

Adventist Review

General Organ of the Seventh-day Adventist Church

January 31, 1980

Bending
the will
to the cross

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Possessed by
a demon

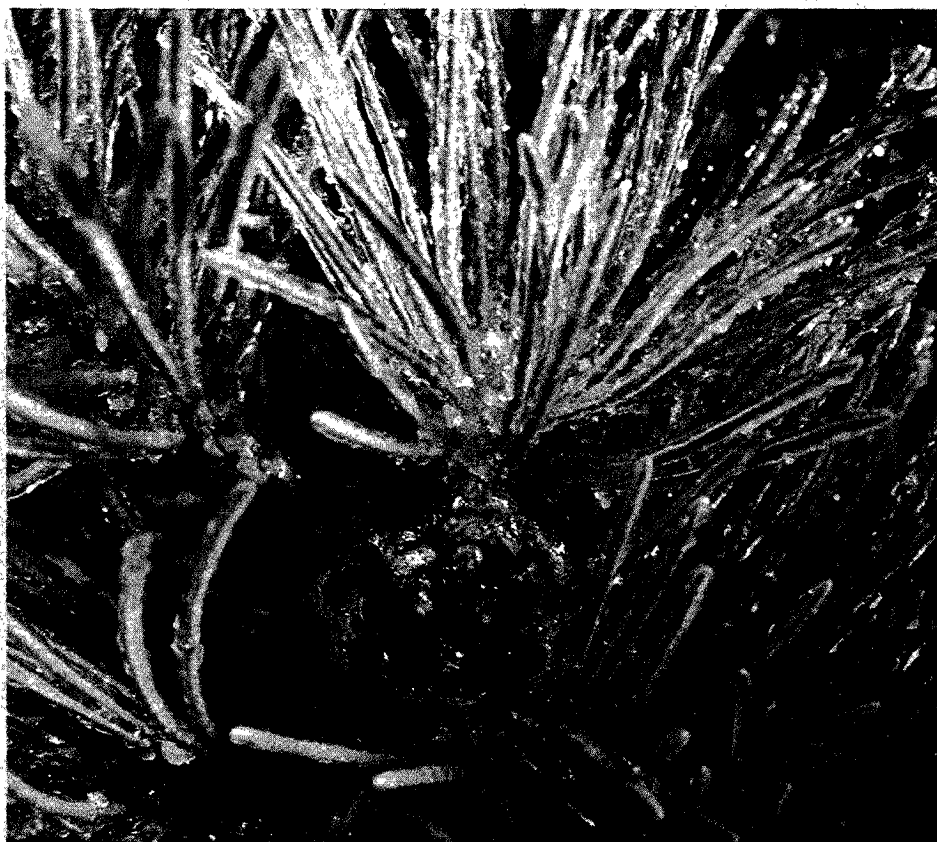
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early vision

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Diamond glaze

By JEAN S. MURPHY

Each raindrop that fell
Crystallized on tree and limb and twig,
Coating them with a fragile, crackling glaze.
Each pine needle bowed low with silvery weight,
And little cedars doubled over with diamond ice.

What had been a dreary winter view
Became a wonderland of sparkling delight.
Icicles hung suspended, fragile stalactites.
Grass spear and leaf became frosted stalagmites
On the slippery frosted carpet sheen.

I tiptoed forth into the frozen world
And felt I didn't belong—I was an intruder
Who spoiled this splendid winter diamond spectacle.
Only small beings like birds and squirrels
Belonged in God's frozen-confection dream.

Wadie Farag, an evangelist in the Alberta Conference, tells "The Story of a Vote" taken 110 years ago. When Vatican Council I convened, Karl Josef von Hefele, along with others, had the opportunity of voting against a proclamation of papal infallibility.

The situation cried out for a Luther, but there were only von Hefeles present. Discover how the vote came out, and why, by reading the story on page 5.

People living in Becky Ponder's town thought spring was on the way. "But the snow . . . moved in again, collecting on an evergreen in our yard and looking like a huge piece of stiffly starched bridal lace." Although

the winter had been unusually severe, Mrs. Ponder knew that spring would come again, sooner or later.

She shares the spiritual insight this incident brought her in "Winter Window" (p. 9).

Helen Kish, author of "The Hate Quilt" (p. 12), and her husband were foster parents for more than 25 children. Commenting on their experience she writes, "During those active, and I mean *active*, years my husband, two children, and I derived much satisfaction, pleasure, and frustration from our association with the foster children placed in our home. We were glad for the opportunity to help those who needed it, and would

have continued in this work, but circumstances prevented it. We have the satisfaction of knowing that four of our 'children' were adopted into fine homes; another 'son,' now grown, joined the church; several others returned to their parents and to a better life."

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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.

Still picking up

I had to smile when I read "Thanks for Peanut Butter" (Family Living, Jan. 3). I'm a great-grandmother now, and I'm still picking up.

DOROTHY MORGAN
Naples, Texas

Santa Claus

"Thoughts About Santa" (Response From Readers, Dec. 20) was one of the most discerning, well-thought-out, and accurate articles the *REVIEW* has ever published. For many years I have been appalled by the lack of understanding shown in many homes, as well as Sabbath schools, in the training of our young children.

To inject the poison of any false notion into a mind already beset by an evil world, to misunderstand the absorptive power of even the newborn infant's mind, is a tragedy more deadly in its results than the terrible hunger we see and hear about in the Third World areas.

JIM LALONE
Hixson, Tennessee

I agree that the modern emphasis on Santa is not appropriate for Christian children, yet we 2 (106)

live in a world that is more pro-Santa than pro-Jesus. Certainly a curt denial of Santa is not enough for our children, nor would it make friends among our neighbors.

I think we need to deal with Santa in a positive manner, but without any deception to our children. This can be done by emphasizing the origins of present-day Santa.

I tell my 3-year-old about how a man lived long ago who loved Jesus very much. Jesus taught him how to be kind and helpful. Even after he died, people remembered how kind he was. And now people dress up like Santa and pretend to do the good things that he used to do. We love Jesus, too, so we like to do nice things for others all year.

When he gets older I will tell him more about St. Nicholas and Francis of Assisi, upon whom many of our present-day legends are based. Though we don't revere these men, when history provides a good example of Christianity in action we can use the example for our benefit.

BARBARA HOUGHTON
Somerset, Kentucky

In Jesus' name

Thank you for the timely thoughts contained in "Jesus, Our Mediator" (From the Editors, Nov. 22). It is so easy for us to get involved in the role of faith in justification and sanctification that we seem to make it the source of our salvation.

It seems to me that in appealing to readers to recognize Jesus

as our Mediator, the editor suggested that we ignore his own good advice. In paragraph four he cautioned the reader of the futility of a repetitious "We ask this in Jesus' name." The final paragraph, however, seems like a strong appeal to be sure that we have done exactly that.

Yes, we must recognize Jesus our Mediator, and our prayers can show that attitude in many ways. "To pray in the name of Jesus is something more than a mere mention of that name. . . . It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."—*Steps to Christ*, pp. 100, 101.

KENNETH R. LUTZ, SR.
Berrien Springs, Michigan

Inspired gem

It was a pleasure to read Don Holland's favorite quotation from *Selected Messages*, book 1, page 382 (Inspired Gems, Dec. 20).

I like the rest of the quotation also: "But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion. But Jesus says: 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'"

BOB MITCHELL
Joshua Tree, California



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Bending the will to the cross

Reprinted from *Signs of the Times*, Oct. 29, 1894.

By ELLEN G. WHITE



Christ says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

It is not enough that we believe a portion of truth, we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fullness of divine love may keep the soul in perfect peace. If we abide in Christ we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time.

Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We cannot afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge.

Jesus gives the invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and

"The will of man is none too strong [even] when it is sanctified and put on the side of Christ."

lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we received from Him will be to us light, and life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of His love. We shall not walk in darkness, we shall behold Him who is our only help, Him who only has the words of eternal life.

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to His disciples are appropriate to us. He said, "I have many things to say unto you; but ye cannot bear them now." But I trust that we shall not have the experience of those disciples who, when new truth was revealed to them, walked no more with Him, but "because of the word they were offended." Will the experience of these disciples be repeated that called forth from Christ these words: "There are some of you that believe not. For

Jesus knew from the beginning who they were that believed not, and who should betray him. . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Jesus Christ the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Holy angels are working

Could our eyes be opened, and could each see the conflict of angelic agencies with the Satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul. The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost. Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last.

We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and avoid the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth.

When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong [even] when it is sanctified and put on the side of Christ. The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that

flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the word of God. They cannot be one with Christ or abide in Him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of Him meekness and lowliness of heart.

Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which cometh to us from God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of His heavenly Father. He did not become offended with God; for He lived not to please Himself. The human will of Christ would not have led Him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led Him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against Himself.

The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of His heavenly Father. Christ left us an example, that we should follow in His steps. Are we doing it? □

The story of a vote

Too often, when God needs Luthers,
von Hefeles appear instead.

By WADIE FARAG

Although he was only one of the 764 notable attendees, he stood head and shoulders above most of those gathered for the great church council. He was recognized as an eminent historian, a learned scholar, and a distinguished theologian. His considerable literary activity made him prominent in the deliberations of the council. Because his devotion to his church was beyond question, he was selected to be a member of the commission that made preparations for that most important church council.

The important church gathering was Vatican Council I. The scholar was Karl Josef von Hefeles (1809-1893), the author of the well-known edition of the *Apostolic Fathers*, as well as the still more celebrated *History of*

Wadie Farag is an evangelist for the Alberta Conference, Calgary, Alberta, Canada.

The bride of Christ

By NICHOLAS LLOYD INGRAHAM

*Ten-virgin church, God rings your wedding
bells—*

Prepare! The special preparation hour

Is here; the final invitation swells

Around the earth with Holy Spirit power.

Refill your lamps with extra love and grace,

Exalt the mercy in God's law unfurled,

Reflect the beauty in the Saviour's face,

And share the wedding in that better world.

Though good and many be your earthly goals,

Converge them all in one determined aim

Of searching out the sin-infested souls

And bringing them to God in Jesus' name.

Then soon in New Jerusalem above,

Immortality secure from Satan's curse,

We'll be the gem of God's redeeming love—

The bride of Christ before the universe!

the Councils of the Church and numerous other theological works.

The pope that called the Council 110 years ago in 1870 was Pius IX. The object of the Council had long been kept secret except from a few carefully selected bishops. However, information had begun to leak out. The Council, it was rumored, would make a proclamation of papal infallibility. Pope Pius IX, who had a passion for defining the faith, was determined to place his authority beyond dispute. Negative reaction to the proposed proclamation of papal infallibility was energetic and unmistakable, especially in Germany.

On the eve of the Council, von Hefeles published his *Causa Honorii Papae*, which exposed the groundlessness of the doctrine of infallibility. He aimed to further expose the moral and historical impossibility of that doctrine when the Council convened.

But the pope had done his homework well. He was the one who nominated the presidents of the Council. The right of fixing the subjects for debate was reserved to him. Checks were put upon the freedom of debate. Excellent care was taken that no one would be selected for any committee that was known to be on the opposing side of the infallibility question.

The Council was divided

When the proposed declaration of the pope's infallibility was brought forward, it was supported by the pontiff as well as by those who stood high in his favor. From beginning to end Vatican Council I was dominated by the infallibility question. Von Hefeles made his speech against it. So did others. A crisis developed as the members of the Council were divided into two camps. Could the doctrine of infallibility be raised to dogmatic rank when it was repudiated by so formidable a minority? At last six bishops attempted to appeal to the pope to modify the terms of the proposed dogma. Bishop Ketteler of Mainz threw himself at the feet of the pope and implored him to restore peace in the church by a little act of compliance. But the result was that the clauses upon which everything hinged in the definition received an addition just the reverse of the compromise being urged.

Many withdrew before the final vote was taken on June 18, 1870. Voting in the affirmative were 535 of those in attendance. Only two voted in the negative.

Where was von Hefeles? He was absent.

On June 25, 1871, he wrote to a friend in Bonn: "I believed that I was serving the Catholic Church, and I was serving the caricature which Romanism and Jesuitism had made out of it. Not until I was in Rome was it perfectly clear to me that what they pursue and practice there has only the false semblance and name of Christianity—only the shell; the kernel is gone: everything is utterly externalized."—George Park Fisher, *History of the Christian Church*, p. 538.

What von Hefeles had seen in Rome affected him somewhat as it did Luther centuries before. But von Hefeles was not a Luther. Six weeks after writing his

The hanged puppy

By NETTIE EDEN

"Señora, Señora, come quickly!" the Mexican gardener called excitedly. "The puppy has fallen over the wall and is hanging. Come!"

Mother ran to the concrete wall that separated the back yard from the neighbors' lot several feet below. There Peewee hung, dangling in midair, his tightened collar cutting off his breath. He could scarcely wiggle. Curious to see what was on the other side of the wall, he had tried to jump over it. But his rope was too short to let him reach the ground.

