clad outpatients present a picture far surpassing that on any television screen.

On Sabbath mornings, as the tolling of the church bell calls the villagers to Sabbath school, the throngs make their way, not toward the hospital door, but to the church across the way, many arriving nearly an hour before the service begins.

One recent Sabbath, after my doctor-husband had gone to visit a few of his most seriously ill patients, I knelt before an old, worn chair, my mind going back to those who, before me, knelt to pray in this same spot. I seemed to see a procession of doctors and their wives, for the house we are living in has always been, I am told, a "doctor's house." I thought of those first doctors who prayed with the faith of the pioneer for God's blessing and guidance on the new venture—a house of healing for the Bangwaketsi tribe.

Mildred J. Westermeyer is a nurse at Kanye Hospital, Botswana, Africa, where her husband is acting medical director. They are on Special Service appointment. The Westermeyers are the parents of Drusilla Nelson, who, with her physician-husband Bradley, serves in the Nairobi, Kenya, medical center. Previously they served in Malawi and Rwanda.

That was 50 years ago—what a host of prayers had ascended to heaven from this place! Prayers for wisdom, for understanding, for love. Prayers for medicines and hospital supplies. Prayers for personnel—doctors, nurses, maintenance men, tutors, and evangelists—that God's work might go forward. Prayers for healing for the patients and staff members. Prayers for rain. Prayers for young people sent to other countries for their schooling. Prayers for student nurses as they prepared for government examinations.

Prayers for loved ones many thousands of miles away—parents praying for their children; youthful missionaries praying for aged parents in the homeland. Prayers for forbearance, for tolerance, for kindness when the problems of close association on the compound pressed exceptionally hard. Prayers, too, of thanksgiving and joy as the Spirit of God changed lives steeped in superstition and sin, and the work of sanctification became evident. Prayers of gratitude for the Special Projects Offering that made possible a dormitory for the student nurses. Rejoicing over victories gained. Prayers for traveling mercies. Prayers for help in times of crisis.

What precious incense had been wafted to heaven from this place through the years! I was overwhelmed with the conviction that I was kneeling on holy ground—at the very gate of heaven.

I added my prayer to the hundreds that had been uttered before: "Here, Lord, am I. Thank You for allowing us to serve You here. Empty me, and fill me, so that Your love may flow through me to bring a blessing to someone today. Amen." □



READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

There is no SDA church school nearby to which we can send our daughter, who should start kindergarten this fall. Even though our community is small (less than 10,000 population), I have feelings of dread, fear, and guilt when I think of sending her to public school. I could send her to a local Baptist school, which the sponsors say is nondenominational. In it Creation is taught, rather than evolution, but I am apprehensive of her being surrounded by influences of another church all day long. What have others done in a situation such as ours? Has anyone ever sent his child to a non-Adventist church school? If so, did the child fare better than he would have in a public school?

■ One alternative you could consider, if there are a few interested parents, is to start a church school. I have seen church schools operated with only four students.

JOANNE PHARO
Manahawkin, New Jersey

■ If there are other SDA mothers in your community you might be able to work out a plan similar to the one I was involved in last year. Three of us mothers with children of kindergarten age, whom we did not want to send to the public school, shared our skills and taught one another's children our own special skills one morning a week for an hour. The three skills happened to be music, art, and gymnastics. The children enjoyed the classes and learned things they couldn't have learned from their own mothers alone.

And here is another suggestion. If you are really concerned that your child have formal learning experiences at this age, I would suggest that you order the kindergarten program from the Home Study Institute and teach her at home yourself.

GINNY FROST
New Braintree, Massachusetts

■ Home Study Institute (HSI) could be the solution to your problem of no church school. If you are unfamiliar with HSI, it is a correspondence school run by our church. Its address is Takoma Park, Washington, D.C.

20012. It offers classes from preschool through college. The elementary classes are designed to be taught by mothers who are missionaries or who live too far away from a church school. Before using HSI check with your local conference education secretary to be sure you will be in compliance with State laws. Since HSI is an accredited school, you should have no problems.

If there are other Adventists nearby who would also like to use HSI you could have a cooperative effort, which might develop into a church school.

At any rate HSI seems to be better than public school or even a nondenominational church school. Other churches do not have the same attitudes toward appropriate recreation, TV, dancing, smoking, and other things. There would be doctrinal differences, too; for instance, the Second Coming, the state of the dead, and the Sabbath.

CAROL L. LEE
Modesto, California

■ I sent our son to a Lutheran nursery school and was pleased with the attention and care he received. Before sending him I spent considerable time checking out local nursery schools. The fact that he would have Bible stories and songs led me to choose the Lutheran school. He attended two mornings weekly for nearly two years. The teachers knew we were Seventh-day

Adventists, and I had many interesting discussions with them.

When our son was 6 I sent him to public kindergarten, because the church school was too far away to be practical.

Again, I did a lot of checking, talking with neighbors about the reputation of the school, and how they felt about their children's experiences there. I also visited the school and met the kindergarten teachers and the principal. The attitude of the staff pleased me.

He had a super year. Both of his teachers were kind, capable women who really liked children.

From first grade on he has been in church school.

I am thankful that our experiences in the earlier schools were good. I recognize that in other schools it could be otherwise.

MARY K. MYERS
Kent, Washington

■ My child attended a Catholic-sponsored kindergarten. I found the caliber of children in attendance was not only good but superior to that of children in the public schools. The teachers were kind and dedicated, and I had been assured that no church doctrine would be taught. This school filled our needs at that time. However, I have never considered a non-SDA school a permanent solution to my child's education.

I could see you placing your daughter in the Baptist kindergarten for this year, but immediately you should begin to study a relocation plan whereby the income-producing members of your family could find work in a place where your daughter could begin the first grade in an SDA church school. Remember, good jobs are important, but our children are more important.

CAROLYN SHILLING
Battle Creek, Michigan

■ Like you, my parents worried about sending me to a public school, and my mother had been a church-school teacher. But of my 13 years of education, 11½ years were obtained in a public school.

My parents taught me that it is possible to obtain a Christian education without church school and that home training is more important than to have a child in church school with no home education. Regular Sabbath school and church attendance, as well as morning and evening devotions, are important if you are to send your child to public school, but they are equally essential if you send your daughter to church school.

We have to learn to live in a world where our next-door neighbor is not necessarily a Seventh-day Adventist. Even though your daughter is a kindergarten she can be taught to witness to her classmates.

I would be rather reluctant to send my child to a school operated by another religious body. I believe it would involve conflicts both for my child and for myself. The few cases I have known have not worked out very well. I would rather send my child where no religion was taught, because then I could teach my child right in my home.

During my senior year, graduation exercises were scheduled for Friday evening. The school board changed it later to Thursday, even though it was an inconvenience for the rest of the class. I mention this, because as a newspaper reporter, covering school boards, I know you as parents have the right to meet with the school's administrators and its board to discuss your religious convictions and to make reasonable requests to solve any conflicts you feel are important.

Most schools are happy to make these concessions for a student, if they are presented in a proper manner.

VALERIE SCHMIDT
Kensington, Minnesota

■ I think you would be wise to send your daughter to a Christian rather than a public school. Faced with a similar problem several years ago, my husband and I sent our daughters to a Free Methodist church school, operated nondenominationally. We were pleased with this school. The teachers were dedicated Christian men and women. The girls were taught the basic Bible lessons, no doctrine, and encouraged to live Christian lives.

The only problem we encountered, which you might encounter also, was extracurricular activities scheduled on the Sabbath. Our girls did not attend any of them, but many times they were disappointed in having to turn down birthday party invitations, sports events, et cetera. However, the experience also had a strengthening effect on them. For us our contact with the school gave us many opportunities to witness. After a short time some of our daughters' friends began planning the events they wanted our girls to attend on days other than Sabbath.

Now we are fortunate to live in a town where there is an Adventist school, but I have never regretted sending our girls to this Free Methodist school, and I feel

they benefited from it. The influence your daughter might be exposed to from teachers and students in a public school who come from non-Christian backgrounds might be far worse than her picking up some disagreeable doctrine.

SUSAN ANDERSON
Coeur d'Alene, Idaho

■ There is another possibility worth considering—home study.

My husband and I have had five years of experience with this method. While it isn't something we would urge as the ideal way for everyone, we have found it has many benefits. One benefit that we have come to rate highly is that with one or two students per parent-teacher a great deal more can be accomplished in a shorter time than in a regular classroom. This saves valuable time for parent and child.

While we don't feel kindergarten is necessary, Home Study Institute does have a kindergarten course for those who wish to use it.

One word of caution. If home study is chosen, it should be done well. That requires no small degree of dedication, commitment, and organization.

LYNETTE NELSON BRAMLETT
Castle Rock, Washington

■ If the school is an accelerated Christian academy run by the Baptists I highly recommend it. Because we have no SDA school in our community, we tried the Baptist school and were impressed with its program. Our son, who is 13 in September, is blossoming beautifully under their Christian influence. Discipline and genuine concern are coupled with scholastic encouragement. Our son completed the sixth grade on the honor roll and is eager for school to open (if you can believe that about a teenager). Each child moves scholastically as he is able, and is lovingly encouraged to reach his highest potential.

My advice is Do it. And remember, it's what she sees and hears consistently at home that will influence her most.

ROWINA HARRISON
Watertown, New York

■ Have you considered the possibility of home school? I've been teaching our children at home for three years now, without previous experience, and have found it rewarding. Home Study Institute's program makes it possible for a parent of average intelligence to teach her children day by day. The children take standardized tests so parents can know where they stand with national averages.

The local authorities have been cooperative and pleased with the home study program and have offered us the use of their library and facilities.

If this seems impossible for you (remember that with God all things are possible), then I would remind you that the Baptist school would at least have a spiritual atmosphere that would be lacking in a public school.

KAREN LIGHT
Wingdale, New York

■ Because in their work for the denomination my parents often lived where SDA schools did not exist, I have experienced schooling in non-SDA conservative Christian schools at both the elementary and secondary levels.

Looking back, I believe that the experience strengthened me and my siblings theologically, because we were put on the alert for views differing from our own. It also broadened our religious outlook by our observing our teachers as dedicated Christians dealing with a variety of points of view. I still remember the day when the teacher explained to the class "why Caviness did not attend school on Saturdays."

Such an arrangement is not as good as attending an SDA school, but it does have the advantage of causing the young person to stand on his own feet in religious and moral matters.

GEORGE L. CAVINESS
College Place, Washington

QUESTION FOR NOVEMBER

Response deadline October 6

Our church congregation consists of both blacks and whites. I would like to extend the hand of fellowship to our black brethren and visitors by inviting them to our home for Sabbath dinner or for other occasions, but I have a problem—the one time we invited black guests to our home, the neighbors in the all-white community where we live became irate. We get along well with our neighbors and we do not want to create hard feelings, but at the same time we would like to cultivate the friendship of our black brethren. How should we handle this situation?

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.



God "poisoned" his potatoes

By THERESA A. WHELPLEY

Louis F. Garner, Sr., of Tallahassee, Florida, relates an experience he had when he was a young married man in Mississippi. He was not a Seventh-day Adventist at the time, but his father was a devout member.

Planting potatoes one summer, Louis carefully hoed and cultivated them, expecting a good crop. His father, who lived nearby, also planted potatoes. There was only a narrow one-track dirt road between the two fields.

One day Louis was horrified to find that locusts had invaded his field. Marching in swarms from row to row, they stripped the plants, leaving only bare stalks above the ground.