"Hurry, Pedro. Lift Peewee while I draw the rope up," Mother instructed. They quickly loosened Peewee's collar and began to rub and pat his limp body.

"See, he can't stand, Señora." Pedro kept rubbing vigorously and calling Peewee's name.

"Yip, yip," came a faint cry. More yips, each growing a little stronger. They coaxed Peewee to stand, then to drink a bit of water. Soon he was running and wagging his tail.

"Pedro, instead of mowing the grass today, suppose you dig holes and help me put these posts down to make a pen for Peewee so he won't have to be tied anymore," said Mother. "Then we will stretch this wire around them. The gate can be hung later."

Peewee belonged to Mark and Eddie. They had wanted a dog for a long time, and had prayed for one.

Not long afterward a relative gave Peewee to them. Father bought material for a pen, but had not found time to build it.

When Mark and Eddie came home from school and raced to greet their new puppy, imagine their surprise to find Peewee in a pen. Mother told them about how she and Pedro had rescued Peewee.

"Jesus answered our prayer and sent Peewee to us," Mark said with conviction, "and I believe He sent Pedro just in time to find Peewee and save him from death by hanging."

That night two happy boys prayed a special prayer of thanks before going to bed.

letter he decided to go along with the new dogma.

Was this change in sentiment made on the grounds of expediency? Was it because of pressure? Did he fear suspension from his ecclesiastical duties as others were suspended? Did he fear a schism in the church he loved? Why would a great scholar surrender his convictions?

Many of those assembled had found it convenient to agree with the pope. They knew that those who were noted for their outspoken utterances would incur the resentment of the pontiff. They had heard that Archbishop Guidi of Bologna had been summoned to the Vatican to give an account of his speeches against the proposed dogma. They had been told that when Guidi defended his attitude before the pope by an appeal to tradition, he received the celebrated answer from Pius IX: "I am the tradition." They decided to take the easier course. The course that would bring them favor. The course of least resistance.

As in most councils, many had sat in silence because of their inability to understand the issue. Waiting to see how the wind blew, they went along with the majority when the vote was taken.

Undoubtedly, others were silent because words are hard to phrase and it is easy to be misunderstood. They chose to say nothing, hoping that others would express their views. Their interest was more in their own survival than in the great issue at stake.

Many bent with pressure

There were probably many present who had convictions one way but voted and spoke the other way. Such members of committees and councils posture to the mood of the hour. They are ready to bend to please regardless of which way that may be. With them the issue does not matter; what matters is their own prestige, their own good, their own progress.

Others vote the way they do because they have become the victims of strategy. They find that debate is checked, that the Yes vote is a foregone conclusion. They dare not voice their opinion against those who stand high in favor of the presiding officer, who are always ready to sing his tune.

Others dare not say No because they dare not stand alone.

It is no wonder, then, that so much God-inspired instruction is given regarding church boards and councils: "In counseling for the advancement of the work, no one man is to be a controlling power, a voice for the whole. Proposed methods and plans are to be carefully considered, so that all the brethren may weigh their relative merits and decide which should be followed." "Before our brethren assemble in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions."—*Testimonies*, vol. 7, pp. 257, 259.

"When God raises up men to do His work, they are



false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, not conservative, not policy men; but men who have moral independence, and will move forward in the fear of the Lord.”—*Ibid.*, vol. 5, p. 263.

“No council of men can with safety remove God’s principles, and set up their own.”—*Testimonies to Ministers*, p. 384.

“It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question; and generally no voice has been lifted in an opposite direction.”—*Ibid.*, p. 417.

“I feel deeply over this matter of men being conscience for their fellow men. Stand out of the way, and

let God work His own instrumentalities.”—*Ibid.*, p. 295.

Von Hefele submitted. His cause was lost. He lost. He never became a Luther. He feared to rock the boat. He had no vision of what God could do to undo the intrigues of men. He died revered by his church—but that is all. For he agreed to a dogma that hurt the church he loved.

How many times have we played the role of von Hefele when God wanted us to play the role of Luther? How often have we lacked faith? Faith that is tactful, courteous, and patient. Faith that never mistakes subtlety for tact, or genuine sincerity for outward polish, or cowardice for wisdom. Faith that waits upon God who can change situations and who can undo what men can do.

God needs Luthers. Von Hefeles are not hard to find. □

Worshippers all

By F. E. SCHLEHUBER

Deep in the heart of every person is the need to reach out beyond himself. Consciously or unconsciously man extends himself in an endeavor to tap some source of power in his search for a solution to the enigma of life. Just how mankind does this varies with the life style of the individual. The so-called nonreligious person, who never admits to the recognition of a god, nevertheless worships, perhaps not realizing who or what or how.

Worship carries with it the connotation of a specific religious function, usually an act of recognizing a deity. It can take many forms, depending on where a person lives. For some it means presenting an offering of flowers before a temple; for others it involves sprinkling the blood of a slain animal on some sacred trees; still others follow the ritual of spreading out a prayer mat five times a day to bow toward Mecca. In many parts of the world, the act of worship may follow the form of regularly attending church services.

Worship involves more than a single act. It is part and parcel of a person and cannot be separated from life. It is not something that is stored in a compartment, to be pulled out or laid aside at will. Worship is the total experience of living, having to do with the heart. What a person does is only an indicator of the type of worshiper he is.

Cain’s offering was unacceptable, not only because it was contrary to the way in which God designated that human beings should come to Him, but because Cain’s life style was out of tune with God. His offering merely reflected the condition of his heart—his attitude toward life and the God who gave him life. Down through the centuries the focal point in the great controversy between right and wrong has been, and continues to be, the issue of worship—whether man shall live by faith and obedience or unbelief and rebellion.

The supreme demonstration of true worship was given by Christ. His holistic approach to life brought

Him into constant conflict with the accepted way of worship. The apparent result was the cross. However, His obedience unto death attests to the supremacy of genuine worship. It brings every sincere Christian the assurance that his worship is accepted in the Beloved.

Often under duress and at other times subtly influenced by changing mores, mankind has come face to face with the option of the stake, the dungeon, concealment in the fortresses of the mountains, or conformity and submission to the will of religious or secular powers. The final climax in the controversy will come over the issue of whether our lives are surrendered to the heavenly King, culminating in His placing on us the seal of God, or whether we bow at the shrine of least resistance to receive the mark of the beast.

Which it will be is not a future issue. It is wrapped up in the decisions we make every day. The end is determined by the total spectrum of our lives. At home, at work, at play, in contact with others, in any and every thought and act, we are either offering a lamb or the product of our own devising. One fact, however, is inescapable; we are, every one of us, worshippers.



Possessed by a demon

I was always in trouble in school,
tried to kill myself 15 times,
and watched in horror as the demon
took full possession of my life.
Then came the miracle.

By ALICE E. ROBBINS

Having been born into a Roman Catholic family in Michigan, I was taught by parents, priests, and nuns that Jesus died to unlock the gates of heaven so that good people could enter. However, I did not learn that Jesus died for me personally or that He loved me. God was a judge who was watching and waiting to punish my every mistake. We also were taught to believe in a literal, constantly burning hell, where all the bad people went as soon as they died, in order to be punished forever.

When I was 5 years old I accidentally burned my hand badly in hot fudge. While holding my hand under the cold water, my mother informed me that this pain was only a sample of what the fire in hell would feel like. The thought came to my mind that I must indeed be a very wicked and evil person if God could not wait until I was dead to start punishing me. On the heels of this conviction, a demon took possession of me.

Of course, at the time I didn't realize he was a demon. Only that there was a new presence inside my mind. The first thing he told me was to never be close to anyone, because he might discover how evil I was. He promised to help me keep my secret.

This was the beginning of a nightmare that was to last 21 years. I can't go into complete detail about this horrible experience, but I would like to relate some of the main happenings.

I was always in trouble in school, was smoking by 12, became an alcoholic by 18, and a drug addict by 20. I was in and out of hospitals, jails, and doctors' offices without, it seemed, being given much in the way of hope or help.

Alice E. Robbins is a homemaker living in Garden City, Kansas.

The sheer horror of watching as the demon took full possession of my life is beyond words.

At 20 I was married to an unbeliever and had a child. The fear was constantly with me that my family might be harmed by the demon. Once he picked up a butcher knife and hurled it at my husband, missing his head by inches. I was so terrified that I tried to kill myself.

More and more the demon took over. When my third child became ill, tragedy struck. Hearing her cry one night, I started to get up. My husband was out of town. To my horror, the demon took control. I couldn't get up. The more the baby cried and the more I struggled, the tighter he forced his control until I lay paralyzed, unable to move.

Tears streamed down my face. At last the baby stopped crying, but the demon didn't release his hold until nine hours later. I ran to the baby's room, only to find her little body still and cold.

There isn't any way I can relate the anguish and pain of that moment. Outwardly I appeared calm. Inside, I was raging with grief and desperation.

I took what comfort I could in my belief, at the time, that my girl was in heaven with Jesus, where the demon couldn't hurt her.

The feeling came over me that the only deliverance from this demon would be death. In the next two and one-half years I tried 15 times to kill myself. Thank God, He didn't let me succeed.

Then in Clarksdale, Mississippi, at a small motel, my whole world changed. I had put the children down for a nap and was feeling bored. Out of curiosity, I picked up my husband's Air Force New Testament and began to read.

I couldn't stop. Everything I read seemed to be so wonderful—but unbelievable, or so the demon tried to tell me. As I read on, I became convinced that it was indeed true.

Jesus had died for me personally. I could be free.

Then the demon became angry. He tried in vain to take the New Testament from me. He made my eyes blur so I was unable to read, but I had already seen enough. I fell to my knees and tried to cry out to Jesus. The demon held me dumb. I could only hold out my hands in silent pleading, knowing that Jesus understood.

Then, the miracle. It was as if a heavy burden was taken from me. I felt an incredible sense of lightness and freedom. After 21 years, the demon was gone.

The love of Jesus flooded into my mind. The words poured out as with tears and praises I thanked God for my wonderful deliverance. No demon can stand before the power of God's love.

Twelve years later, through the grace of God, I am a member of the Seventh-day Adventist Church, which I found by way of the Voice of Prophecy. Two of my children belong to the church too.

I walk in daily awareness of the power of Satan, but I thank God for His redeeming love and power.

There is hope for the demon-possessed. I know! □



Winter window

The winter's worst blizzard came soon after I thought that spring was in the air. But it brought with it a valuable lesson.

By BECKY PONDER

Grabbing my housecoat, I pulled it around me, then went to sit by the window. Although it was Sabbath, there was no need to get ready to go to church. Church would not be open, because yesterday's blizzard had closed most of the roads in the county. Instead, members would worship with other members living nearby.

When I had walked into the blizzard yesterday, I had felt as if I were walking into a glass of milk. The blowing snow and the snow clouds overhead had blended with the white, snow-covered grounds to produce this effect. The snow had still been blowing when I went to sleep last night.

Curious to discover the results of yesterday's blizzard, I scratched with my fingernail the film of ice that formed on the inside of the window, making a round porthole to look out. The first thing I noticed was that jagged icicles hung suspended from the roof like tears, seeming to cry out for mercy to the harsh winter wind.

Our car was engulfed by huge drifts. In fact, I could

barely see its antenna sticking out from a snowdrift. That really didn't matter. No road was open to drive our car on anyway. The road in front of our house had disappeared, leaving a solid field of whipped cream. The youngsters down the street had dug a tunnel where the road runs that was big enough to walk through. We could use this pathway to go to our neighbors for church.

I found it hard to realize that a few weeks ago it had seemed as if spring was on its way. The thermometer had soared to an unbelievable 40 degrees. Tiny pellets of rain had made polka dots on the snow. As the next few days dawned bright and warm, the snow turned to slush, and people began to cast off their mittens and coats. All signs pointed to an early spring.

But the snow had moved in again, collecting on an evergreen in our yard and looking like a huge piece of stiffly starched bridal lace. But despite the beauty we felt deeply disappointed. We had wanted spring to come so much. This winter had been so severe that people had begun to talk about a return to another ice age. However, just because there were these ice-age scoffers didn't mean that spring was not going to come. In fact, I had taken courage when a farmer told me that the more snow we had, the better the fruit would be in the summer.

I knew spring would come

Now as I sat and looked at this white ocean of snow spread out over our yard, I was comforted as I recalled the words of the farmer. Just then the wind blew a spray of snow from the crest of a drift. I noticed a few flakes falling from the sky. The worst blizzard many could remember was blowing itself out. Before yesterday I couldn't have imagined snow as heavy as this coming to our part of the country. Warnings had been issued over the radio that we were to have the blizzard, but somehow I had not quite believed that any snowstorm could be worse than the snows we had already experienced. Even though it seemed as though this cold winter would never end, I knew that spring would come because the calendar told me so.

The wind yelled and screeched in an effort to defy spring. But although I did not know exactly when, spring's sunshine *would* come to melt the snow. Caterpillars would turn to butterflies; hard, rocklike seeds would sprout. And although I would remember winter, I would no longer feel the cold.

Turning from the window, I picked up my Sabbath school lesson. Opening my quarterly, I thought again of the week's lesson, which dealt with the second coming of Jesus. Shutting my eyes, I tried to imagine what heaven would be like. Sometimes it seemed vague and far away. It seemed as far away as spring did on that winter morning. I knew Jesus was coming because the Bible told me so, just as I knew that spring was coming because the calendar told me so.

The ceaseless spring of eternity will come soon. Then, even though we may remember winter, we will not feel the cold. □

Becky Ponder, a minister's wife, is a free-lance writer and works for an elementary school textbook company in Oklahoma City, Oklahoma.

Whatever happened to the "whatsoevers"?

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.

There was a time in the history of our church when parents reared their children by the code outlined in Philippians 4:8. Teachers in our schools subscribed to the ideals set forth there and pastors preached from the text in the pulpit. But along with the sophistication and influence of our present-day society the "whatsoevers" seem to have met with an untimely and unfortunate end.

In the days when we were struggling to maintain schools in dark and unhealthy basements of our churches—the depression days when the church-school teacher's salary was often raised on a Sabbath morning by pledges during the 11-o'clock hour, the days when parents sacrificed and went without many of the necessities of life to give their children a Christian education, the days when students worked long hours to pay for their own tuition—in those days the Adventist school was expected to be a hedge to protect our youth from the world, a haven from the storms of sin and moral corruption.

But today it seems that many parents and teachers alike have abandoned the "whatsoevers." Parents, busy with trying to give their children those things they didn't have while growing up, leave the spiritual education of their children to the school or the Sabbath school. Television fills the home with unjust, impure, and unlovely manifestations of all that is corrupt. Magazines and newspapers contain little that is of good report. With the

breakdown of the family altar comes the breakdown of restraint, as well as the ascendancy of the permissiveness that has been the cause of much of the trouble among our youth today.

The insidious way in which the devil is entering our schools and homes frightens me. I am a firm believer in Christian education. Even with its faults, I still feel the advantages far outweigh the disadvantages. However, I also feel that some parents are so involved in making a living in order to send their children to our educational institutions that they take no time to investigate some of the things that occasionally creep into the curricula.

In the matter of literature as taught in the seventh and eighth grades, as well as in academy and college, I have been appalled to find teachers who use and approve of filthy literature in order that our youth may be worldly-wise and "in touch." Secular publishing houses and State and local education departments for the public schools keep our teachers provided with suggested book lists that are approved for public-school use. Unfortunately, many of our teachers feel obligated to recommend these lists as outside reading.

Deciding to investigate some of the literature that was being thrust upon my children, I bought some of the paperbacks that had been highly recommended in book reviews given by the teacher and other literary persons of the community. The information I obtained in my research amazed me. I found it incredible that adult Seventh-day Adventists could read such corruption, much less recommend it to tender youth, already confused and frustrated by a world of contradictory principles and unlawful indulgence.

While contemplating this situation, I listened to a sermon given in one of our churches by a sincere worker who suggested that our homes and schools should not, and could not, hedge in our young people from the realities of a changing world. Too much protection, it was advised, could be harmful, for the youth would be lost in confusion and the whirlwind of a changing society.

While it is true that our children must meet the everyday world and rub shoulders with those who do not profess Christianity, it also is true that in this shrinking world where crime, delinquency, lawlessness, and vulgarity abound, few, if any, youth today can be unaware of what is going on.

I have in my possession a newspaper article entitled "Violent Book Called Good for Learning." The article tells of a public school that is using questionable paperbacks in order to spur the students on to better reading. Children who formerly had a hard time learning to read suddenly became fluent readers because they were allowed to read stories of violence, sex abuse, and brutal murder. A third-grade teacher reported that pupils who had previously failed were now experiencing success. The results, says one educator, are almost "miraculous."

I would like to ask that educator, What are you preparing those children for? To be better murderers, more efficient rapists, more highly skilled thieves? How can a story that details the sadistic experience of children tearing a live cat apart limb from limb produce good citizens? How can a so-called religious narrative, true though it be, prepare a child for the kingdom of heaven by relating the sordid details of sex abuse?

Can we be "too protective" of our children in an age when even small children are being exposed to vulgarity and promiscuousness and are becoming calloused to blood, suffering, and torture? To shield them from these things, some educators say, is to let them grow up without "experiencing reality."

One teacher, in defending questionable literature, answered my objection to profanity and vulgarity by saying that children hear it all the time anyway, and they should learn not to be shocked by it. In other words, sear the conscience so that these things will no longer bother them, no longer be considered sin. "Four-letter words," this educator insists, "should be an accepted part of a child's vocabulary so that the child will understand and be a part of today's world."

Some of the required reading that I found in literature books for seventh- and eighth-graders were stories of illicit love, murder, mental persecution, homosexuality, and torture. Children must know these things, the educators say, in order to be able to "relate" to a cruel and changing world. Hence, children are being taught to feel comfortable with phrases and words that only a few years ago were considered too vulgar for use.

We know that all of this exists in the world and that the author of all pollution, including pollution of the mind, is Satan. We fight air pollution, we abhor pollution of the rivers and streams, we cry out against garbage and unsightly pollution of the earth. Yet we allow the pure minds of our children to be polluted by the corruption and filth of reading matter.

Several times recently I have had brought to my attention cases of young people in our schools, even as far down the educational ladder as the primary school, who have refused to read the required outside reading when it included such best sellers as *Gone With the Wind*, *Cat on a Hot Tin Roof*, *Catcher in the Rye*, *The Graduate*, and others. Some teachers have permitted these youth to read other literature, such as the *Conflict of the Ages Series*, but many allow no deviation from the prescribed courses. Quite a few Adventist youth have had to accept failing grades in literature courses because they refused to read such questionable material!

I want to ask the parents who support our educational institutions, How can we

put up with this blatant deviation from the counsel of the servant of the Lord? If I am not concerned about what my children learn, why should I pay to have them educated in private schools when they can get the same thing in public schools—for which I have already paid taxes? It is high time that parents consider carefully the consequences, as well as the cost.

I believe that our schools are still havens of refuge from a mad, mad world that is rapidly catapulting itself toward eternal destruction. But when parents get too busy to take an interest in what is being taught during the school hours and fail to take an active part in what is happening at school, supposing that because the school is denominationally run it is perfect, they are taking a chance. For while the vast majority of our devoted schoolteachers are desperately trying to mold young minds and hearts “after the similitude of a palace,” there are some who, like Eve, see in the wisdom of the world that which is to be desired “to make one wise.” “The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding”—not the fear of losing accreditation, not the knowledge of the sinful world. The Scriptures do not advise us go to the devil’s workshop in order to be “knowledgeable.” On the contrary, Eve was advised concerning the tree of knowledge of good and evil, “Ye shall not eat of it, neither shall ye touch it.”

But, like the serpent, some are saying, “Ye shall not surely die: . . . in the day ye eat thereof, . . . ye shall be as gods, knowing good and evil.” I agree with a mother who wrote to *Life* magazine concerning one of their particularly offensive issues: “You are right. I can’t go through life protecting my children from some of the harsher realities by tearing out the pages of what I consider to be unacceptable. After all, they do read the daily newspaper, too. But if it’s all the same to you, I’ll choose the details as long as they still live under my roof.”

Let’s get back to the

“whatsoevers” in our homes, and let us require that everything taught in our classrooms be honest, just, pure, lovely, and of good report. If you wish your child to be a citizen of heaven, “where no evil thing cometh,” he must learn to “think on these things.”

DOROTHY AITKEN
Takoma Park, Maryland

Conflict with the conflicts?

In a letter written in 1906 (*Colporteur Ministry*, p. 126), Ellen White asks: “How many have read carefully *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*?” Seventy-some years later the question is still a good one.

Why should these books be “read carefully”? The answer is found in the same letter: “In my books, the truth is stated, barricaded by a ‘Thus saith the Lord.’ The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone.”—*Ibid.*

Have you ever heard, or have you said it yourself, “Yes, I’ve read parts of *The Great Controversy*” [or some other book in what is known as the Conflict of the Ages Series (including *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, and *The Acts of the Apostles*)], “but never all of it. Someday I’m going to read it through, as well as the other four in the series.”

Why not get started? Then, this way, you’ll be able to resolve for yourself any conflict with the “Conflicts.” Doing this agreeable task might make a fine New Year’s resolution. If we devote at least 20 minutes each day—easily inserted into the time set aside for daily devotions—the assignment will be completed within the year, with time to spare.

One way to do this is to read two numbered pages in each book every day regularly—some may find it at times a difficult matter to

stop at just two. If you start on the first of January, *The Acts of the Apostles* will be completed about October 24, *Patriarchs and Prophets* November 30, *Prophets and Kings* December 3, *The Great Controversy* November 27, and *The Desire of Ages* about December 31 (if four pages are read 21 days).

One convenience of the two-page-a-day assignment is that it’s not too difficult to make up if other pressures have forced you to skip a day or two. If you insist upon keeping up to date it will become less and less difficult throughout the year.

Have a pleasant and profitable journey!

KRAID I. ASHBAUGH
Loma Linda, California

The heart of the church

There was a time when the Sabbath school was known as “The Heart of the Church” and when the heart of the Sabbath school was class study of the Word of God. In many churches these descriptions are still valid, but in an increasing number it is sadly out of date. In the latter, the Sabbath school still functions, but if in any degree it is still the heart of those churches, that heart is in a perilous state of health, especially in regard to study of the Word.

Experience on several continents, in many countries, and in innumerable churches of all shapes and sizes suggests to me that the Bible is occupying a less and less prominent place in many Sabbath school classes. Many teachers would appear to glance at the week’s lesson merely to find a hook on which to hang a Bible-free philosophical discussion whose connection with the lesson topic is exceedingly remote. In class there is little or no attempt to cover the week’s theme. The Bible is rarely opened. Scripture is only casually mentioned and sometimes not touched upon at all. Members go away as hungry for spiritual food as when they came to class. The church grows weak, for

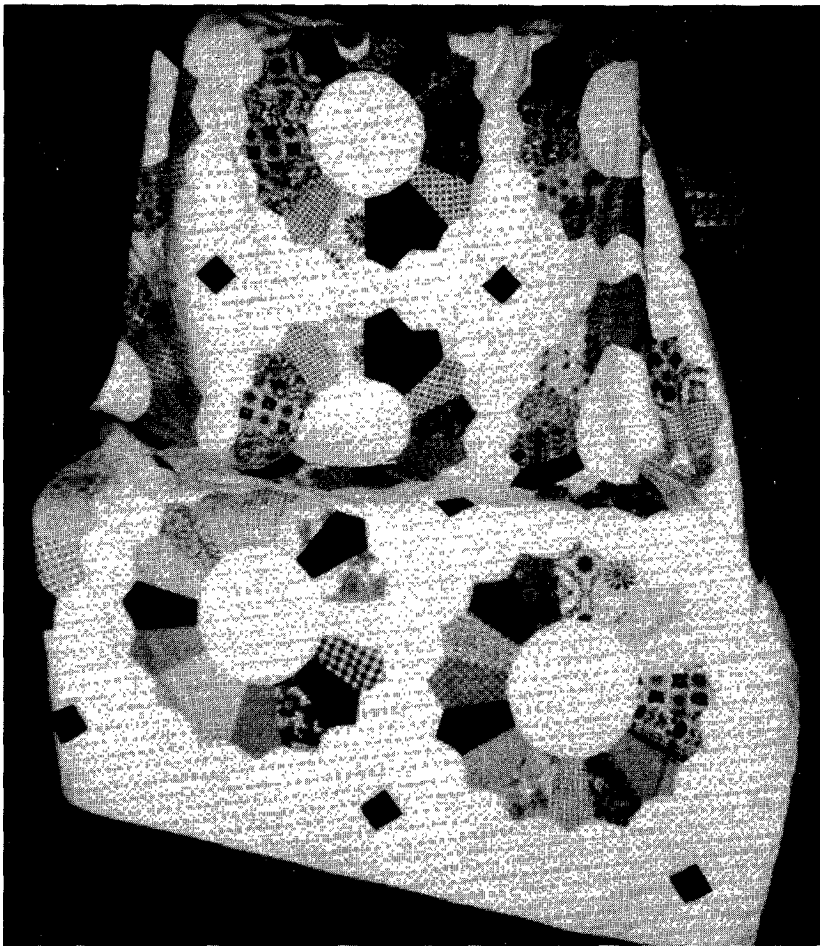
its members are not fed with the Bread of Life. They go away unnourished, unenlightened, ungrounded in the faith, uninspired to seek spiritual heights, unstrengthened to reach spiritual depths.

What is the remedy for such a situation? It surely lies in the teachers’ hands in the form of a Bible. Teachers need to know that their classes are hungry for the Word of Life, and that they, the teachers, have the responsibility of studying the Word, as indicated in the lesson quarterly, so they can lead their classes in genuine Bible study, in exploration of the inspired sentences, in an opening up of the deeper meanings of the verses on which the lesson is based. This calls for diligent study guided by prayerful, Spirit-directed thought. If the teacher will look at the given texts, finding a logical flow of thought for himself, the theme of the lesson will begin to take shape and the lesson’s message will be captured for delivery to the class by way of stimulating questions that will provoke spiritually profitable discussion.