Anxiously he called the county agent for help. He was advised to start a fire of hay at the end of the rows and, using brush as a broom, drive the insects into the fire, where they would be burned.

When Louis tried this, instead of the locusts flying toward the fire, they simply settled down a few rows over and continued their work of devastation.

Calling his father, Louis advised him to spray his crop so the insects would not attack it.

"My potatoes are already 'poisoned,'" answered his father.

"But," urged Louis, "you better spray them again to make sure they won't be ruined. Our fields are so close."

Calmly his father replied, "I told you that my potatoes are already 'poisoned,' so I don't need to worry. You see, I have been faithful in paying my tithe, and God has promised that He will rebuke the devourer (Mal. 3:10, 11). In fulfillment of this promise, God has already 'poisoned' my potatoes so the locusts won't hurt them."

Thus it was that Louis' potatoes were completely ruined, but his father's just across that narrow dirt road were not touched.

That experience made a profound impression on Louis, one he never forgot. It made him think seriously and led to his conversion. Today he is an active member of the Seventh-day Adventist Church, faithfully following his father's example in paying an honest tithe.

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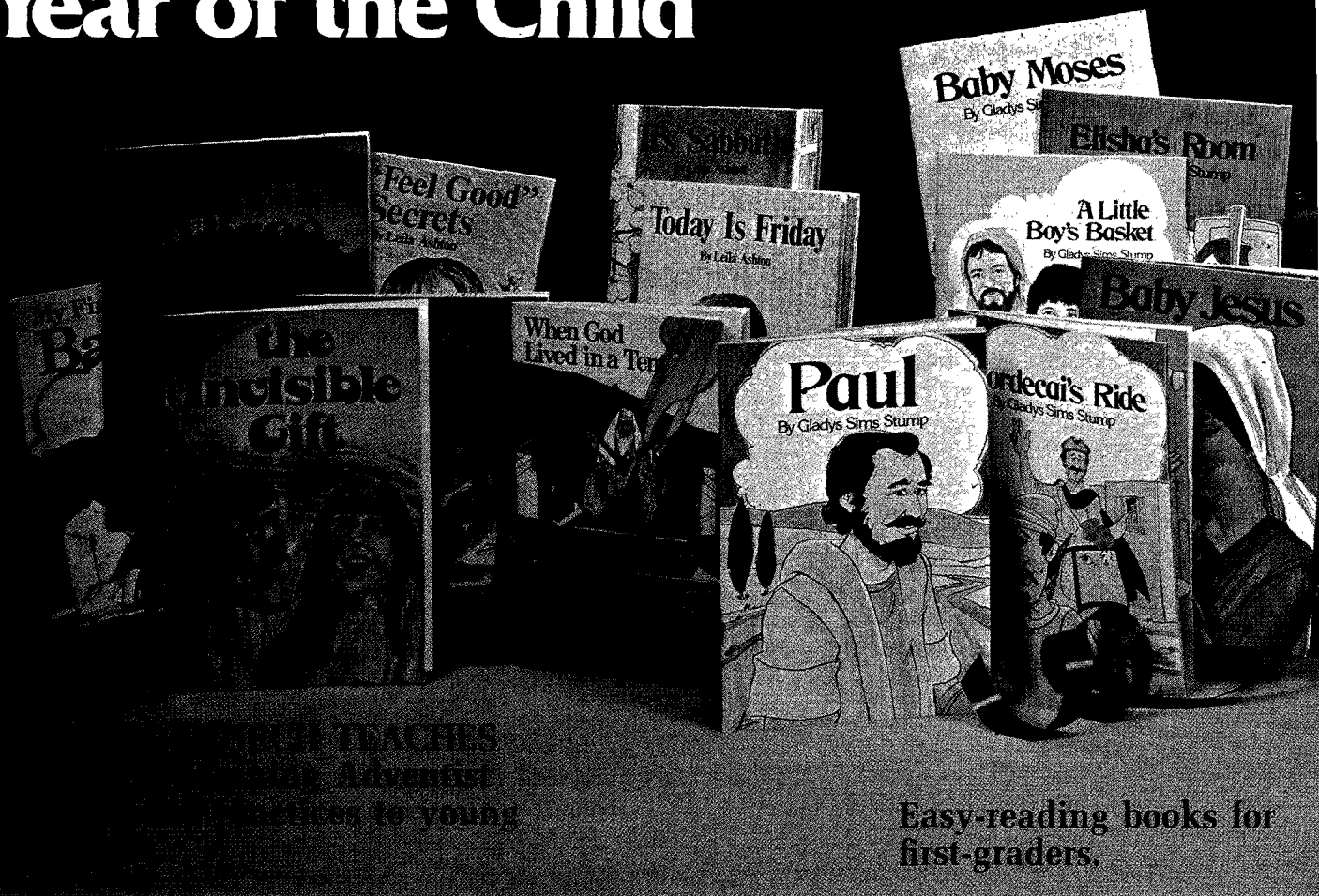
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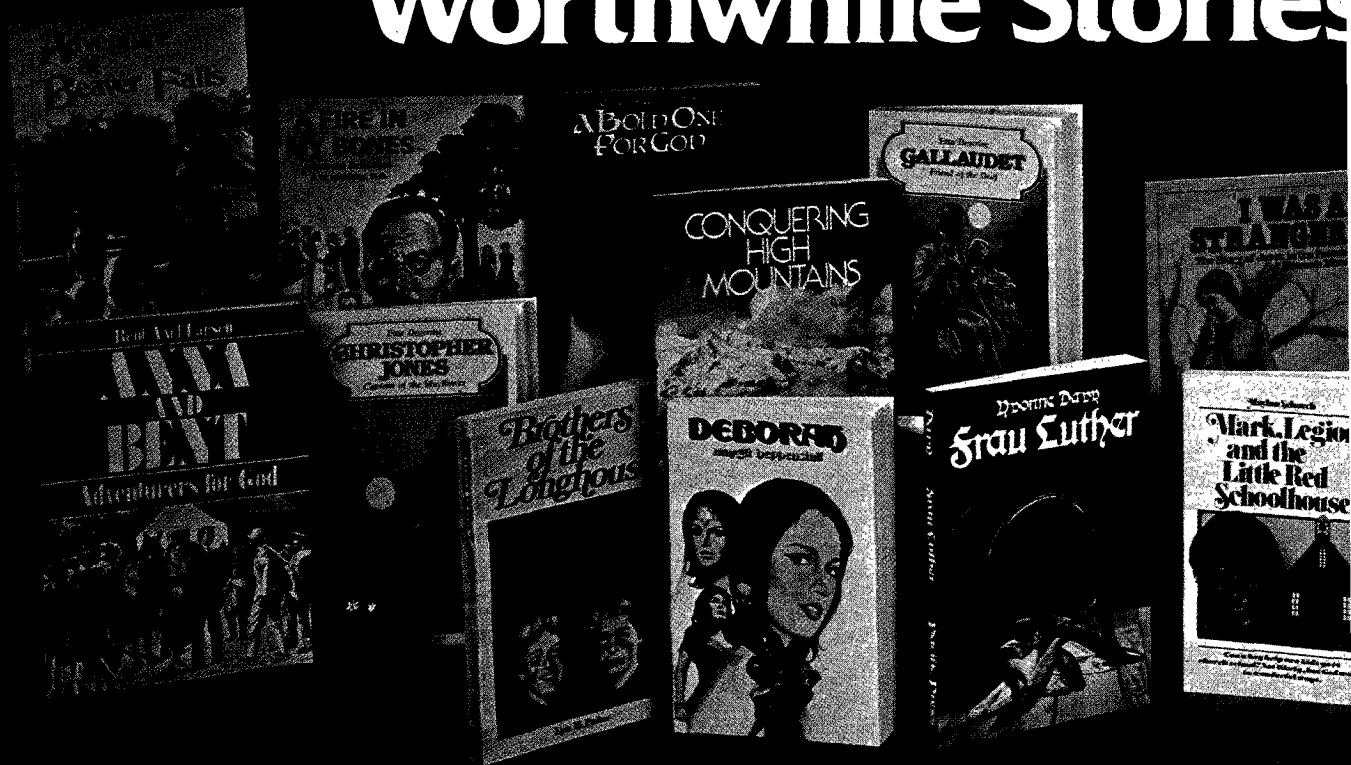
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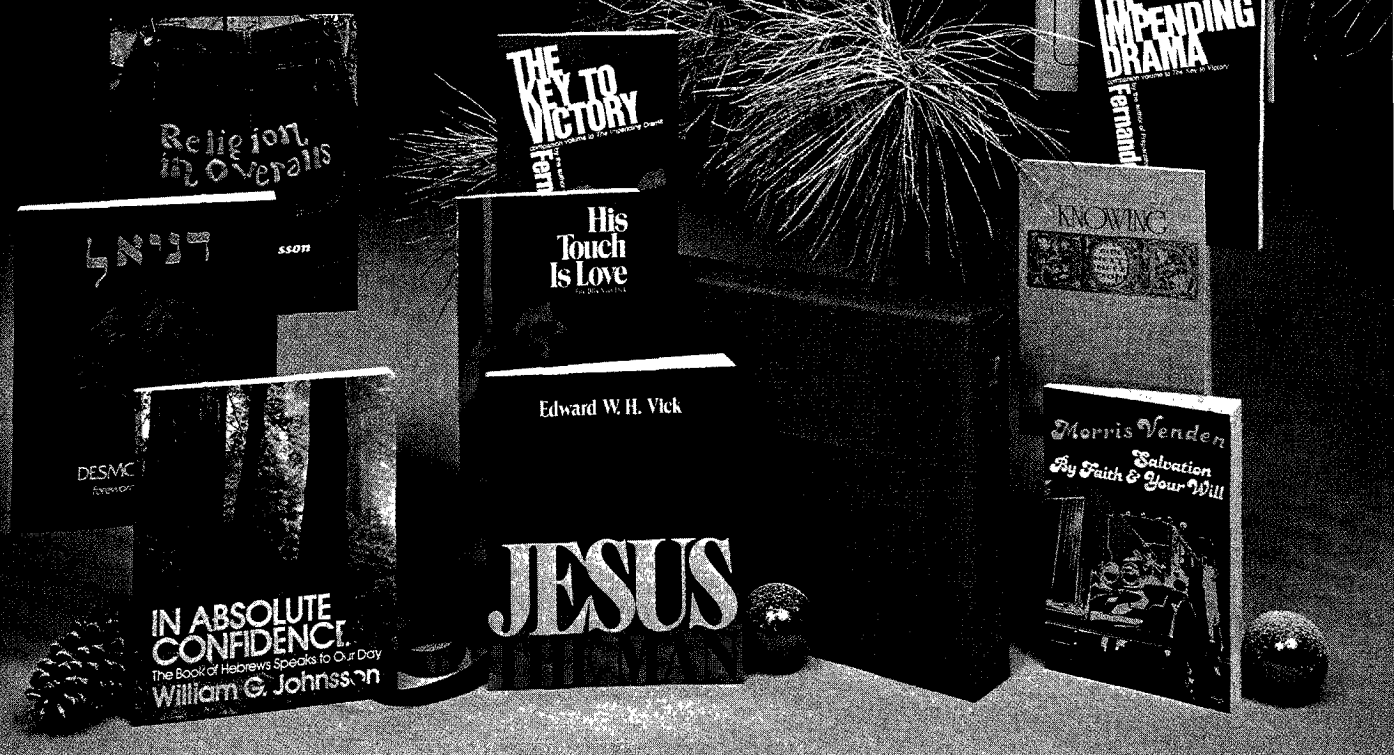
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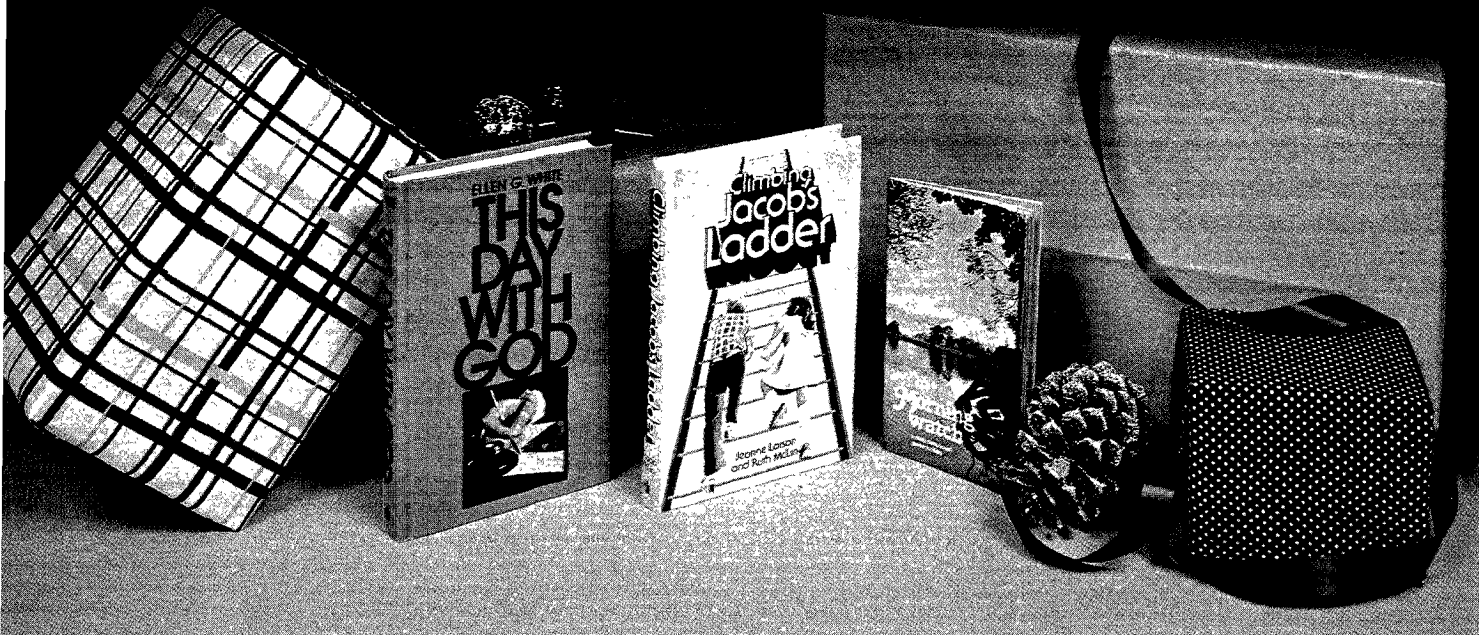
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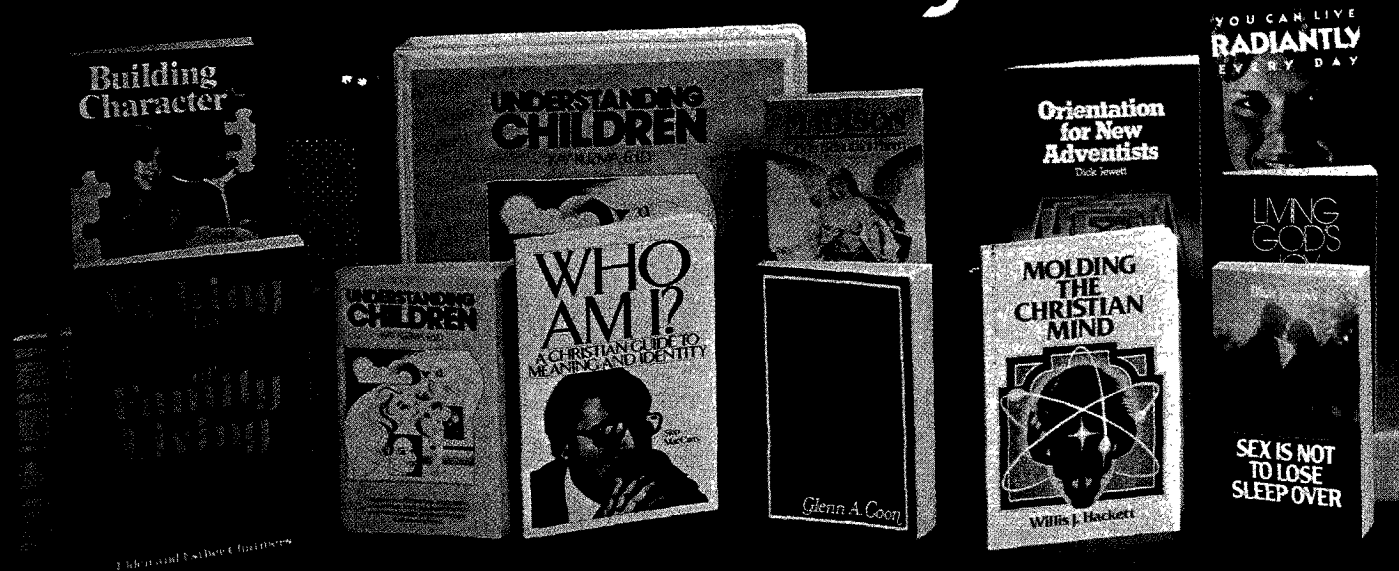
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Marvin Moore