The Word of God is quick and powerful. The words that the Saviour speaks to us in Scripture—these are spirit and these are life. Our own words are merely a means of conveying the mysterious but real power that flows from the Biblical passage. But it is quality rather than quantity of Bible exposition that is needed, so teachers need to select a half dozen or so of the week’s texts, then lead their students into a deep rather than shallow meditation on each. Such teaching will earn the gratitude of most class members. It might even encourage others to return to Sabbath school.

No single means of strengthening the spiritual health of the church can surpass that of ever-deepening study of God’s Word—and no better place exists for its fulfillment than the historic Sabbath school class. Hungry members invite their teachers to feed them each week with the Living Bread from heaven.

BERNARD E. SETON
ETOWAH,
NORTH CAROLINA



The hate quilt

The poison-pen letter hurt her to such an extent that she determined never to go back to church again.

By HELEN KISH

"I am not going back to that church again!"

Anger and bewildered hurt surged through Celia as she dangled the insulting letter from almost listless fingers. Her eyes moistened briefly, then with quick, strong determination she blinked hard, stiffened her chin, and purposely slid the offensive missive into the back of her Bible. She had dinner to get for her hungry family.

As week followed week, one Sabbath day away from church succeeded another. The spirit within her lamented this unaccustomed void in her spiritual life, but Celia retorted, "They don't want me, and I don't go where I'm not wanted."

Bitterness pervaded her mind, filtered to sensitive nerves, pushed tired muscles to do more and more work. If Celia thought constant activity could drive the hurt from her consciousness, she was mistaken. In spite of the unusual amount of work she accomplished, the ache remained, seeming to increase in intensity.

At times her heart softened. She greatly missed attending church. But words from the unkind letter leaped through her mind, causing her to dissolve into tears of self-pity. "To think," she told herself in righteous indignation, "after all I've done in that church—teaching

the young people, planning social functions for them, helping out in youth programs—and I even had my class begin a lovely quilt for an Investment project! Well, those know-it-alls can just try out their own narrow ideas."

Summer droned on, but Celia's days were busy. Members from the church came to see her, doing all within their power to talk her into returning. But the writers of the poisonous letter loomed large and threatening in her view. One day, as if to add insult to injury, the quilt blocks that she had distributed to the young people for their Investment project came back to her, unfinished.

"They won't even work on the quilt!" she concluded as she fingered each piece rather regretfully, recalling the enjoyable times she had spent on this, one of her favorite pastimes. It was to have been one of the most attractive pieces of work she had ever attempted. After all, Investment was working for the Lord! The pattern dated back to pioneer days when new lands were settled and the women knew no waste in their homes, utilizing every piece and scrap of leftover and outgrown material for colorful quilts and coverlets. Those women had an eye for beauty, plus practicality. This quilt was destined to be a colorful one, a beautifully appliquéd Dresden Plate.

"I'll finish it myself!" Celia determined. Assembling her materials, she started in with renewed vigor. "This

Helen Kish is a homemaker living in Apache Junction, Arizona. She and her husband have enjoyed being foster parents to more than 25 children.

quilt was intended for Investment, and it will be finished for Investment," she told herself.

She used every spare moment to work on the quilt. Every time she added a block Celia relived past scenes. Hardly aware of the trend her thoughts were taking, she sewed swiftly and surely. With each thrust of the needle she inadvertently loosed her pent-up emotions into the structure of the developing quilt.

One day the pastor came to visit. After the usual preliminaries, he seated himself near her ever-present work, the quilt, watching silently for a while as she quilted and talked. Then in a quiet, observant tone he remarked, "Sister Celia, every time you stick your needle into your work you are jabbing someone in the church whom you think has injured you. You are working on a hate quilt!"

Celia glanced at him, incredulous amazement mirrored in her eyes. Her nimble mind raced in perplexed circles. Her busy fingers stopped their frenzied sewing. She looked at the now-still needle, at the quilt, then at the minister, allowing long repressed realization to surface.

Yes, it was true, she conceded. With this admission she experienced such a feeling of relief and freedom that it surprised her.

After the pastor left, Celia went back to her quilting. But this time she did not have that fierce, intense urge to jab her "enemies" with her needle. Gone was the desire to inflict retaliating pain. Yet she knew she was not ready to return to church.

For the remainder of the summer she studied her Bible and *The Desire of Ages*. Alone, in quietness, without the ever-present pressure and self-inflicted deadlines she had formerly experienced in her church work and activities, she took plenty of time to feed her soul. Dimly, and then with greater clarity, the realization came to her that God was leading in her life, even in this unfortunate episode of rejection. *The Desire of Ages* proved to be a wonderful healer. In a small way she felt kinship with her Lord, who had experienced in a greater measure the kind of rejection she had experienced.

Answer in the Bible

Celia's Bible gave her the answer to the question she had been asking for a long time: Why all this turmoil of mind?

She found her answer in 1 Peter 4:12-16: "Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice, insofar as you are partakers of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. . . . Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter" (*The New King James Bible*).

As Celia read, she understood that people who suffer because of wrongdoing deserve the suffering. But those who suffer for rightdoing suffer for Christ's sake.

Celia began to understand why God allowed her rejection experience. It was Satan's work, but the Lord had

permitted it to come about. "I had to acknowledge in my own mind," she observed in retrospect, "that the Lord allowed it to happen to me before I could even go back to church. Early in my life I felt the Lord had laid His hand on me, indicating that He wanted me to work with the young people; and now this distressing, upsetting situation had developed."

The ordinance of humility was scheduled, but Celia felt she could not take part. The agitation this caused drove her to her knees in the solitude of her room. There a voice seemed to speak to her, "You will have to go and ask the one who has hurt you the most to take part with you."

Celia recoiled at the implication. "But, Lord, I can't," she whispered in an anguished voice.

The urging was emphatic: "You have to, Celia!" Again the instruction was repeated: "Ask the one you think has hurt you the most to take part with you."

Her struggle kept her on her knees for more than one hour. She wept, protested, agonized, then finally yielded. "All right, Lord, I will."

When the "hate quilt" was completed it was a beautiful piece of work. Celia, no longer considering it a hate quilt, decided to keep it herself. She did not forget Investment, for she put in an amount equivalent to what the quilt would have brought if she had sold it. To her, the former hate quilt has become a reminder of suffering—her undeserved suffering for her Lord and His undeserved suffering for her. □

HEALTH CAPSULES

Sponsored by the General Conference Department of Health

Noise—the silent hazard

By DON KING

Administrative Assistant to the Director

Researchers concerned with the subject of noise believe that it may be one of the most insidious of environmental hazards. In an age when noise doubles in volume every ten years, the Environmental Protection Agency (EPA) estimates that perhaps half the people in the United States may be exposed to noise levels that could endanger their health without their realizing it.

If you think hearing loss is the only effect noise has on the body, David Liscomb, Ph.D., director of the University of Tennessee Noise Research Laboratory, emphasizes that sound at about 70 decibels can raise cholesterol, blood pressure, and heartbeat, and have adverse effects on the digestive and respiratory systems. Reports indicate also that children learn less in noisy schools.

Why aren't there more protests about noise hazards? Probably because most people, thinking of noise as an annoyance, don't feel much can be done about it. Furthermore, because noise leaves no traces in the body, as do many other pollutants, and because its impact on the population is hard to separate from other factors that also cause stress, its suspected detrimental health effects are very difficult to prove.

Adventist education—distinctively different

We often hear about the blueprint God has given for making Adventist schools distinctive. Here it is in simple outline form.

By PAUL E. PLUMMER

Because early in the history of our denomination Adventist parents found that they were unable to counteract successfully the influence of the teachings their children were receiving in public schools, they began establishing schools that would serve as cities of refuge for tempted youth—schools where youthful follies would be dealt with patiently and wisely.

These early Adventist schools were intended to serve as a barrier against the widespread moral corruption,

Paul E. Plummer is director of the department of education for the Southern California Conference.

Phase two

By MARIAN FERNER

Where is the summer brightness of my conversion experience

And the morning freshness of discovered truth?

I see a gray edge appearing on the cloud of spirituality that surrounds me.

Have I lost my first love already?

Am I lukewarm now?

Fearfully I scan the darkening doubts and test my weakness against the gathering winds of temptation.

Then I turn my face toward the glory of the Sun of Righteousness—where I should have looked in the first place.

to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the church by furnishing it with workers qualified to act in the fear of God as counselors and leaders.

Adventist schools are different. They are *not* to be patterned after the schools of the world. They are to stand as peculiar and be governed and controlled by Bible standards. They are to be distinctively different in:*

- *Philosophy*, because Christ is the center of all true philosophy.
- *Goals*, because heaven is the goal.
- *Objectives*, because education has to do with the whole period of existence possible to human beings.
- *Curriculum*, because the Bible on which it is based contains all the principles that our youth need to understand in order to be fitted either for this life or for the life to come.
- *Values*, because both moral and spiritual values are taught. If a school does not teach values, it has the effect of denying them.
- *Morals*, because moral worth and integrity to resist the pollutions of these last days in the strength of Jesus is our desire for our children.
- *Teachers*, because the Adventist teacher seeks to reflect Jesus. He sees in every pupil the handiwork of God—a candidate for immortal honors.
- *Students*, because care is exercised in their selection and because of their unique educational advantages.
- *The learning environment*, because the Christian school is to have more love, joy, peace, patience, kindness, goodness, and self-control than the world outside.
- *Speech, dress, diet, and the influence exerted*, because of the simplicity of true godliness.
- *Social relations*, because our conduct is to be governed by the Divine Standard.
- *Recreation*, because recreation, in contrast to amusement, affords refreshment for mind and body and tends to strengthen and build up.

The prosperity of Adventist schools is not dependent on:

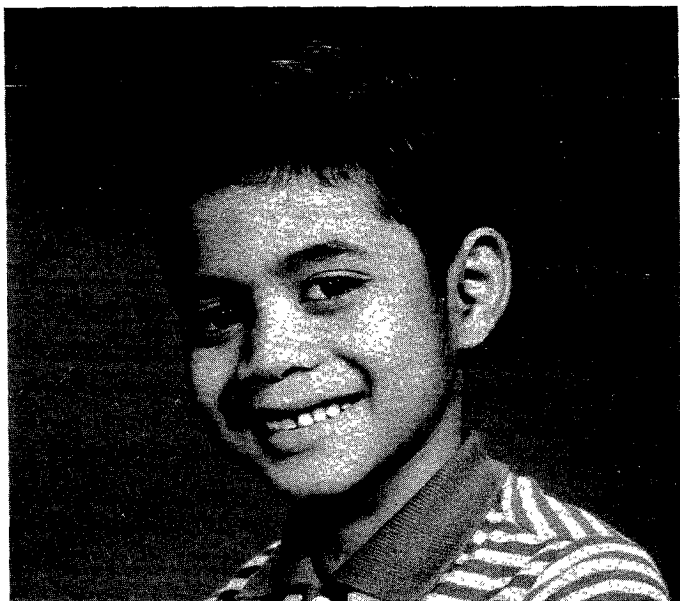
- the number of students,
- the number of studies taught,
- the advanced degrees of the teachers, or
- the impressiveness of modern buildings and equipment.

But it is dependent on:

- the degree of moral power pervading the campus,
- the virtue, intelligence, and piety of the students and teachers, and
- their distinctive difference.

If parents, teachers, and administrators will listen to God's voice and follow His ways, He will help us make our schools distinctively different so that our children and youth will not be overwhelmed by the polluting, corrupting influences of the world. □

* The concepts set forth here are based on counsel in the writings of Ellen G. White.



Timmy's talents

If parents invest their time, interest, and money in "talent education," children will learn many individual skills.

By LEILA ASHTON

God delights in variety. Just as He never makes two flowers or two snowflakes exactly alike, He takes pleasure in creating families whose children are unique individuals. "Marked diversities of disposition and character frequently exist in the same family, for it is in the order of God that persons of varied temperament should associate together."—*Child Guidance*, p. 205.

Martha and Dick found diversity in their "talented" little flock. As an infant, Tommy, the oldest, had been dependent, demanding cuddling and attention whenever Martha was in sight. These traits continued to develop through his preschool years. Learning to play the violin came easily for Tommy. The effort he put into his practice, aided by his natural musical talent, soon put him ahead of the other children in his class in musical skills.

Timmy, 19 months younger than his brother, has been independent from the start. A big, strong baby, he

refused the cuddling his older brother had demanded. In their preschool years, Timmy was nearly as large as Tommy. However, being younger and naturally slower in coordination, he could not begin to match his brother's skills. When his turn came to begin violin lessons, he began with enthusiasm. But his eagerness soon disappeared when he found he had no hope of keeping up with Tommy.