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THE CHRISTIAN AND TEMPTATION

Ruth Jaeger Buntain

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Dona Klein, Organ and Piano

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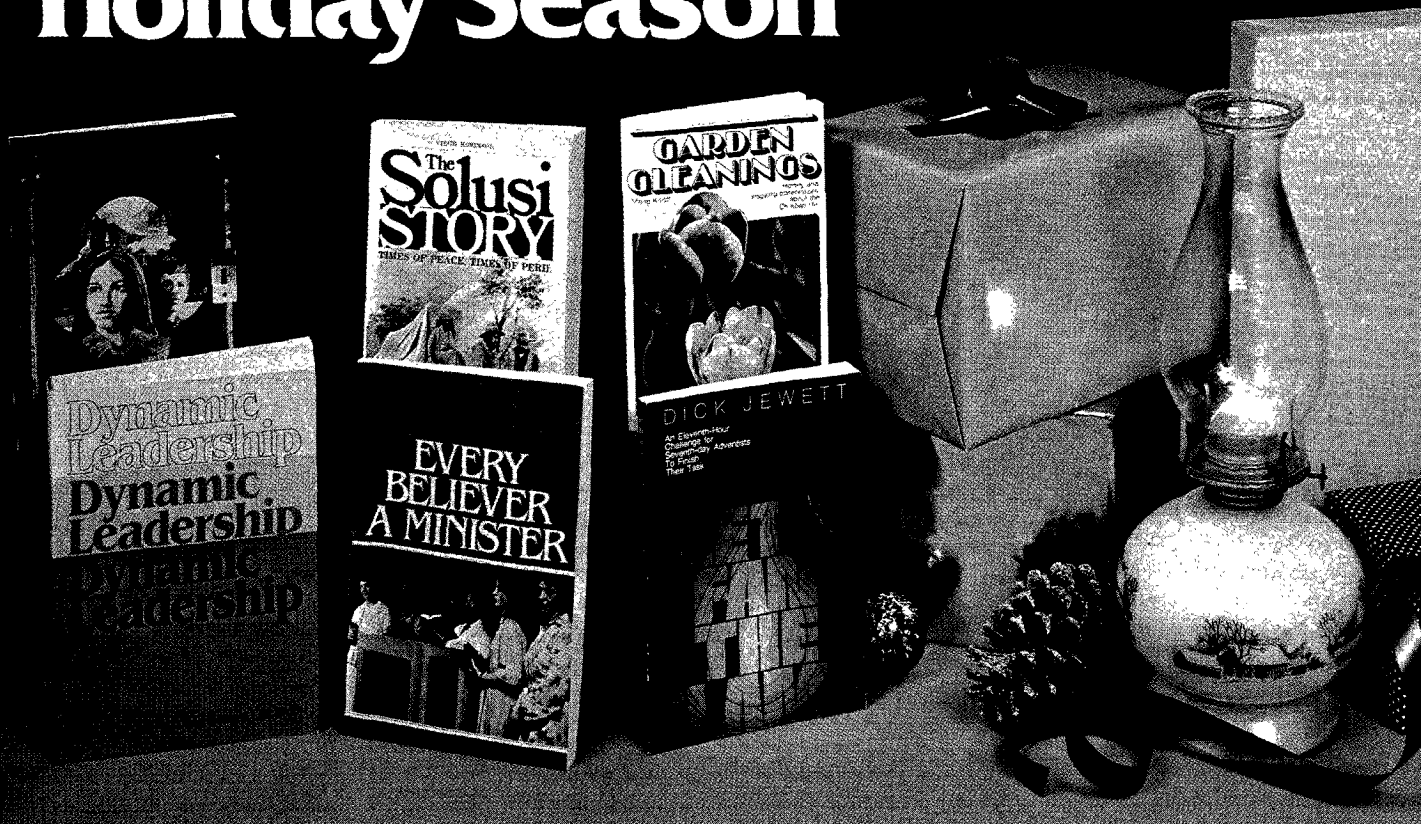
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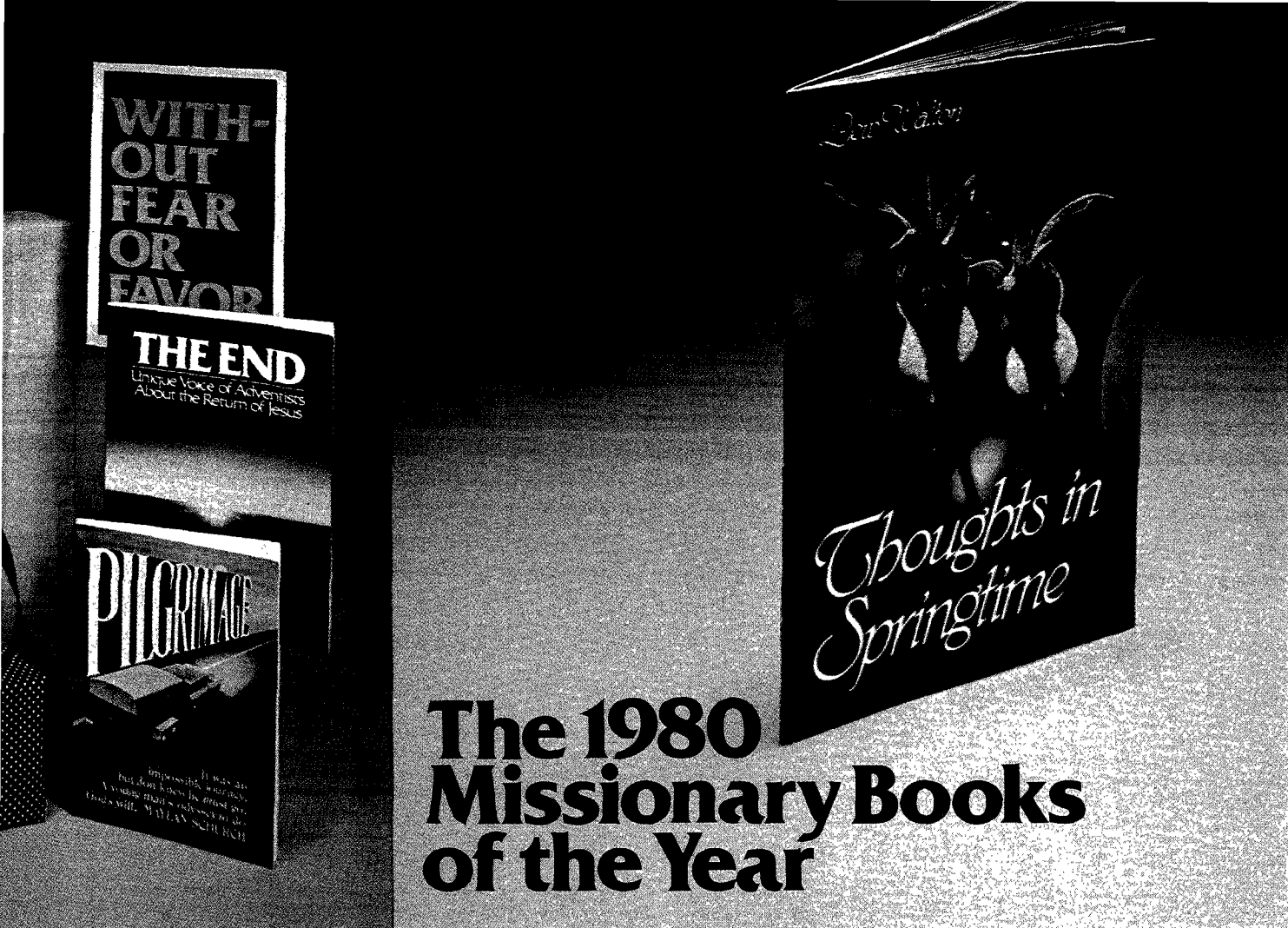
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Lucile H. Jones