Nineteen months after Timmy's birth, Tina made her appearance. Petite and contented, she charmed everyone. As a toddler and preschooler, she assumed that anything the boys could do she could do better and set out to prove it. Tina approached her music with the same methodical confidence she used with everything else. Before long she caught up with Timmy.

Behavior problems

Martha began to notice behavior problems in Timmy that at first confused and angered her. Why should he be so contrary with his older brother? Why should he force his way into his sister's play, then leave her crying? Why should he get so angry? Why so often? She and Dick discussed Timmy's problem behavior often. Beginning to sense the tight spot he occupied as middle child, they tried to make life easier for him. They emphasized his uniqueness. They tried never to compare the children with each other. They made it a point to give love and attention as equally as possible. Still the behavior problem continued. Declaring that he hated the violin, Timmy made practice time miserable for both himself and his mother. Something had to be done.

Feeling that it was not lack of talent but need to express his individuality that was at the core of Timmy's problem, Martha and Dick redoubled their efforts. Dick made it a point to spend more time with Timmy, encouraging his strong interest in how things work. They supplied him with things to take apart—an old alarm clock, an unusable record player. Dick even took him to his office at odd hours. As together they worked out some simple computer programs, Dick discovered a strong talent for logic in this 7-year-old. To their great surprise, in the next weeks Timmy presented Dick with several simple, workable computer programs carefully thought out on his own and meticulously lettered in childish print. Tommy, wanting to get in on the fun, soon found he was no match for Timmy in this area of competence.

In worship, Martha and Dick emphasized Jesus' love for each person individually. Personalized texts and quotations became very precious to Timmy. "For God so loved [Timmy] that he gave his only begotten Son; that [Timmy] should not perish, but have everlasting life" (see John 3:16). "If but [Timmy] would have accepted the gospel of His grace, Christ would, to save [Timmy], have chosen His life of toil and humiliation and His death of shame."—*The Ministry of Healing*, p. 135.

Martha and Dick wondered whether Timmy might now be in need of some of the cuddling he had refused in his babyhood. To their amazement, he responded to

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Our sympathizing Friend

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.' John 14:6. 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' Ps. 72:12."—*Christ's Object Lessons*, p. 173.

"Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy, cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100.

"Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might."—*Sons and Daughters of God*, p. 27.

"Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory."—*The Desire of Ages*, p. 331.

► Several years ago I wrote asking for prayer for my husband, who had never joined the church, and for my daughter, who had been baptized but had wandered away and married outside the faith.

A few months before he retired, my husband was baptized. I'm so thankful he was, for three days after he retired he had a heart attack, and in another day he was dead.

My daughter, having severe trouble in her marriage, renewed her contact with the church through a colporteur who sold her a set of Bible stories for her children. As a result she was drawn back to the Lord.

I want to thank you for your prayers ten years ago, and ask for them again for my grandchildren. Please pray that my own life will inspire them and that the love of Jesus will reach

out to them through me.—O.G., of California.

► I want to thank God for answered prayer, and I want to thank you for praying for my family. My daughter has accepted Christ, and my crippled brother has also come back to God. Please continue to pray that they will grow up in Christ and that God will in His own time lead them to the true church.—V.W., of New York.

► God has worked miracles as a result of requests I have sent to you. A grandson whom Satan tried hard to conquer is now a youth pastor. Please pray for one of the church leaders I know who has turned bitter toward everything. Please pray that his heart will be softened and that his life will be transformed so that he may be a blessing to others.—E.H., of Florida.

renewed physical contact with affection and with better behavior. Not only did tussling with his father seem fun to Timmy but it provided emotional release also.

Rather than let Timmy drop out of music, his parents replaced the violin with a cello. Because none of his peers was learning to play the cello, Timmy was now competing with only himself, which he did with a sense of accomplishment. Not only did he practice more willingly; he was displeased when his teacher had to miss one of his lessons. At the end of a year Timmy was playing in the school string ensemble along with Tommy and loving it. Because it was much needed in ensemble work, his ability to play the cello made Timmy a person in demand, a demand which he strove to meet successfully and happily.

Timmy's is not an isolated case. Often one child in a family, comparing himself to his siblings, feels that he has been shortchanged, if not in musical talent, then in ability in sports, or in appearance, or whatever. When behavior problems crop up, it is easy to punish the behavior rather than to be aware that there is a hurt inside that gets worse with punishment. For Timmy, extra love, extra attention and encouragement, and extra emphasis on individuality proved to be the healing solution.

Tell him you love him

If you have such a child, be sure that he knows *every day* that you love him, that you are proud of him, individually. Respect his ideas. Respect his need for privacy. Respect his "treasures." Arrange his room so that he has a place for his own things, and, if possible, bulletin boards and shelves to decorate as he pleases. Discover your child's special talent or interest, then encourage it. Make sure he knows that Jesus loves him just as he is and for what he is. Put your arm around his shoulder often. He needs warm physical contact. If he does not accept hugs or kisses, a pat on the back or a friendly squeeze on the arm will do. Most of all, believe in him. He will respond.

Only when a child is convinced of his own self-worth can his mind be free to learn. Only then can he be free to develop the inborn talents God gave him—to acquire other talents such as art, music, and physical skills. These can be learned just as methodically as math or spelling. If they are important in your family, it is right that you require their study. If you as a parent invest your time, interest, and money in this "talent education," your child will learn. If you fail to show active interest, he probably will not learn. It is that simple. Your child may never excel in an "acquired talent" as he does in his "natural talent," but he can still develop enough skill to enjoy his talent and be of service to others.

Martha and Dick thank God daily for the variety of individuals He has placed in their family. Through this God-given diversity they have learned precious lessons that could have come in no other way. Each child is an individual, each important to the heart of God and to his parents.

A firm foundation—3

“Here are they . . .”

What can people do in order to detect error, be true to Christ and the three angels' messages, avoid apostasy, and remain faithful until Jesus comes?

First, they must diligently study the Bible. They should memorize key passages of Scripture. They should study the context of all chapters and verses that undergird basic Bible doctrines. This is important, for people with “new light” often quote verses out of context or, by quoting only portions of a verse, give the impression that the Bible teaches something that it does not. Satan did this in the wilderness temptation of Christ (Matt. 4). He quoted Scripture to give apparent support to his arguments. God's people must know the Bible so well that they will recognize instantly when Scripture is being wrested.

The purpose of Bible study, of course, is not merely to know what the Bible says but to develop a personal relationship with Jesus. From Genesis to Revelation the Bible reveals Jesus as the Lamb of God, the Saviour of the world. Thus, as a person studies the Bible, opening his mind to the impressions of the Holy Spirit, he will become acquainted with Jesus. He will ever be conscious of His presence. He will talk with Him, adopt His attitudes, and seek to please Him. He will obtain not only a knowledge of truth, but a knowledge of the truth as it is in Jesus. As with Bible study, this personal relationship with Jesus will serve as a major safeguard against apostasy.

A third aid in obtaining truth, detecting error, and avoiding deception is to be thoroughly familiar with the writings of God's messenger to the remnant church. In mercy God has spelled out in detail many aspects of truth and applications of principle that are set forth merely in broad outline in the Bible. If church members do not take time to obtain the light God has given through the writings of Ellen G. White, then what excuse can they offer if they are misled by false teachers?

A fourth aid in remaining steadfast is to test against other minds the results of one's study. No human mind is infallible. All have biases, and all are somewhat defective. Further, there is no such thing as absolute objectivity. Thus every student of the Bible will be helped by comparing his findings with those of others, and maintaining an openness toward suggestions and modifications. When anyone thinks he has “all the answers,” and is unwilling to listen carefully to the viewpoints of others, beware. “No prophecy of the scripture is of any private interpretation” (2 Peter 1:20).

A fifth aid in recognizing false teachings and avoiding apostasy is to observe the fruitage of the teachings. Jesus said, “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits” (Matt. 7:15, 16). When so-called new light decreases piety, when it lessens concern over character defects or sin, when it undermines confidence in church leaders, when it divides churches, erecting barriers between longtime friends in the church, and even between members of families, when it leads one to take lightly God's messages given through inspired writers, beware! Fruit of this kind grows only on trees cultivated by the enemy of all righteousness.

Without doubt we are living in the last days. Satan is preparing his heresies “to suit the varied tastes and capacities of those whom he would ruin” (*The Great Controversy*, p. 520). So successful will he and his representatives be “that, if it were possible, they shall deceive the very elect” (Matt. 24:24). Let us, then, study God's Word. Let us love Christ and walk with Him moment by moment. Let us spend much time in prayer. Let us stay close to our brethren and sisters. As we do our part to understand truth, detect error, and avoid apostasy, God will enable us to stand firmly on “the platform of eternal truth” (*Counsels to Writers and Editors*, p. 52). He will enable us to be part of the victorious company pictured in Revelation 14:12: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

K. H. W.

Concluded

Never throw away an Adventist periodical

Recently we published an advertising brochure entitled “Six reasons why YOU need the REVIEW.” The reasons listed can be condensed as follows:

1. *To be more Christlike*—The REVIEW is designed to inspire you to reach out and touch Christ, to behold Him as your Saviour, for “by beholding we become changed.”

2. *To be better informed*—to keep in touch with the broad spectrum of world developments that have a direct effect upon the church in this crisis hour.

3. *To improve your way of life*—REVIEW readers are being exposed to articles and materials designed to make life, home, and marriage more stable.

4. *To keep abreast of the truth*—the REVIEW provides a stabilizing influence in a time when every wind of false doctrine is blowing.

5. *To keep in touch with what is happening in the church next door, as well as in our work around the world.*

6. *To understand what is happening*—the last move-

ments will be rapid ones. The REVIEW will help keep you abreast of what God is doing in the world.

You may be able to add to this list. Certainly every Adventist family needs the REVIEW (see *Counsels to Writers and Editors*, pp. 131, 132). But the question uppermost in our mind as we write this editorial is What do you do with your REVIEW and the other Adventist periodicals after you finish reading them? Never—repeat, never—throw them away. Much denominational time, money, effort, and prayer have gone into producing our truth-filled periodicals. Pass them along for someone else to read, or bring them to church for others to pass along, or mail them to those requesting literature in the Bulletin Board section of the REVIEW.

But suppose you wish to clip an article or two for your files. What can you do with the rest of the material you do not wish to keep? Why not clip the articles that remain and send them to those you may think could be helped especially by reading them? Write a little note with the articles you send, explaining how they have blessed you and telling the recipients that you thought of them especially as you read the articles. In this way the printed message can be given additional opportunity to witness.

Another use that can be made of REVIEW and other periodical articles is to keep them in a file of doctrinal subjects that can be used to distribute to people who have particular questions or want to know more about certain subjects. Whenever you find an article that answers specific questions in an unusually clear manner or explains a doctrine or Bible subject lucidly, file it away to be given to those who show particular interest in a Bible topic.

The articles published in the REVIEW and other Adventist publications can have a tremendous influence if we will put them to work as God intends us to. “God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, *most of whom* will trace their first convictions to the reading of our publications.”—*Counsels to Writers and Editors*, p. 181. (Italics supplied.)

L. R. V.

How Adventists adopted the Sanctuary doctrine—5

A significant early vision

In our series thus far we have shown that the unique teaching of Adventists regarding the sanctuary—namely, that the sanctuary mentioned in Daniel 8:14 is the heavenly sanctuary, which was to be cleansed beginning in 1844—was arrived at through Bible study. It was not an idea originated by Ellen White, as is sometimes falsely alleged.

However, Ellen White's earliest vision encouraged people to maintain their faith in the Midnight Cry movement, and thus in the date October 22, 1844. This vision

represented this movement as light God had given that would lead those who walked in it into the city of God. After the Disappointment many Adventists denied that anything of significance had transpired in heaven on October 22. The vision represented people in this group as falling off the pathway into the dark and wicked world below. The group that clung to the belief that the date had been correctly calculated and was, indeed, significant developed into the Seventh-day Adventist movement.

Edson's conviction confirmed

A second vision, given to Ellen White in February, 1845, prepared people to accept the researches of Edson, Crosier, and Hahn. It confirmed the convictions that had come to Edson on October 23, 1844, namely, that Christ on October 22, instead of coming out of the heavenly sanctuary to bless His waiting people, as had been anticipated, on that day entered for the first time the Most Holy Place, where He had a work to perform before coming to this earth.

We quote the vision as published in 1846 in a broadside entitled “To the Little Remnant Scattered Abroad.” With a few brief omissions this vision appears on pages 54 to 56 of *Early Writings*. The reason we quote the broadside version is that it gives the date, as well as the setting, of the vision, which the *Early Writings* version does not. The original was not paragraphed, but is here paragraphed as in *Early Writings*:

“In February, 1845, I had a vision of events commencing with the Midnight Cry. I saw a throne and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He if you should once behold the glory of His person you would cease to exist. Before the throne I saw the Advent people, the church, and the world. I saw a company, bowed down before the throne, deeply interested, while the most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appeared to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light; many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them; some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, as their countenances shone with its glory.

“And I saw the Father rise from the throne, and in a flaming Chariot [*sic*] go into the Holy of Holies, within the veil, and did sit. There I saw thrones that I had never

seen before. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him; and I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way.—Then He raised His right arm and we heard His lovely voice saying, ‘Wait here—I am going to My Father to receive the Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ And I saw a cloudy chariot, with wheels like flaming fire, and angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest. On the hem of His garment was a bell and pomegranate. Then Jesus shew me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Him in the Holiest, and pray—my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace.

“Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it.—Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan’s object was to keep them deceived, and to draw back and deceive God’s children. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan.”

Midnight Cry confirmed

As already hinted, this vision does not represent the full-blown sanctuary doctrine as developed later by Edson, Crosier, Hahn, and others. That development involved intense Bible study. But this vision, as did the first, confirmed as valid the Midnight Cry movement focusing on October 22, 1844, by endorsing the idea introduced by Edson that Christ on that day entered the Holiest. There He would receive the kingdom “and in a little while” He would “return from the wedding” and receive His people unto Himself.

The vision warns strongly against people accepting a view contrary to that which interprets 1844 as the date Christ entered the Holiest. Those who refused to believe that Jesus on that date moved into the Holiest and continued to hold that He was still to be found where previously He had functioned on the throne with His Father are represented as falling under the deception of Satan and coming under his influence.

It should be noted that at this time the place of the ministry of Jesus prior to His entering the Holiest is not identified as the holy place, or first apartment. Such an

understanding developed from continued Bible study.

As this vision is interpreted, an important principle must be kept in mind. In visions such as the one under consideration it must be recognized that the prophet saw representations of beings, objects, and events, not the actual beings, objects, and events themselves. For example, most of the events enacted in the 1845 vision had occurred some four months before the events were seen in vision. Furthermore, since Ellen White was not transported bodily to the New Jerusalem, what she saw of heaven must have been representations flashed into her mind. But so vivid was her experience that to her it appeared as though she actually had been there. After she came out of vision she related what she had seen.

Important principles explained

Regarding the vision here described she was later ridiculed for seemingly implying that Satan, as well as the Advent people, still in their mortal state, was in the New Jerusalem. In response to this ridicule she later wrote, “Now this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I believed that Satan was actually in the New Jerusalem. But did not John see the great red dragon in heaven? Certainly. ‘And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns.’ Rev. 12:3. What a monster to be in heaven! Here seems to be as good a chance for ridicule as in the interpretation which some have placed upon my statements.”—*Early Writings*, pp. 92, 93.

Thus it is clear that in vision a prophet sees representations. In interpretation it must be determined what the representations were designed to symbolize, for example what power was represented by the great red dragon of Revelation, as well as the other items seen in vision.

With regard to Ellen White’s 1845 vision, not all Adventists today would probably interpret the symbolism identically. Perhaps few would hold that at a point in history actual chariots as described transported the members of the Deity. But certainly the symbolism would indicate that some significant shift in heavenly ministries occurred in 1844.

As already mentioned, this vision was given in February, 1845. Subsequently, on February 7, 1846, Crosier published his article in the *Day-Star* extra, which represented a considerable advance in the understanding of the sanctuary doctrine. As noted last week, concerning the views expressed in this article Ellen White said in 1847, “The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c.”

But more light was still to come regarding Christ’s work in the Most Holy. Of this we shall speak next week.

D. F. N.

To be continued

Kenyan prison guards accept Adventism

By BORGE SCHANTZ

A modern version of Acts 16, where a prison guard and his family were converted, could have been written in Kenya in 1979. But in Kenya it was, not one, but five prison officers who took their stand for Christ.

Bonifaceius Kumuyi is a baptized Seventh-day Adventist working as a prison guard for the Kenya Government. He had Sabbath problems, but was helped by the influence of a prison official who had been a student at the Adventist school at one time. Bonifaceius was transferred from prison duty to a teaching job, where he was in charge of instruction in radio/telecommunications. In his new responsibilities he had to make a five-month teaching plan for 25 students, including theory and practical instruction.

Bonifaceius felt that although it was important for his class to learn about radio communications between prison headquarters in Nairobi and the other prisons throughout the country, it was

far more important for them to know more about communicating with heaven. With this in mind he made up his schedule in such a way that the first class was called "Uplift," a morning worship period, and the last was "Good News," a one-and-a-half-hour period for Bible subjects.

He invited a Roman Catholic priest, a Protestant minister, an Islamic imam, and an Adventist to come and tell of their beliefs. F. K. Wangai, lay activities director of the East African Union, responded. As the prison officers listened to the various beliefs, they found that the Seventh-day Adventists gave the best answers to their questions and had a message that met the needs of the world.

Pastor Wangai's son Paul, a medical student at the University of Nairobi, has given three lectures to the prison officers on the Adventist health message. On request from the class, Pastor Wangai has addressed them on several occasions and in a direct way presented present truth to these prison officers.

On a recent visit to Nairobi

I had the privilege of briefly addressing the students and reminding them to be like the African prison officer at the court of Zedekiah who was kind to his prisoner, Jeremiah.

Five of these prison officers have taken their stand for Christ and the Advent mes-

sage. They are now receiving special instruction and are waiting to receive Sabbath privileges. The story of the prison guard in Acts 16 tells us that the man "called for a light." Bonifaceius is not hiding his light under a bushel, but is letting it shine. God is blessing his actions.

Around the world in 45 days

By W. J. BROWN

Leaving home on a long overseas journey never is easy. This time, however, it was even more difficult for me, for as far as I knew this would be my last itinerary to distant shores after 43 years of service in the Lord's work, the last 12 in the General Conference. Once into the trip, my activities kept me from pondering excessively about the matter.

This itinerary would take me around the world. My specific task would be to join others in the evaluation of four of the church's major institutions: Avondale College, in Australia, which was requesting accreditation by the General Conference Board of Regents, as well as the addition of a Master's degree in religion; the Seventh-day Adventist Theological Seminary, Far East, which was asking for approval of its Master of Divinity program by the General Conference Board of Graduate Theological Education; Japan Missionary College, which was seeking accreditation by the General Conference Board of Regents; and Spicer Memorial College, in India, which was asking for approval of a program that would add Master's degrees in theology, business, and education to its current Bachelor's curricula.

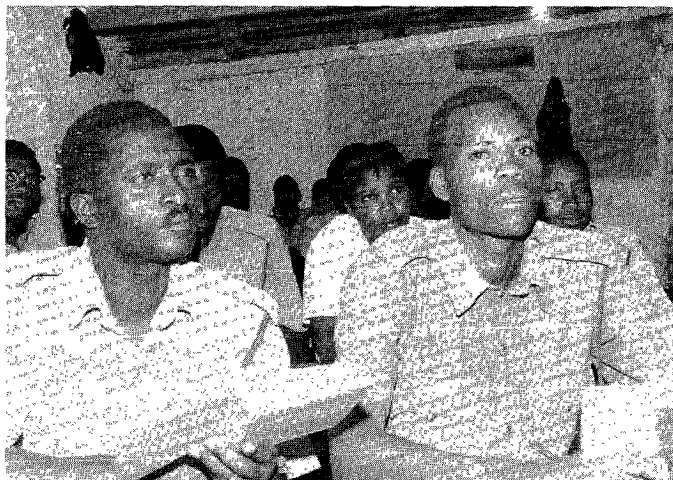
Two persons would join me in visiting all of these schools: Richard Hammill, a general vice-president of the

General Conference, and J. G. Smoot, president of Andrews University. Because of Avondale College's affiliation with Pacific Union College; J. W. Cassell and Gordon Madgwick, PUC president and academic dean, respectively, would be with us at all except Spicer Memorial College. Because of the approved affiliation of the junior college section of Japan Missionary College with Walla Walla College, Malcolm Maxwell, WWC academic dean, would be with us in the Philippines and in Japan.

The first part of my trip "down under" was the longest, about 14 hours from the General Conference office to Honolulu. There, the next morning, I was met by Arthur Escobar, pastor of the Central church, and taken to visit Hawaiian Mission Academy, stopping on the way to go through the mission offices and to see the National Cemetery by Punch Bowl Mountain in mid-Honolulu.

Hawaiian Mission Academy, with its 247 students, is having problems because of its location. There are those who want to transfer it out of its present skyscraper-surrounded site to a quieter spot some miles out of the capital. The cost, however, would be prohibitive, and it is possible that a move would cut the enrollment.

The current facilities are generally quite well built and functional, and the enrollment is satisfactory. As I visited the classes I was



Prison officers with their Bibles listen attentively to F. K. Wangai, East African Union lay activities director, in a "Good News" class.

W. J. Brown is General Conference education director.

especially interested in the English-as-a-second-language course, which has attracted a large number of overseas non-Seventh-day Adventists. There in Hawaii I saw a Spanish Colombian Adventist teaching English to a group of non-Seventh-day Adventist Japanese (and others).

Another five hours of flight took me to Pago Pago (pronounced Pango Pango) in American Samoa. Since communications had failed, and I was not met by anyone, I wandered through that interesting city on my own, but missed our two elementary schools, one in the mountain beyond the bay at the end of the city, and the other in the opposite direction, near the airport.

The next day I flew another 30 minutes to Apia, in the independent nation of Western Samoa. Before arrival I was handed the immigration form to fill out for the authorities. They wanted to know whether I was a citizen of Ausetalia (Australia), Niu Sila (New Zealand), Peretania (Britain), Kanata (Canada), or the Unaita Setete (United States) and what my pisinisi (business) was in Samoa.

I was met at the airport by William Miller, Samoa Mission superintendent of schools. We drove 35 miles across the southern part of the island to a five-form secondary school, Kosena College. In its second year of operation, it has 90 students. About six main buildings and several teachers' homes have been constructed. The master plan provides for 300 students in the future.

Teachers work outdoors

We were able to meet very few of the ten staff members, for all were out working with students in a regularly scheduled work-study program. Every teacher is expected to work between one and one-half and three hours each working day, as well as to carry a regular teaching assignment (a program, incidentally, followed in many of our schools around the world). Special efforts are

being made to develop the farm and the vegetable gardens.

After further visits to the mission headquarters and two elementary schools in the Apia area, I continued my trip, this time to Sydney, with brief stops at Wallis Islands and then Nandi, in Fiji. Soon after leaving Apia the pilot informed us that we had crossed the date line, and that it was now Friday, October 26, not Thursday, October 25. Since my trip would continue westward, it meant that I had lost one day of my life, but I comforted myself that on previous occasions I had gained a day on an easterly crossing of the date line.

On the plane I was hailed by Dr. Hammill, who had made the long journey from Washington that day. We were met at the airport in Sydney by the secretary of the Australasian Division, R. W. Taylor, and the academic dean of Avondale College, T. V. Gorle. The latter took us to the college, where we arrived at midnight. Others of the evaluation team joined us to initiate the evaluation task at the end of the weekend, and the next days were busy ones as we visited classes, teachers, students, and administrators. After ample discussions we drew up a report, presented it to the administration and board of Avondale College, and then submitted it to the two boards at the General Conference for their consideration.

Our trip from Sydney to Manila was an uneventful eight-hour flight. There we were greeted with a welcome sign and flower garlands by O. C. Edwards, Far Eastern Division director of education, and Elder and Mrs. Teofilo Barizo, director and supervisor of education, respectively, of the North Philippine Union. We had arrived on All Saints' Day, so that night we were taken to see one of the many cemeteries visited by millions of people, who spend the day and night at the graves of their loved ones, placing flowers and lights on the graves, and spending their time there visiting, picnicking, and playing

table games. We visited the beautiful tomb of the late president of the Philippines, Ramon Magsaysay, and had a brief visit with his gracious widow.

The next morning we went out to the old Baesa campus of Philippine Union College, now gradually being converted into a cemetery. The Graduate School, the Seventh-day Adventist Seminary, Far East, and the 286-member freshman class are at the new Silang campus. The plan is to move all students up to the sophomore level to the new location in 1980, and then turn over the entire former property to the new owners in 1981.

South Philippines

Our stay in the Philippine capital lasted only a few hours, for it was planned that we visit church organizations in the southern part of the 7,000-island nation before evaluating the program at the seminary. In Cagayan de Oro, in the northern part of Mindanao, we were met by Don Christensen, business manager of Mountain View College. He flew us to the college, 30 minutes away, in the institution's Cessna 206. After soaring over large pineapple plantations we finally saw the attractive campus spread out below us, among its 2,500 acres of arable land and another 10,000 acres of forest. Before getting settled in for the weekend we were taken around the property in the school's Land Rover. We saw the new hydroelectric project now being completed after several years of construction.

The Friday night and Sabbath morning activities were pleasant ones as we met with a student body composed of 1,360 young people, plus their teachers. This is the most outstanding group of missionary students and teachers in the Seventh-day Adventist world. Since 1974, more than 6,160 persons have been baptized as a result of their endeavors in behalf of Christ (1,143 in 1974, more than 1,000 in 1975, 1,030 in 1976, 1,151 in 1977, more than 1,140 in 1978, and more

than 700 in 1979, with still more awaiting baptism at the time I was there).