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International Year of the Child



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How Adventists adopted Sabbathkeeping—2

Adventists' contribution to the Sabbath doctrine

In our previous editorial we reviewed the history of how Sabbathkeeping began among Adventists. It began in a Christian Brethren congregation in Washington, New Hampshire, whose members had become Adventists and who through the influence of Rachel Oakes, a Seventh Day Baptist, were led to keep the Sabbath.

As Sabbathkeeping spread among Adventists they added new and compelling reasons for keeping holy the Sabbath day to those they had learned from Rachel Oakes. What were unique Adventist contributions to the doctrine of the Sabbath?

1. Adventists discovered that the Sabbath was closely tied in with the newly developed sanctuary doctrine. On the morning of October 23, 1844, the thought flashed vividly into Hiram Edson's mind that instead of leaving the heavenly sanctuary to come to this earth on October 22, Christ on that day had entered the Most Holy Place of the heavenly sanctuary, where He had a work to perform before coming to this earth.

In subsequent studies Adventists discovered the nature of that work. Christ would function there as high priest on the antitypical day of atonement, which they now understood to have begun in 1844. He would be engaged in carrying out the final phase of His work of atonement for His people.

Among the texts they discovered in their search for details concerning the heavenly sanctuary was Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." They grasped as significant the fact that the apartment Christ had entered in 1844 contained the ark, in which were deposited the tables of the Ten Commandments.

Attention on Ten Commandments

To them this meant that the attention of those who by faith followed Christ into the Most Holy Place would be directed especially to the Ten Commandments and that these commandments in some special way would be tied with Christ's final ministry there.

Since it was the fourth commandment that Christians in general had been ignoring, they concluded that Christ's entry into the Most Holy Place signaled the commencement of a universal call for reform in the matter of the day of worship.

Adventists thus had discovered an important reason for advocating the Sabbath—a reason Seventh Day Baptists

had not promoted. Now that the investigative judgment had begun (in 1844), it was important that Christians order their lives by the law enshrined in the ark in the Most Holy Place, for this law would be the standard by which they would be judged.

Thus to Adventists the Sabbath truth and the sanctuary doctrine became inseparably related. Acceptance of the one implied acceptance of the other.

2. Adventists discovered that the three angels' messages called for reform in the day of worship. They had seen in the preaching of William Miller and his associates the proclamation of the first angel's message—"The hour of his judgment is come" (Rev. 14:7). They had seen in the events of the summer of 1844 a fulfillment of the second angel's message. The declaration "Babylon is fallen" they had applied to the popular churches of the day, which had refused to accept the message of the first angel and had expelled from their congregations those who espoused it.

The clinching argument

Now they saw in the preaching of the Sabbath the fulfillment of the third angel's message. This angel warned against the worship of the beast and his image and against the reception of his mark. This mark was perceived of as the keeping of the beast's sabbath, namely the first day of the week. The angel uttered the most fearful warning against those who, in the face of the new light shining on the Sabbath, would persist in Sunday observance.

The clinching argument showing that they were understanding correctly the third angel's message they found in the statement in Revelation 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." Here those who successfully resist the beast's mark are identified as commandment keepers, and commandment keeping implies the keeping of the Sabbath, our pioneers asserted.

Armed with new, compelling arguments for the Sabbath, namely, the tie-in with the sanctuary doctrine and with the third angel's message, Adventists gave a strong new emphasis to the Sabbath. Soon they surpassed the Seventh Day Baptists in the rate at which they were winning converts for the Sabbath.

There is a lesson in this history for us today. There is danger that we will forget our historical heritage, shift our emphases, and thus become untrue to the pioneers who handed us the torch.

It seems that Adventists are talking less and less about the beast, his image, and his mark; likewise less and less about the Sabbath's being the seal of God—a seal with which all who will be translated at the coming of Christ must be sealed. They prefer to speak of the Sabbath philosophically and theologically in terms such as Abraham Heschel, a Jewish scholar and philosopher, uses in his book *The Sabbath*. They prefer to speak about seventhness, rest, communion, and the need for a break in life's mad routine. Admittedly, all of these items are

important and significant parts of the Sabbath proclamation. But Adventists must never allow an emphasis of these to cause them to down-play that which impelled our spiritual forebears to launch a great movement of Sabbath reform in the proclamation of the third angel's message.

They cannot eliminate the eschatological features of our Sabbath message and be true to their trust.

I like what Abraham Heschel has written. I like what Adventist authors have written based on Heschel's approach. But to me it is not the total picture. It lacks the essentials contributed by our pioneers. For Adventists to emphasize Heschel's theses only is for them to step backward into pre-1844 days, even to the pre-Seventh Day Baptist days.

D. F. N.

To be concluded

SPEAKING OUT

A plea for reverence

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

The last notes of the first song of the song service died away and the hard-working song leader paused a moment, the low-pitched jumble of voices, scurrying feet, dropped books, shushing noises, and various other sounds became obvious, even at the front of the auditorium.

"Will those in the back of the auditorium quickly find their seats? We have had a number of complaints that those in the back of the room are having difficulty hearing because of the confusion. Please quickly find your places and join in our song service."

The announcement stirred a feeling of embarrassment.

This was the last Sabbath service at camp meeting. Each of the few meetings I had been privileged to attend had been marked by this kind of distraction.

Since returning home the thought has intruded, Do people come to worship God or to visit with one another? Must those responsible for conducting services be forced to put up a large sign saying "Sh-h-h-h!" at the door of the sanctuary to ensure a measure of reverence?

Children cannot be expected to conduct themselves with as much restraint as adults should, but do parents need to be told that they are setting poor

examples for their children in patterns of disrespect?

In church or camp meeting I have begun sitting near the front, where there is less distraction. But the thought keeps troubling me, How can children learn reverence—learn to be respectful of God—during church services if parents do not set an example of quietness and reverence?

Children ordinarily wish to please their parents. How many of these same parents stop to ask themselves why Johnny or Janey suddenly misbehaves in church? I have noticed the look of confusion on a child's face when he has been allowed to play certain ways during services, then suddenly is reprimanded for doing the same.

"Train up a child in the way he should go" (Prov. 22:6); "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4); "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:1, 2).

It is not only parents who are at fault. All of us are "teaching" by our actions if not our words. Little eyes notice everything.

LETA DANIELS

Gooding, Idaho

Speaking out, literally

Frequently a section called "Speaking Out" appears in the REVIEW. I read it with much interest, as I enjoy hearing various viewpoints. But, with a play on the words of the title of the column, I want to appeal to people who speak in public to speak out so that the audience can understand what is said.

Fortunately, I do not have a hearing problem, but there are many who do—not only older people but younger ones, as well. Attending a program of any kind, but especially a church service, and not being able to hear what is said can be extremely frustrating. Perhaps the wide use of and dependence upon public address systems is responsible for the deplorable condition that now marks many churches in this respect. Whatever the cause, some people have to go away from church without having heard anything well enough to receive the blessing for which they came.

Frequently someone asks me what the sermon or other aspects of the service were about because they did not hear enough to be able to "put the pieces together."

The Spirit of Prophecy writings refer to public speaking as a talent. They tell us that the habit of speaking in a low indistinct tone dishonors God. *Counsels to Parents and Teachers* instructs, "Let the voices of the followers of Christ be so trained that instead of crowding words together in a thick, indistinct way, their utterance may be clear, forcible, and edifying. . . . We have been pained as we have attended

. . . meetings . . . where reports were read in an almost inaudible voice, or in a hesitating manner or a muffled tone."—Page 246.

Especially should teachers in our schools study the importance of voice culture. I believe that it is a reflection on the teacher when children mumble their parts during programs. *Gospel Workers* informs us that "ministers and teachers should discipline themselves to articulate clearly and distinctly, allowing the full sound of every word."—Page 91.

Students naturally imitate. I am reminded of a Sabbath school I visited on Investment Sabbath. Two little youngsters came in from the primary department and were asked how they were earning money for Investment. The mumbling and giggling that followed gave little inspiration for others to adopt their plan—those who couldn't hear them had no idea what their project was.

I visit many churches and have discovered that the problem of not speaking out is widespread. Occasionally I run into exceptions. I know a young doctor who teaches an adult Sabbath school class who knows how to speak out and does so. Even visitors remark how refreshing it is to hear someone speak out properly.

It was said of our Master that He spoke slowly and impressively, emphasizing those words that He wished His hearers especially to heed.

Old and young, ignorant and learned, could catch the full meaning of His words. Wouldn't it be wonderful if church speakers today would follow His example and speak out plainly?

EMMA LOU GOOD

Murphy, North Carolina

Indochinese refugees find new life in Christ

By MARILYN THOMSEN

A tiny boat is washed up on the white sand beach, and dozens of people scramble to reach shore. The voyage from their homeland has been marked by hunger and thirst, and punctuated by pirate attacks. When they will be allowed to begin life again, and where, is a question for which there is no answer.

To the world, they are known as the "boat people," a desperate mass of humanity, unwanted anywhere, yet

Marilyn Thomsen is communication director of the Southern California Conference.

a constant reminder that "no man is an island; no man stands alone."

"Am I my brother's keeper?"

Much of the world has answered, "No."

But still they keep coming, driven by the glimmer of hope that somewhere in the world they will find people caring enough to help them.

The Seventh-day Adventist Church since 1975 has opened its heart to these Indochinese refugees. An initial 400 Adventist workers airlifted from Saigon have been assimilated into American society. And now, as the boat

people chart their perilous course, these earlier refugees are working with fellow American church members to settle their former countrymen in the United States.

The Indochinese Refugee Sponsorship Committee was established in early 1977 to coordinate the church's efforts to aid the boat people. Its chairman is Le Cong Giao, last president of the Vietnam Mission, who since 1975 has been working with the Adventist Book Center in the Southern California Conference.

The committee includes eight members in addition to Elder Giao: Carl Sundin, of Loma Linda, Vernon Bretsch and Dan Guild, of the Voice of Prophecy (both former missionaries in Southeast Asia), Le Huu and Nguyen Van Xuan, of the Glendale (California) Viet-

namese company, Pham Truong Thanh, of the Loma Linda Vietnamese group, and Richard Liu, pastor of the Los Angeles Chinese church.

The committee works with the General Conference (which cooperates with the Church World Service organization) in sponsoring refugees. It finds local church groups who are willing to take responsibility for refugee families, from the time they first arrive in the United States until they are able to function independently in American society.

Thus far, more than 250 refugees have been channeled through the committee to Glendale, Loma Linda, San Francisco, and Mountain View, California; Portland, Oregon; Orlando, Florida; and Lincoln, Nebraska. Other church members are waiting for refugee families to arrive.



A number of friends joined Vietnamese members in Glendale, California, on December 23, 1978, for the organization of the group into a company.



Tran Ngoc Te, right, the first Vietnamese convert to Adventism, was baptized in the Mekong River in 1930. With him are Tien Huu Loc, former lieutenant in the Vietnamese army, and his wife, Mai Thi Ngoc Minh, who were baptized into the Glendale Vietnamese company on July 28. Also pictured are the couple's girls, Ngoc Train, left, and Thuy Tien.

In addition, Adventist Church members in Australia and France have sponsored refugees.

Most of the refugees are from Vietnam, while a few have come from Cambodia and Laos.

Whatever the destination, the adjustment process is similar for the refugees anywhere in the country. Sponsors first help to meet the physical needs of food and shelter. In Lincoln the local refugee committee, consisting of Hulda Roper, Ralph Neall, and Elmer Hagen, accommodates refugee families in a church-owned house across the street from the College View church. In Glendale, Elders Giao and Le Huu have found rental homes for families with up to ten or 12 members, not an easy task in high-priced southern California.

Many of the refugees—especially children—are malnourished as a result of their long stays in crowded Asian refugee camps. Their weakened immunity systems have left them susceptible to infections and disease. Sponsors take those needing medical attention to public-health services for treatment.

The generosity of church members helps greatly in

keeping living costs down during the initial months of settlement. Members in sponsoring communities donate the needed household items, from sheets and towels to refrigerators and washing machines. "As soon as the church found out what we were doing, my garage filled up with furniture so fast!" reports Mrs. Roper in Lincoln. Elder Sundin says that contributions have been like the manna of old—always just equal to the needs.

Donations come from many sources. Mr. and Mrs. Edward Mathison, of the Vallejo Drive church in Glendale, give a 100-pound bag of rice every two weeks. An anonymous Glendale man read about the refugee work in the local paper, stopped by the Adventist church, and left a plain white envelope. In it was \$100 for the Vietnamese work.

Competency in English is the biggest factor in determining how long it takes for a refugee to adjust to American life. For an English-speaking refugee, the process can take as little as two or three months. For others it can take as long as two years.

Government-funded CETA programs offer English classes, as well as job train-



The Bible doctrines Sabbath school class at Glendale features both lectures and filmstrips. It is attended by people of all age groups.

ing. As soon as language skills allow, refugees begin working to help support themselves. Electronic assembly is an area in which Indochinese excel.

"They are skilled in the tiny things, and they are diligent," says Elder Giao. "One company manager told me, 'Send us as many Vietnamese as you can find.'"

Good work pays off. One refugee is now head of the maintenance department at an electronics firm, making \$1,250 a month. Another is a department head in a shipping company, making a similar wage.

For many sponsors, getting a refugee on a secure footing in a job would be the end of their help. But Adventist sponsors realize that the refugees have emotional and spiritual needs that transcend the physical ones.



The Vietnamese company's pastor, Le Huu, officiates at one of the group's communion services.

"The biggest problem is the loneliness, isolation, and hopelessness these people feel on their arrival," says Elder Sundin. "Everything is completely different from anything they've ever known. They are totally without hope."

"We feel very homesick, very lost and lonely," says Elder Le Huu. "We need an atmosphere of love and care, one that inspires security. We are separated from our loved ones. We need a community to replace the one we are severed from."

Many refugees have found that community in the Seventh-day Adventist Church. In Mountain View, refugees can attend the Vietnamese Sabbath school class in the Japanese church. In Glendale and Loma Linda, church groups have been organized with Vietnamese pastors.

No refugee is forced to attend an Adventist church. Many come at first out of a sense of obligation to their sponsors. But they stay because "they respond to Jesus' love shown through us," says Elder Le Huu.

In the Vietnamese churches, refugees find familiar faces, language, and culture. They have a chance to talk about their old life and the difficulties they face in adjusting to the new.

It is painful for refugees to watch media reports about the plight of their people. "I cry many times," admits Elder Giao. "The more I watch, the more helpless I feel."

Out of this despair is often born a belief in God. "We offer a better hope for the future, not just in this life, but in the life to come," says Elder Giao.

"Every Sabbath and every Wednesday night we pray for folks back home," says Elder Le Huu. "We have no other hope of seeing loved ones again—just the hope to see them in heaven."

The love of God is the only message that can break the darkness of some refugees' experience. One man put his wife, children, brother, and sister on a large boat, then escaped himself in a smaller boat. He made it to a refugee

camp. His family never arrived. By the time he reached the United States he felt he had no reason to live any longer. He would have committed suicide had he not encountered the love of God, shown him by the Glendale Vietnamese company. Within a few months he was baptized.

A wealthy merchant, deprived of a livelihood, fled his homeland with his wife and ten children. Sponsored by the Adventists, he came to believe in Jesus and has brought 20 others into membership, as well.

A refugee family joined the Giaos for family worship for many months. Recently the father approached Elder Giao. "For two years I have been struggling between my faith and the Adventist doctrines," he said. "I cannot resist very much longer. It seems that God has called me into the Adventist Church, and I want to be baptized. Not only me. I want my two sons to follow in my footsteps."

Since 1977, 52 of the 169 refugees sponsored by the Glendale Vietnamese company have asked to take the step of baptism. About 77 percent are attending Sabbath school. In Loma Linda, more than 30 of the 80 refugees sponsored already have been baptized.

On Sabbath, July 28, the Vietnamese company gathered to witness the baptism of 15 converts. As each was buried beneath the waters, hymns of commitment rang out in Vietnamese. The members' words echoed the hope of those who, leaving all else behind, set out for the better land beyond:

"Though the road be rough
and thorny,
Trackless as the foaming
sea,
Thou hast trod this way be-
fore me,
And I'll gladly follow
Thee.
I will follow Thee, my
Saviour,
Thou didst shed Thy blood
for me;
And though all men should
forsake Thee,
By Thy grace I'll follow
Thee."

ETHIOPIA

Self-help is encouraged

Knowing how much the village people of Ethiopia needed basic knowledge in reading, writing, and health principles, Gebre Michael Felema and a friend of his volunteered to stay out of school for one year and live in the people's homes to teach these basics. Successful from its inception, this program has continued through the years until there are now 500 students who have been participants in it.

Having completed his education both at Newbold College, England, and at Andrews University, U.S.A., Pastor Felema has returned home, with a Master's degree, as South Ethiopian Field president. Realizing once again the needs of his people, and in keeping with the "Green Campaign," a program of the Socialist Government of Ethiopia that encourages all organizations to be involved in development projects, he has outlined a much broader plan that is being implemented in his field.

Twenty-two work stations are being run by volunteers offering a number of programs. There are night classes in reading and writing. School dropouts are encouraged to return to the classroom. Health-education and child-care programs incorporate Five-Day Plans to Stop Smoking, vaccination and weighing clinics, as well as emphasize the importance of hygiene, proper outside toilets, and pure water supplies. Classes in simple home management emphasize the necessity of having living and sleeping quarters separate from the kitchen, as well as from quarters for the animals. Even the very old people are encouraged to learn to write at least their names.

Other programs include practical demonstrations in growing a vegetable garden. Model stations have been set up where villagers observe soil preparation and weed control. Villagers are en-

couraged to plant trees around schools, churches, and homes.

District committees, under the guidance of the South Ethiopian Field committee, are responsible for work in given areas, with subcommittees responsible for specific projects. A certain amount of money has been allocated for the purchase of chalk, blackboards, lamps, garden tools, seeds, and medicine.

JEAN THOMAS
Office Editor
Afro-Mideast Division

INDIA

New center is opened

The new Seventh-day Adventist Center in Ahmedabad, India, was officially opened on June 16. Present for the function were the officers of the Central India Union. The property on which the center is located was purchased by M. D. Moses, then president of the Western India Union. Facilities are available for two living quarters, a guest room, a Voice of Prophecy correspondence school office, a small kindergarten, and a worship hall with a seating capacity of 150.

An Adventist presence was first established in this major industrial city when J. P. Christian went there as a literature evangelist in 1933. Even though now more than 80 years of age, he continues to sell literature and is active in church work. The past five years have seen a stirring of God's Spirit in Ahmedabad. Much good work has been done by P. N. Bazroy, regional director, and S. S. Moses, church pastor.

This was evident in that 80 percent of those in attendance for the opening functions were non-Adventist friends.

Apart from the work of student colporteurs in the summer, the northern areas of Gujarat are totally unentered. Plans are being made for a projection of our evangelistic work into these districts, using Ahmedabad as the center.

ADRIAN PETERSON
Review Correspondent

Trip changes ideas about China today

By M. G. TOWNEND

While much can be learned from books and magazines of the history, geography, and way of life of a country and the social structure of its people, one must travel through the country, walk its streets, ride its buses, browse through its stores, and visit its homes and places of employment in order to give authenticity to one's vision of a land and its people. This I was able to do when I visited the Kwangtung Province of the People's Republic of China June 12 to 15. I must confess that I had to redraw much of the picture of modern China I had conjured up in my mind.

The three-hour journey by express train from the border of Hong Kong's New Territories to the city of Kwangchow (Canton) passes through lush, green farmland. I expected to see, as I passed through the countryside, vast paddy fields, and was not disappointed; but what sur-

prised me was the great diversity of agriculture and variety of crops growing side by side along the way. Beans, cabbage, tomatoes, tropical root crops, oranges, pineapples, apricots, mangoes, and peanuts were growing in abundance. Agriculturally, Kwangtung Province is a place "where every prospect pleases."

Canton, with its population of 2 million, reminded me somewhat of Madras, India, some 20 years ago. Few private cars are in evidence, but many public buses and thousands of bicycles continually speed down tree-lined boulevards flanked by gray stone or concrete buildings that somewhat reflect the Victorian era. Here and there are clusters of near-modern multistoried office and apartment buildings.