While some of us met with the school family on Sabbath morning, others spoke to 63 of the 70 elementary teachers of the North Mindanao Mission, who were meeting in a retreat in the college primary-school facilities.

That evening, after a question-answer program, we walked with the students to the edge of the main campus, and looked past a hill affectionately known as Andrew Nelson's Head (the college founder was bald and so is the hill), past the landing strip, and eastward to the mountains that give the college its name. The clouds were tinted red, and the rising full moon was just to their right. It was a beautiful scene.

Early Sunday morning we again shoehorned our way into the Cessna and were flown northward to the island of Leyte, where at Tacloban, near the national beach memorial to General MacArthur's landing, we were entertained at the East Visayan Mission headquarters. To the date of our visit a total of 1,301 persons had been baptized in that field during the year, with another 100 expected by year's end.

The next hop was to the third-largest island in the Republic, Samar, where at Calbayog City we visited the sanitarium and hospital, with its 27 employees working in extremely limited quarters. We also saw the new property where a 44-bed facility is to be constructed in the not-too-remote future.

Our next stop was at Cebu City, the second largest city in the Philippines, with more than one million inhabitants. There we saw the headquarters of the Central Philippine Union and the Central Visayan Mission. We walked through the fine 100-bed hospital and then visited one of our largest K-12 schools—East Visayan Academy—with 640 secondary students and 360 elementary boys and girls. These children put on a tremendous welcome for our group, complete with the medical cadet corps standing

in salute to our members and a uniformed drum and triangle marching band playing in front of the church at the end of the reception line.

Plans are being made to open a new college in this union, for the two present Philippine colleges, with completely overtaxed facilities, are turning away hundreds of Christian-education-hungry students. An approximately 180-acre piece of property has been acquired about 20 miles from Cebu City, and the plan is to move the academy there, and later to set up the college in a separate area of the property.

The next leg of our journey was to take us back through Manila on our way to Northern Luzon Academy, with its 600 students (200 elementary) near the beautiful mountain city of Baguio. A threatening typhoon, however, led to plane cancellations and even changed ground-travel plans, so our itinerary was disrupted. Three of us eventually got through, surprising and pleasing the faculty and students, who had termed that day their "October 22, 1844" experience. We spoke to the teachers that night and to the students the next morning.

We drove back to Manila, joined others who had arrived, drove to the SDA Theological Seminary, Far East, and initiated a three-day evaluation. When I had been at the new campus at Silang before, there had been nothing but a shed in the working area, and the water tank on the high point of the property was just being finished. Now there were roads, an electrical network, a water system, a good number of teachers' homes, building complexes for married students, large barrack-type buildings for offices, classrooms, and dormitories, a fine new building for the seminary, and other facilities, including the old college gymnasium, now serving as an industrial facility for the college. About 410 students were on this new campus.

After the evaluation program and weekend meetings in the area we flew north-eastward three and one-half

hours to the Narita airport, about 40 miles east of Tokyo. There we were met by college brethren who took us 54 miles southeastward to the new Saniku Gakuin (Japan Missionary) College campus. When I had seen the site three years ago there had been nothing there. Now we found a completely modern \$12-million plant, with the most up-to-date facilities, audio-visual and other equipment laboratories—all that could be desired, and all resulting from the sale of the former campus to an oil company and the sale of some property in Tokyo. The campus now has nine main buildings, 24 apartment units, and 20 homes.

The college had requested an evaluation for accreditation with the General Conference Board of Regents, and we dedicated the next few days to this task.

To Southern Asia

The last part of our itinerary took us to the Southern Asia Division. On the way we spent a day in Hong Kong, a day in Bangkok, Thailand, and three days in Burma. Our companions from Pacific Union and Walla Walla colleges returned to their State-side responsibilities, while Brethren Hammill, Smoot, and I went to India.

In Bangkok, after prolonged immigration proceedings, we were met by Steve William Bassham and his wife, Nancy, principals of the schools at Chieng-Mai, in northwest Thailand. Steve also is the superintendent of schools of the Thailand Mission.

After loading the Land Rover we started on our way into the city. A few hundred yards from the airport, as we were passing a dark area, we heard a tremendous "bang," and the jeep shuddered. We stopped to see what had gone wrong, and discovered that a high-powered bullet had penetrated our left rear fender, leaving a hole about one inch in diameter. We departed quickly, but after a short distance were obliged to stop and put on the spare tire. As we nervously proceeded into

the city we tried to laugh off the happening (if any of us had been hit, would the story have made the back page of the REVIEW?), but actually we were all quite thoughtful, and continued to be so as on the next day we took a ride on the canal, saw the emerald Buddha, and visited the Eka-mai schools and the mission headquarters.

Next came the highlight of our trip around the world—a long weekend with our brethren in the Socialist Republic of the Union of Burma. Kyaw Balay (Joe Balay), president of the union, his fellow officers, and the director of education, Ba Khin, were at the airport to greet us. They could hardly wait to tell us of the progress of the church—about 500 baptisms a year. They said that the total membership now stands at 7,300! They reported liberty to practice and to publish their religious beliefs.

The mission headquarters is in Rangoon, a city with a population of 1.5 million, capital of this 33-million-inhabitant nation. On Sabbath morning we spoke to the members of the four churches of the area.

Toward evening we took a riverboat that wended its way across the network of canals that link the delta of the Irrawaddy River. It took us the whole of an uncomfortable night to cover the 140 miles between Rangoon and Myaungmya, where the Burma Union Bible Seminary is situated.

The brethren met us at dawn, and we spent a wonderful day with the 95 union-seminary students, the 70 junior Bible-seminary students, the nine teachers, and the neighboring church members. They expected each one of our trio to preach a full-hour sermon, one after another, interspersed only with music. This we did gladly. After lunch the students put on a Burmese cultural program. As we left on the riverboat that night on our return to Rangoon, the leading brethren stood on the pier and waved goodbye. They receive few visitors.

In Burma the Seventh-day

Adventist school work, which had been taken over by the government in 1966, was nonexistent, except for the Seminary, for ten years. Then the door was opened for further seminaries, and our brethren, firm believers in Christian education, took advantage of the opportunity. At the time of our visit there were in operation 26 primary Bible seminaries (kindergarten through the fourth grade), four junior Bible seminaries (grades 5-8), one senior Bible seminary (grades 9-10), and the union Bible seminary (grades 11-13). The equipment was exceedingly sparse. As I looked over the union seminary "library" a lump came to my throat—the books were ancient and so few.

A little less than one third of the Thirteenth Sabbath Special Projects Offering taken during the third quarter of 1979 is destined for the construction of a new campus to replace the present temporary and completely inadequate quarters. The leaders asked us how much we thought they would get from the offering. We gave an estimated figure. They then converted it into kyats, their currency, and smilingly indicated that they thought they could build the essential facilities for the seminary. Those who contributed to that offering should be happy with the result!

After spending one more day in Rangoon we continued on our way to Spicer Memorial College, just north of Poona and southeast of Bombay. Before leaving Rangoon we visited our Seventh-day Adventist Kinsang Press, reported as being the largest of the evangelical publishing houses in Burma. Nevertheless, their largest press is a Babcock hand-fed sheet press, donated to the church in Burma by the Review and Herald Publishing Association some 30 years ago. It is hard to get the parts necessary to keep this press going, but it is going, and is publishing a vast amount of desperately needed gospel literature.

Twenty-two of us gathered in a large room at Spicer Memorial College for several

days to evaluate the institution's academic program in light of the request of the college and the division to be authorized to offer graduate work on the Master's-degree level in religion, education, and business. A total of 912 students were registered in the undergraduate college program. The recommendation of the committee was passed on to the General Conference Department of Education, and to the General Conference Board of Graduate Theological Education for their consideration. Their de-

cisions will be reported later.

After the evaluation, Dr. Smoot left for home, stopping first in Kenya to visit the new University College of Eastern Africa, in which Andrews University has a special interest. Dr. Hammill and I remained to attend the year-end session of the Southern Asia Division Advisory Council.

I then continued on my way homeward, stopping overnight in London, and finally arriving at home after my 45-day trip around the world, having covered more than 34,000 miles.

Faith for Today is a molder of minds

By TULIO HAYLOCK

Have you thought of television as a molder of minds? Maybe it isn't in your house, but for every man, woman, boy, and girl under 35 in America, the tube has been a prime teacher, if not the prime teacher. Shaper of ideas. Molder of values.

More than 28,000 Seventh-day Adventists thank God for Faith for Today. They are church members whose lives were influenced by the ministry of Faith for Today; people who trace their first interest in the church to this program.

People like Bill and Betty Farrar. From a Nazi prisoner-of-war camp after World War II, Bill came back to his hometown of Paterson, New Jersey. He and Betty were married and settled down—but not into their old patterns of religious experience.

Bill was dissatisfied with his Baptist faith. He started reading his Bible and began looking for a church that fitted his concept of Biblical Christianity. Betty was reared a Roman Catholic, but she also wanted a more Bible-based church.

So the two of them visited

a variety of Protestant churches in Paterson. Then one day, in 1950, they watched Pastor and Mrs. William Fagal on a new, live telecast from New York. They wrote for Bible studies, became interested, and contacted the local Adventist pastor. They had been baptized six months before the

Fagals knew that the Farrars were the first converts of Faith for Today.

Bill and Betty are still strong in the church. Bill is on the staff of Garden State Academy and Betty is secretary to the manager of the Harris Pine Mills factory there. Many of their family members, including Bill's mother, father, and brother, have been baptized as a result of Bill's influence.

Of course, Faith for Today has changed in the 30 years since it went on the air in May, 1950. Now the oldest continually broadcast religious program in the nation, the broadcast uses a format entitled Westbrook Hospital, telling stories of the human dilemma, with practical, Christian solutions.

Faith for Today is still helping to save souls. About 2,000 pieces of mail—most of them Bible lessons—arrive at the Newbury Park, California, headquarters every day. Three out of every four graduates of the Bible correspondence school are non-Seventh-day Adventists. And 20,000 people are currently active in the telecast's nine Bible courses.

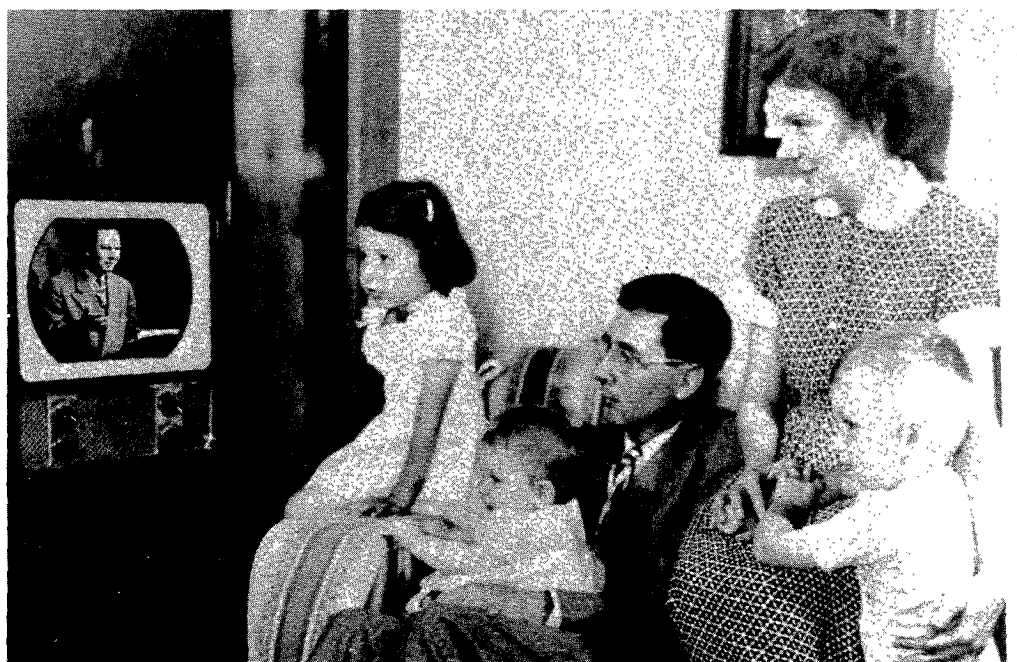
Faith for Today is seen on

116 stations in the United States and Canada. It also is seen on 213 cable TV systems, including the evangelical PTL Satellite Network. Another medium of outreach is a Roman Catholic, closed-circuit TV network that transmits FFT to 200 schools and hospitals.

Professionals in the television industry have consistently rated Faith for Today as one of the best programs of its kind. Last year it was given the Angel Award by Religion in Media for the episode, "Hear the Sunrise," and recently, in secular competition, two episodes were awarded gold and silver medals at the prestigious Houston International Film Festival.

How does Bill Farrar feel about Faith for Today's Westbrook Hospital? "I believe the present format is bringing people to the throne of God," he says. "My family and I thank the Lord that He used a television drama to attract our attention and spark our interest in the true church. I'm certain He still works in this way."