The people of Kwangtung, both in the cities I visited and in the surrounding country, seemed well-fed, happy, healthy, and adequately clothed, which was surprising to me in the light of recent

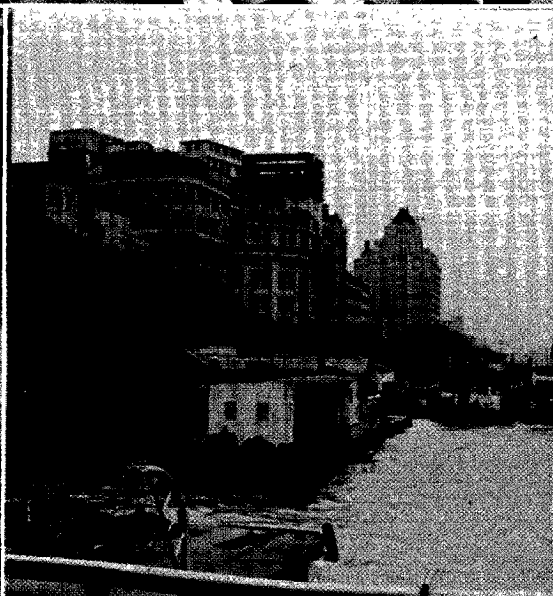
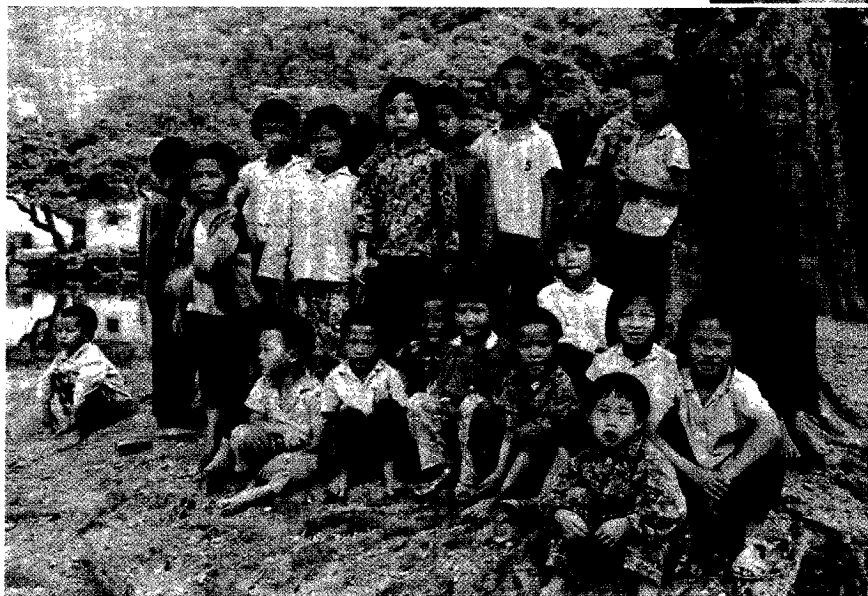
reports claiming that upwards of 100 million in China are underfed.

Most Chinese citizens work an eight-hour day, Monday to Saturday. For the majority, Sunday is a day of rest and recreation. Most beginning workers receive US\$25 per month wages, which are increased to US\$39. Some special workers, including senior teachers, earn as much as

US\$48 per month, and a privileged few, including popular actors, are paid up to US\$120 per month.

In keeping with wages, rent and basic food prices seemed to be low, but clothing seemed high in price considering the wages of the local people. Most consumer goods seemed to be priced beyond the reach of the average family.

From my observations in



M. G. Townend is Review correspondent in the Far Eastern Division.

the many homes I visited, both in the cities and country areas, I judged that the claim that almost all homes have a radio is true. I did not visit any of the 20 percent of the homes in the city that, it is claimed, have television. In most communes, a central radio receiving station selects programs to relay to the homes over a wired sound system. Only a small percentage of people own radio equipment capable of receiving international short-wave transmission; but most radio receivers owned by Chinese citizens would satisfactorily receive Government regional "tropical short-wave" broadcasts. Medium-wave broadcasts from Hong Kong can be heard clearly in Canton.

In China, radio seems to be widely used as a vehicle for educating the masses. Early in the morning elevator attendants and others can be seen listening to a radio and following a printed text of the broadcast. Apparently both

English and Mandarin are taught this way.

As I walked the streets and visited homes, factories, and stores, many younger people were keen for me to hear their limited, recently acquired English vocabulary.

Unannounced and uninvited, I visited workshops, factories, and homes. With each visit I was warmed by the spontaneity and genuine friendliness of the people.

Outwardly at least, forms of worship and religion are not in evidence in China today. Churches, temples, and monasteries that I visited were being used as factories, print shops, museums, or warehouses, but none were being used as places of worship.

A visit to a commune of some 28,000 people was an eye opener. At the commune's hospital, both traditional Chinese and Western medicine were practiced. While hospital accommodation and equipment appeared

outdated, both the hospital and clinic were well served with an adequate team of friendly, dedicated doctors and nurses.

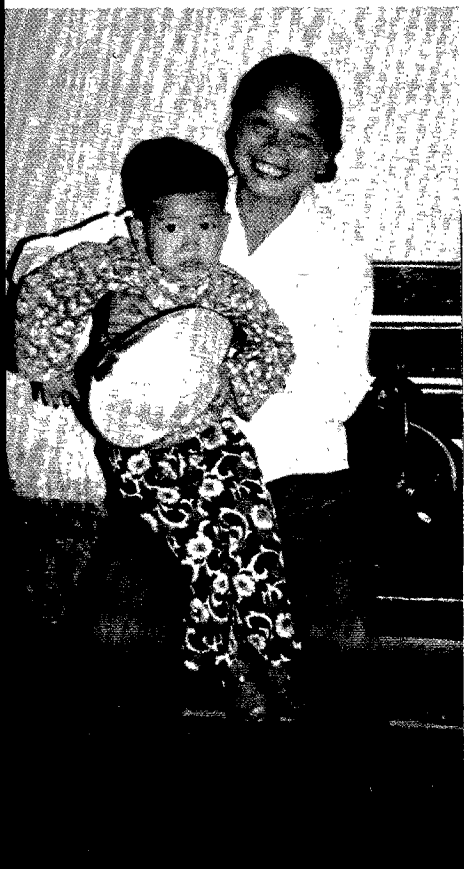
A walk through Canton's enormous Nanfang Department Store gives one the impression that the sight of Westerners is still something of a novelty. As I moved around the store one evening, I seemed to be the center of attention. I felt a strong urge to proclaim the name of Jesus to these wonderful, friendly people. As I contemplated the language barrier, I hit upon an idea.

As a lad, I had played a mouth organ. Maybe I could still "suck and blow" a tune. I purchased a locally made harmonica, and as I made my way to the entrance of the store, a small crowd followed me. Outside my waiting taxi I played a few bars of my country's national anthem. I gained confidence as I noticed that nearby policemen and People's Liberation Army

soldiers seemed unconcerned.

The crowd—mostly young people—began to swell in numbers as I played "Count Your Many Blessings." Soon the crowd had grown to several hundred and had spilled out onto the road. I played on—"Abide With Me," "Lead, Kindly Light," and "The Old Rugged Cross." My audience was very responsive. Finally I concluded my concert with "Jesus Loves Me." As I entered the taxi, an older man came up to me with tears in his eyes and said in excellent English, "Thank you, thank you; that was wonderful!" His comment was ample reward for any risk I may have taken to sound the name of Jesus!

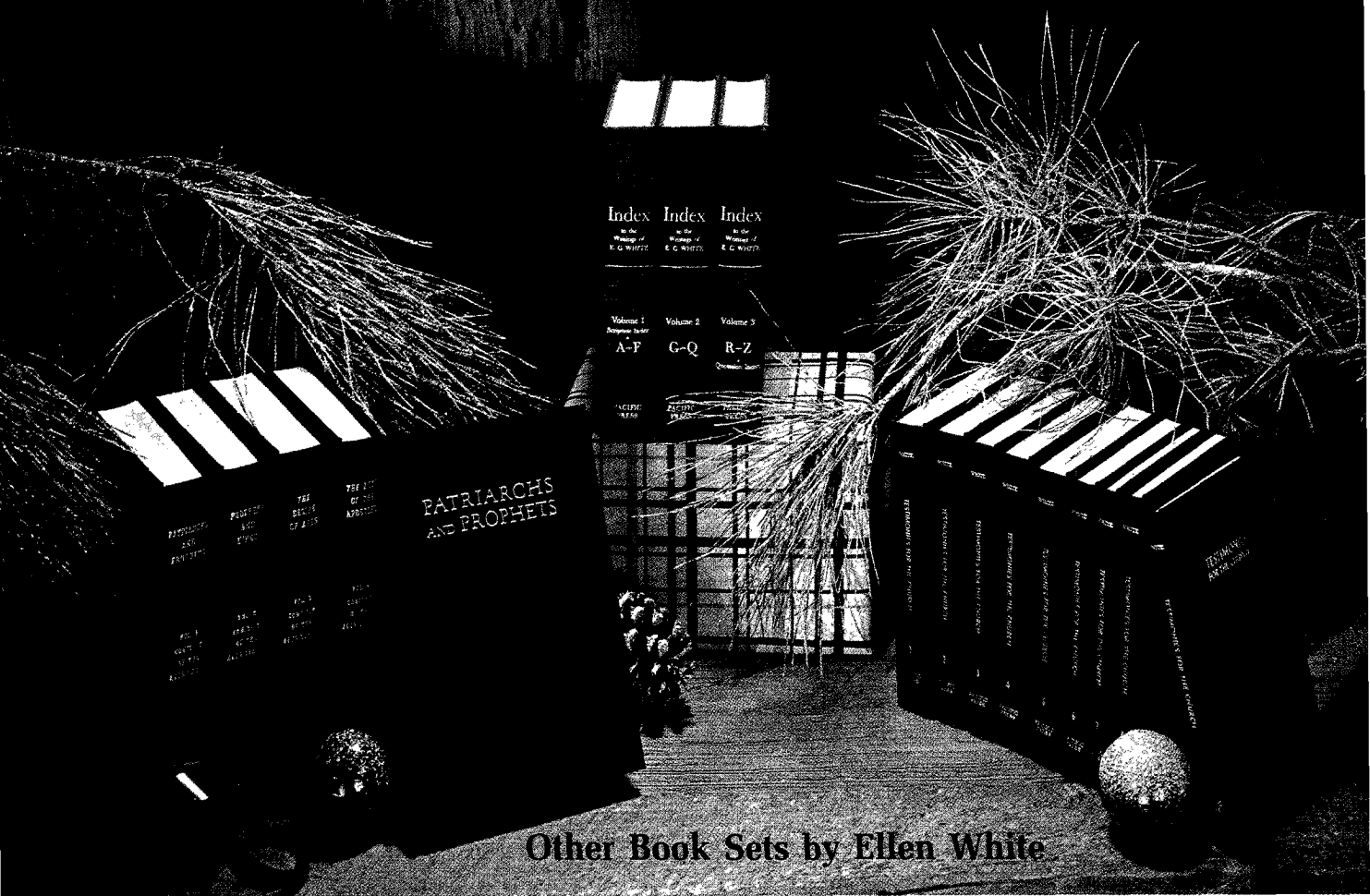
There is growing evidence that the church in China is alive, growing vigorously in the hearts of thousands of China's loyal citizens as they experience the sin-cleansing power of Jesus and enter into that more abundant life that satisfies the soul.



Facing page, top and bottom left: The author was warmed by the spontaneity and genuine friendliness of the people he met on his visit to China. He felt that they were watching him with curiosity as he visited their cities and rural communes. Bottom right: The city of Canton, straddling the Pearl River, is home to a population of more than 2 million. This page: Smiling people greeted the author as he walked the streets and visited homes, factories, and stores in China. Among those whose smiles he found especially appealing were this woman and child, and this workman at a commune near Canton.



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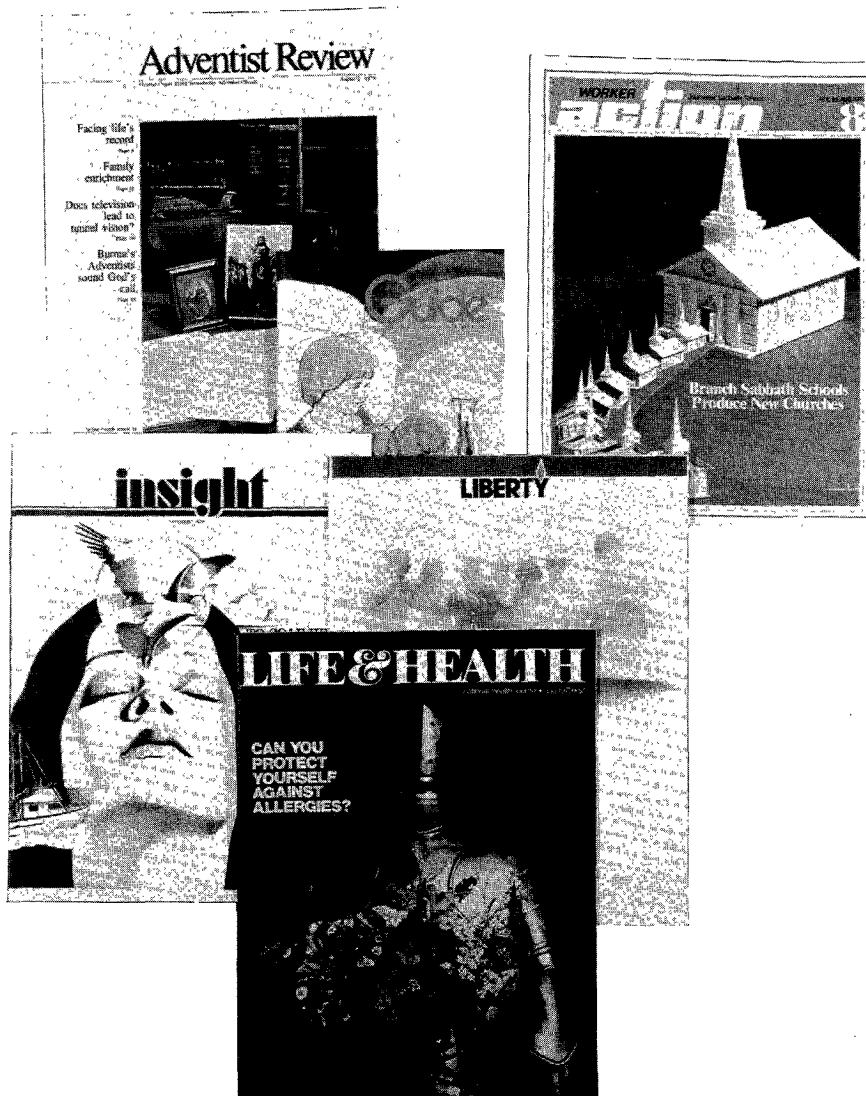
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Australasian

● Recently visits to north New South Wales, Queensland, Darwin, and Alice Springs were made to contact church members among the aboriginal communities. The purpose was to seek from the aborigines their views on how the church can best serve them. A subcommittee at division level has met twice to make plans for revolutionizing the church's approach to the work among the original Australians. Some aboriginal believers from various parts of Australia will attend the next meeting of this committee.

● Some students from Jauma High School sang and others put on a gymnastic display in the main area for the Kiribati (Gilbert Islands) independence celebrations. Pathfinders from Korubu were in the independence parade. All went well, according to the local mission president, L. A. J. Webster. Now that Kiribati is the new name for the Gilberts, the mission is the Kiribati and Tuvalu Mission.

● Clive Wilson, of Lord Howe Island, was one of those listed in the most recent Queen Elizabeth II Birthday Honors List. An elder and leader of the Adventist church on the island, Mr. Wilson is a member of the Island Council and a spokesman for island affairs with the New South Wales Government.

Inter-American

● D. L. Crowder, stewardship director of the West Indies Union, concluded his crusade in Port Antonio, East Jamaica Conference, with a candlelighting ceremony, encouraging both new and old members to share the light of the gospel with their friends and neighbors. During the ten-week crusade, 436 persons were baptized.

● Carlos Aeschlimann, Ministerial Association secretary of the Inter-American Division, has concluded a six-week evangelistic campaign

in Cali, Colombia, assisted by four local pastors and 15 theology students. The meetings were held in six churches in the city. By the close of the series, 200 converts had been baptized, and 400 were preparing for baptism.

● Juan Aguilar, of the Nicaragua Mission, since the beginning of 1978 has prepared 120 persons for baptism, the highest number for any layman in the Central American Union.

● With a new program called Hogar Feliz ("Happy Home"), there are now seven Adventist programs being transmitted by television in the Antillian Union. Hogar Feliz, aired three times a week, is a combined project of Antillian College, Bella Vista Hospital, and the West Puerto Rico Conference.

● "Let it begin with me" was the theme of the recent retreat at Camp Chiptre for 210 Adventist youth of Cali, Colombia.

● Continuing instruction in evangelism is being offered to the members of the South Mexican Conference by the district pastors and the conference lay activities director, Israel Guizar. More than 250 members have completed the first year of the course.

● The Kenneth Cox Prophecy Crusade in Port-of-Spain, Trinidad, resulted in the baptism of 242 persons on the fifth Sabbath of the campaign, with an equal number expected for the final week. The Inter-American Division evangelistic tent being used by Pastor Cox seats approximately 5,000 persons, and the audience has nearly filled the tent for two sessions each evening. The crusade is serving a threefold purpose: to give the message to the non-Adventist community, to bring a revival to the church members, and to serve as a training school for young workers.

● Edna C. Parchment, who chairs the department of business administration and applied sciences at West Indies College, Jamaica, was among the eight alumni to be

honored by Andrews University for the year 1979 at the alumni weekend activities April 27-29. Miss Parchment was given the recognition of Alumna of Achievement for outstanding service to Christian education.

Northern Europe-West Africa

● Recently a Focus on Living evangelistic series was conducted in the town of Sale, a suburb of Manchester, England. As a result, existing members living in the Sale area and those who joined the church at the campaign have established a new church. The organization ceremony was held on July 14, at which time 32 founding members signed the charter.

● Adventist missionaries Claude and Lydia Lombart paid a courtesy call on the People's Republic of Benin Head of State, le Grand Camarade de Lutte Mathieu Kerekou, at the Presidential Palace, Cotonou, on July 5. They gave him the following books on behalf of the Seventh-day Adventist Church: *Les Secrets de l'Amour* (Pierre Lanares), *Guide Pratique de Formation Personnelle* (Maurice Tieche), *La Tragedie des Siecles* (Ellen G. White), and *Vos Amis les Adventistes* (Andre Matton). Later they had what they termed a long and interesting discussion with the Chief of Cabinet.

Trans-Africa

● Delegates to the recent Commonwealth Meetings held in Lusaka, Zambia, heard the Lusaka Adventist Choir on several occasions.

● Adventists recently conducted a two-day program at Chingali, Malawi, that consisted of Sabbath worship, health lectures, and dental care on Sunday.

● Joseph R. Bullock, from the Loma Linda University School of Dentistry, is serv-

ing a ten-week clinical clerkship with the SDA Health Center in Blantyre, Malawi. He is participating in all phases of clinical dentistry and village health and gospel evangelism.

● Merle Mills, Trans-Africa Division president, recently completed a series of evangelistic meetings in the Highfields church in Zimbabwe Rhodesia. Thirty-three persons accepted Christ and joined the baptismal class.

● Vernon W. Foster, Trans-Africa Division health director, was recently interviewed on the national radio and television network in Zimbabwe Rhodesia. He talked about Adventist health principles, as well as the church's concern for people's physical welfare.

● S. Seare, ambassador from the republic of Bophuthatswana to South Africa, visited the office of the Voice of Prophecy in Cape Town. E. C. Webster, Voice of Prophecy director, reports that the ambassador, who has been a Methodist minister for 36 years, expressed hope that the Bible school would remember the needs of his country. (Bophuthatswana, a former Bantu homeland, has been a republic since December 5, 1977, although its independence it is not recognized by the international community.)

North American

Canadian Union

● Jack Friesen, a Seventh-day Adventist pastor in Toronto, Ontario, hosts Religion Today, a weekly Sunday network newscast heard in seven major Canadian cities by a potential audience of nearly 5 million people. Religion Today features news and information about religion.

● On June 23 the first church service was held in the nearly completed Weyburn, Saskatchewan, church, and a young couple were baptized.

● Seven persons were baptized in the Northumberland Strait, Pugwash, Nova Sco-

tia, on July 14, the last Sabbath of the Maritime Conference camp meeting.

- One hundred and nine children attended the Vacation Bible School conducted by members of the Kamloops, British Columbia, church. Only 16 of these children were from Adventist homes.

- Eight believers were baptized recently and the ninth accepted on profession of faith by the Comox Valley church in British Columbia.

Central Union

- Union College, Lincoln, Nebraska, is organizing the Lincoln Civic Orchestra as a service to the community. The orchestra, which is being formed for amateur musicians who want an opportunity to use their skills in orchestral performance, will be under the direction of Robert Walters, new chairman of the college's division of fine arts.

- As a result of the youth Week of Prayer in the Maranatha church in Kansas City, Kansas, six youth joined the baptismal class. After completing this class the six were baptized into membership in the Maranatha church.

- Ella Yeager, oldest member of the Boulder, Colorado, church, celebrated her 103d birthday on June 11. She was baptized at the age of 18. Now that Mrs. Yeager is bedfast, she makes her home with her daughter and son-in-law in Okeene, Oklahoma.

Columbia Union

- Radio station WIMA in Lima, Ohio, selected the SDA elementary school there to be its School of the Week recently, featuring spot announcements concerning the school's activities.

- Glynn Thompson, a Mount Vernon Academy student, has been named second runner-up for Ohio's Science Student of the Year, by the Columbus Technical Council. He was among 46 students throughout the State who participated. The award was

based on a 70-page paper he wrote titled "Cancer, You Have a Chance."

- The Parkville-Essex church in Maryland broke ground for a new building and changed its name by so doing. Since the building site is located on what once was part of the large Nottingham estate, the congregation will be known as the Nottingham church.

- Twelve of the 44 students who took part in the annual Honors Convocation at Pine Forge Academy, Pine Forge, Pennsylvania, were inducted into the National Honor Society, with which the academy chapter is affiliated.

- The Pathfinder girls in Woodbury, New Jersey, recently cooked a dinner for 22 local senior citizens.

- Harold Friesen, Mountain View Conference evangelist, gave a series of studies on the book of Revelation in Wheeling, West Virginia, that resulted in the baptism of eight persons.

North Pacific Union

- Nineteen Maranatha Flights International members aided the Omak, Washington, congregation in building a new church in just two weeks. Some 90 visitors attended the first Sabbath services of the Omak church, even though the two-week construction did not complete the structure. Minor electrical work, masonry, and fixtures remain to be finished.

- Alumni and friends of Mount Ellis Academy, Bozeman, Montana, are planning to assist in establishing a modern bakery facility on campus. Organized as the Committee of 100, members have each pledged at least \$100 this year to help provide a large commercial mixer for the growing school industry. The mixer is valued at \$8,000, according to Rick Claridge, vice-chairman.

- The Modern 70, a Washington Conference group, has accepted Jesus' challenge in Luke 10 for witnessing two by two to neighbors and friends. Church members

have attended training sessions under the direction of the conference lay activities department. The first session drew 125 people to the conference headquarters. More training sessions are planned throughout the conference.

- F. E. J. Harder, director of the General Conference Board of Higher Education, was a featured speaker at a workshop discussing the engineering affiliation program at Walla Walla College. The affiliation program allows students to begin their study at one of 12 SDA colleges before transferring to Walla Walla College to complete their degree in engineering. The workshop focused on developing continuity among the academic programs of the participating colleges.

Southern Union

- Approximately 800 persons attended the annual Health Leadership Seminar held July 27 to 29 at Southern Missionary College. Featured speakers at the event, coordinated by Southern Union Conference health director H. F. Roll, were Charles Thomas, Alice Smith, John Scharffenberg, and V. Joyce Lim.

- The publishing department has initiated the 10/4 Plan for part-time literature evangelists. Under this arrangement an individual works at least ten hours per week and makes at least four sales demonstrations. In tandem with the 10/4 Plan is a new ten-minute sales film on *The Bible Story*, produced in cooperation with the communication department.

- Additions to the church by baptism and profession of faith for the first seven months of 1979 are well ahead of the same period last year. To date, 2,657 have united with the church, a gain of 307.

Southwestern Union

- Letha Hilton, who has been secretary to Southwestern Adventist College president Don McAdams, is the new treasurer of Sandia View

Academy, Corrales, New Mexico. Her husband, Allison, is a retired literature evangelist.

- Church members in the Texico Conference have been busy conducting Vacation Bible Schools this summer. Schools were held in Roswell, Deming, and Truth or Consequences, New Mexico, and in the El Paso, Texas, Central church.

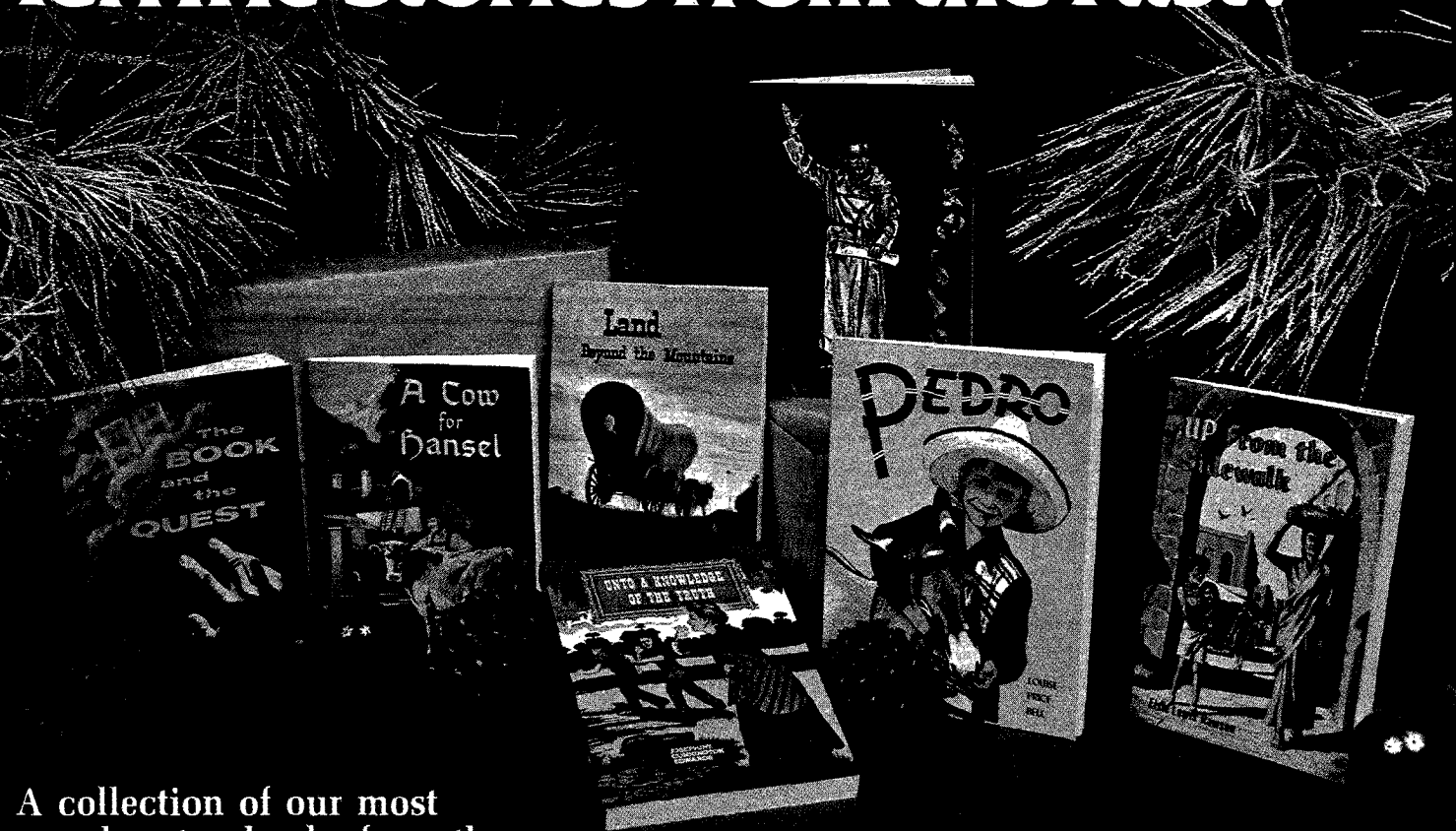
Andrews University

- Several Andrews University faculty members, including President Joseph G. Smoot, were among 450 delegates from more than 50 countries at the International Commission for the Prevention of Alcoholism congress in Acapulco, Mexico, August 26 to 30. Dr. Smoot directed a session on educational strategies toward prevention. Patricia B. Mutch, director of Andrews' dietetics program, led a workshop on nutritional factors toward prevention, and Herald A. Habenicht, director of the university's medical center, presented "The Significance of Habit."

- One student in each of 14 southwestern Michigan high schools will be eligible for a \$1,000 scholarship toward Andrews University's freshman calculus course. Harold T. Jones, chairman of the Department of Mathematical Sciences, said the scholarships are for students who have completed all math courses in their high schools and could profit from a first-year course in college calculus.

- Michael Bogdanovich has joined Andrews as assistant to the vice-president for financial administration and director of independent operations, and Morna Firth has been named assistant director of purchasing. Mr. Bogdanovich has managerial experience in private industry and has been manager of binderies at Maplewood Academy, Atlantic Union College, and Walla Walla College. Mrs. Firth was formerly secretary to the vice-president for financial administration.

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An interest-compelling, heart-stirring story of a German-American family who, though gradually losing their spiritual vision, still cling to the hope that their son will fulfill their early dedication of him to the ministry. Pathos, humor, tragedy, and ultimate victory are interwoven with the author's recognized narrative skill. \$4.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 10 percent or a minimum charge of 75 cents for mailing. Prices stated are in U.S. dollars.

Share if you get two copies

This issue of the REVIEW contains 24 pages of advertisements, chiefly for the products of the three denominational publishing houses in North America. In an effort to reach every church member in the North American Division, this issue is being sent to those on union paper mailing lists, as well as to those on the REVIEW list. If you receive more than one REVIEW this week, please share the extra copies with friends.

Cash shortage in Nicaragua

The civil war that has ravaged Nicaragua has had direct repercussions on the financial operations of the church. The months of strife left people in all sectors of Nicaragua without jobs, and

consequently without income.

Church members, with no earnings, have no tithes to return to the mission. By government decree all medical services in the country are to be free of charge; hence, there is no income with which to pay salaries to the personnel of the Nicaragua Adventist Hospital. It has been promised that as soon as things return to normal the hospital will be permitted to function normally again.

The Inter-American Division office has been notified that, for the next five months, \$125,000 will be needed to keep the work going in the Adventist Mission, schools, and hospital in Nicaragua. The officers are studying how to continue the work in this country. The important thing at this time, according to those who are close to the problem, is to earn the confidence of the new government officials.

WANDA SAMPLE

Food for the soul

In these days of advanced knowledge and progress it is almost unbelievable that millions of people are hungry—hungry for bread and other daily needs—and every day many die of starvation.

The same is true in the spiritual field. Millions are dying spiritually because they don't know Jesus and don't care for Him, the Bread of Life. They live in the shadows of this secular world without hope of salvation, for they don't have the proper food for the soul and are starving to death.

But with you, a child of God, it is different. You have Jesus as your Saviour; you believe in His promises and are waiting for the fulfillment of the blessed hope, the return of your Master and Lord. You are a part of a great people, a divine church—the people and church of God on this earth. You maintain communion with your brothers and sisters around the world. The ADVENTIST REVIEW fills a major role in enabling you to have this worldwide vision of the remnant people through its relevant articles, updated news from the front line, editorials, letters, and illustrative pictures.

Yes, the ADVENTIST REVIEW is real food for the soul, especially in these days of so much materialism and spiritual starvation. Read it, promote it in your own church and elsewhere. Order now and enjoy this excellent paper so that your soul may be full of the knowledge of God.

M. S. NIGRI
General Vice-President
General Conference

SDA's stock up at summer sales

This summer at camp meetings of the Texico, Missouri, Michigan, Greater New York, and other conferences I observed the enthusiasm for printed material demonstrated at the big Sunday sales, where tens of thousands of dollars' worth of gospel and health literature was purchased by eager church members.

Ellen G. White books were popular items. For example, in Missouri, 160 sets of the Conflict of the Ages Series were sold. "This was terrific," said the Adventist Book Center manager, Merle Landis, "because so many of our people had these books already. But they wanted to buy more as gifts for their

children, other members of their families, and their neighbors. We sold 55 sets of the *Index to the Writings of Ellen G. White*, 60 sets of the *Testimonies*, and hundreds of Ellen White books of other titles."

At the Michigan camp meeting, where the attendance was probably seven or eight times as large, the Spirit of Prophecy books accounted for more than \$13,000 of the total sales of all books, nearly \$120,000. Members purchased 384 Conflict of the Ages sets.

In this age when television competes for Adventists' time and energy, it is refreshing to note that our people still read good books—a major method of communicating the third angel's message and the knowledge of Christ, our Saviour. D. A. DELAFIELD

Large-print edition of Review

"Why can't the REVIEW be printed in a large type face so that people with poor eyes can read it?" This question is asked frequently of the editors and personnel who travel in the field for the publishing house.

The answer is "It can, if there is a large enough demand."

If you are interested in a large-print edition of the monthly REVIEW (and consider yourself a possible sub-

scriber) write on a card or letter the statement "I favor a large-print edition" and mail it to ADVENTIST REVIEW, Review and Herald Publishing Association, 6856 Eastern Ave., NW., Washington, D.C. 20012.

The type size will be approximately one third larger than the regular REVIEW type (see the sample below). Proposed cost for the monthly edition will be \$15.00 per year.

rettes that lead to chronic bronchitis and lungs, lips, or larynx. Marijuana, LSD, are often taken by mouth.

Alcoholism afflicts 5 to 10 percent of families. It may account for more family than any other single factor. Moreover, 50 highway deaths involve someone who has l

Let's consider next that which comes *out*. Major psychological problems hang like a human race. Most of these problems originate in one's "big mouth." Think of the hostility, the many types of social infidelity that cou