Faith for Today will receive its annual offering on February 9.



Bill and Betty Farrar, who began watching Faith for Today on TV in 1950, were the program's first converts.

Tulio Haylock is associate director of the General Conference Communication Department.

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CALIFORNIA

Adventist CPA's meet in Napa

The Association of Adventist Certified Public Accountants (AACPA) convened for its 1979 annual meeting in Napa, California, November 2 to 5. In addition to attending the business meeting, chaired by AACPA President Vernon Peterson, of Vancouver, Washington, the 20 members who attended also participated in a fellowship banquet with accounting students at Pacific Union College and a professional development course in non-profit accounting.

Projects approved for 1980 include promoting church-affiliated accounting and auditing projects, recruiting professionally qualified personnel for employment by the church, developing a scholarship fund to assist students of accounting in denominational colleges, and organizing local chapters.

All Adventist certified public accountants are encouraged to join this organization of professionals within the church. Secretary-treasurer is Wayne VandeVere, chairman of the department of business administration at Southern Missionary College, Collegedale, Tennessee.

DAVID D. DENNIS
Auditor
General Conference

NEW YORK

Life & Health is exhibitor

Life & Health magazine was one of the exhibitors at the American Public Health Association convention held in New York City, November 4 to 7. The 235 other exhibitors included PHASDA (Public Health Association of SDA) and Loma Linda University School of Public Health, as well as other university schools of health, national, State, and city public health departments, and private and commercial firms and publishers.

At the *Life & Health* booth

we gave out recent copies of the magazine with a brief explanation of the editorial philosophy and a subscription card.

Almost invariably the recipients asked, "What is *Life & Health*? Is this a professional magazine? To whom is it directed? What do you advocate? Who is the publisher?" I answered, "*Life & Health* is published by the Review and Herald Publishing Association in Washington, D.C., an institution of the Seventh-day Adventist Church." From the hundreds of people who asked this question and received this answer, I found not one adverse response. In fact, I found the opposite. People would brighten with a smile and say, "Oh, yes, I know you. I work with your people in Portland (or Hinsdale . . . or Orlando . . . or Maine)."

This convention came at the same time that WNBC-TV in New York City asked Adventist health leaders to direct their annual tri-State health-fair program for this next year.

C. MARTIN RUSS
Periodical Department
Review and Herald
Publishing Association

EAST AFRICAN UNION

New field directors named

At a special meeting of the East African Union executive committee and representatives from the various field territories in Nairobi on November 26, the following field officers were nominated and accepted by unanimous vote.

Central Kenya Field: director, E. Njagi; secretary-treasurer, J. Wanyoike.

South Kenya Field: director, P. C. Mairura; secretary-treasurer, T. Atinda.

Kenya Lake Field: director, S. O. Omulo; secretary-treasurer, E. Alo.

Uganda Field: director, S. B. Kyambadde. A call has been placed with the General Conference for a secretary-treasurer. JACK MAHON

REVIEW Correspondent



James E. Chase, General Conference Communication director, is interviewed in Santiago, Chile, by a national television station reporter.

SOUTH AMERICA

Visitor speaks at seminars

Communication personnel in four key cities benefited from the visit of James E. Chase, General Conference Communication director, when in September he participated in communication seminars in the South American Division. In these practical workshops the time was devoted to giving suggestions and instruction on how to win souls by means of the various channels that public-relations work offers, including radio and television. One of the subjects discussed was how to reap the harvest that has grown during the many years of seed-sowing through the radio ministry.

In Lima, Peru, the council was held in conjunction with the Central Peru Conference workers' meeting. Evangelists in Lima were making plans for a big evangelistic thrust in the Peruvian capital. Haroldo Moran, president of the conference, led out in the evangelism orientation, while Elder Chase spoke on ways and means to make personal contact with the friends and listeners of Adventist radio and TV programs. Afterward Elder Chase visited the Radio Bible Correspondence School in Lima, which has about 5,000 active students.

When Elder Chase landed in Santiago, Chile, on September 9, a photographer and reporter from the national TV station were at the airport to interview him. The Santiago and Valparaiso newspapers also publicized his arrival for the Chile Union and Central Chile Conference communication seminar.

Before leaving Chile, Elder Chase sent a message to the president of the republic, expressing appreciation for the religious liberty existing in Chile and describing what the Seventh-day Adventist Church is doing on behalf of the Chilean people.

In Argentina, administrators and workers in the Greater Buenos Aires area (which has a population of about 13 million) met for several hours, and this seminar proved to be of great benefit also. Elder Chase took this opportunity to speak on what Adventists could do to become better known as a church, thereby giving more people the opportunity to decide for the truth.

In São Paulo, Brazil, 120 South Brazil Union pastors, departmental directors, and administrators attended the four-day seminar. Among those who spoke at the meetings were Joel Sarli, theology professor at Brazil College, and R. S. Lessa, editor-in-chief of the Brazil Publishing House. While in São Paulo, Elder Chase was invited to

speak on Sabbath to an audience of 1,200 at the Capao Redondo church in Santo Amaro.

The South American Division has 510 stations broadcasting Adventist programs, 185 of these airing them daily. The church's ten Radio Bible Correspondence Schools serve a total of 62,000 students. Another 75,000 students are cared for directly through the branch correspondence schools in the local churches. When the final baptismal totals for 1979 are compiled it is predicted that approximately 40 percent of those baptized will have been won through the division's radio and TV ministry.

ARTHUR S. VALLE
REVIEW Correspondent

PHILIPPINES

FED council urges action

The banner before the delegates said "Dream Possible Dreams," but the emphasis of all plans and decisions of the 1979 annual council of the Far Eastern Division, November 20-27, urged the transformation of dreams into action.

Manila Garden Hotel, Philippines, was the venue for the 109 delegates representing the nine unions and one attached mission of the Far Eastern Division.

Inspirational messages and counsel were given by General Conference representatives C. Dunbar Henri, a general vice-president; A. E. Gibb, undersecretary; W. C. Scales, associate Ministerial Association secretary; and S. F. Monnier, associate Lay Activities director. H. M. S. Richards, Jr., and the King's Herald Quartet added inspiration during their brief stay at the council.

During his opening address, W. T. Clark, division president, challenged delegates to hold firm their confidence in the Scriptures and God's special messages to His latter-day people through the Spirit of Prophecy. He said that delegates should have no doubt about the

triumph of God's message to the world in the last days.

Evidence of God's leading in the work of the church in the Far East was shown, Pastor Clark claimed, by the growth of the church during the past 32 years from 35,000 members to an expected 400,000 members by December 31, 1979.

B. E. Jacobs, division secretary, said that the Far Eastern Division is fast becoming a home base for interdivision workers, with 31 single workers or families serving in five other divisions: Afro-Mideast, Trans-Africa, Southern Asia, South American, and Australasian. On the other hand, more than 200 interdivision missionaries are serving in the lands of the Far East, as are an additional 255 volunteer workers, mostly from North America. The Far

East has a grand total of 10,421 full-time workers.

"The Seventh-day Adventist Church in the Far Eastern Division has been especially blessed by the economic stability and growth of the countries within its territory," D. F. Gilbert, division treasurer, told delegates. He said that most of the local missions no longer receive base operating appropriations, leaving financial assistance from the division and unions largely for limited areas of great need and development and a vigorously expanding educational program.

Sabbath services, November 24, were held at the Philippine International Convention Center with an attendance of approximately 4,500. Sabbath afternoon, "His Truth Is Marching On"

echoed and reechoed as the work of the nine unions and the attached mission was given in a colorful presentation. A fitting climax to the afternoon's program was the message in word and song of the North American Voice of Prophecy team.

As a final act of dedication to the cause of Christ, delegates pledged themselves to a renewed effort in 1980 to attain their Target 80 soul-winning objectives.

M. G. TOWNEND
REVIEW Correspondent

FRENCH GUIANA

136 decide to keep Sabbath

By the close of a recent evangelistic crusade held in Cayenne, French Guiana, 136 persons made their decision to keep the Sabbath, and more than 60 came to the Sabbath celebration.

Adventist work began in French Guiana around 1946, but growth has been slow. The Seventh-day Adventist Church, with only 700 members and four organized churches, is the largest Protestant body in French Guiana. Adventist members are concentrated mostly in the capital city of Cayenne. In the small towns and villages scattered throughout the sparsely settled forest land in the country there are 14 church groups of Adventist believers.

Recently the French Government permitted 500 Vietnamese to settle in a remote section. They have begun cultivating rice and a variety of tropical fruits and vegetables. There is now a branch Sabbath school with ten Vietnamese members.

The mission operates only one church school that offers primary and secondary levels.

Among those baptized during the crusade were a beauty queen and a champion cyclist. A Baptist preacher from Haiti has requested to be received into church fellowship on profession of faith. A series of baptisms is planned.

M. G. NEMBARD
Field Secretary
Inter-American Division



Top: N. R. Arit, right, new president of the North Philippine Union Mission, receives the good wishes of fellow delegates to the Far Eastern Division annual council. Bottom: W. T. Clark, center, division president, chairs a council meeting. To his right is D. F. Gilbert, division treasurer; to his left is B. E. Jacobs, division secretary.

Afro-Mideast

• The number of young people taking part in the Voice of Youth meetings in the Nandi District of Kenya continues to increase, reports Moses Chirchir, Voice of Youth secretary. Young people are eager to support pastors and evangelists in their outreach programs. Two hundred ninety-eight converts have joined the church as a result of meetings held in several places.

• Reporting on a recent trip to Uganda, the East African Union chaplain to the Nairobi University students, E. H. Sequeira, tells of holding a Week of Prayer for the 33 Adventist young people at Makerere University, Kampala, Uganda. So excited were they at having their own meetings that they invited their non-Adventist friends to join their fellowship. One hundred fifty of them came. Some expressed their surprise that Adventist beliefs were so similar to their own.

• With the increase in popularity of the two magazines *Health* and *Hope*, Middle East Press in Beirut, Lebanon, has tripled the monthly printing order. With most Spirit of Prophecy books sold out, a new order has been placed for *The Desire of Ages*, *The Great Controversy*, an abridged edition of *Bible Readings*, and 20,000 copies of *Bedtime Stories*. The press has shipped ten tons of books to Egypt.

• D. N. Holm, former medical director of Heri Hospital, Tanzania, has moved to Arusha, in the central part of the country, where he has opened a medical practice in conjunction with the dental clinic being operated by T. S. Flaiz in the city center.

• Representatives from every church in the Kenya Lake Field met for a series of revival meetings directed by Joseph Okello, Kenya Lake Field youth and education director. When these members returned to their home churches and held similar meetings, 1,029 persons rededicated their lives to the

Lord, and 184 have joined the baptismal class.

• Records kept in two fields of the Ethiopian Union reveal that a large number of the 3,560 guests who first attended services on Community Guest Day are now a part of the 63,000 attending Sabbath school.

• D. A. Delafield, associate secretary of the Ellen G. White Estate, led out in a Week of Prayer at Middle East College the latter part of November. Five students indicated their desire to join the Adventist Church.

Euro-Africa

• The first meeting of ministers, elders, deacons, and deaconesses in Paris was held during the last weekend in October. Thirty-three persons were present from seven area churches to study the responsibilities associated with these various church offices and the help each worker could give others.

• In the recent election in the Italian Conference, some adjustment has been made. Paolo Tramuto is directing the lay activities department, replacing Giovanni Fantoni, who has been named youth leader. Francesco Santini, principal of the Italian Secondary School in Florence, has been elected education director.

• Nearly 12 million Swiss francs (US\$75,000) was appropriated for 1980 at the division's recent annual meeting. An additional 1.5 million francs was voted for special purposes, mainly church buildings in Europe and Africa. Another 300,000 francs was set aside for direct evangelism.

• The division has granted the equivalent of US\$20,000 to the Cambodia relief program that was announced by the General Conference president, Neal C. Wilson.

• The annual meeting of the three senior theological schools in Europe (French Adventist Seminary, Marien-

hoehe Missionary Seminary, and Newbold College) took place on the campus of the German school on December 5. Subjects and problems common to each school were freely discussed.

• The Ministry of Education in Lisbon, Portugal, recently issued a ruling that amplifies a school attendance law that was a hardship to certain religious bodies. For Seventh-day Adventist children who cannot attend one of the church's three schools in Portugal, this ruling means that they will be excused from compulsory Saturday attendance and that they can make up any examinations that fall on the Sabbath at another time.

Far Eastern

• A group of Adventist youth from Central Java Mission (Indonesia) recently held a camp meeting in Patemon, where they studied, prayed, worked, and witnessed. The work program included the building of a new church.

• Last year, fifty-four pastors and evangelists joined the Centurions' Club in the South Philippine Union Mission. Each pastor baptized 100 or more persons between January and October, 1979. These pastors established 125 churches and brought into the church a total of 7,179 members.

• The foundation has been poured for the new water system reservoir on the campus of Mountain View College, in the southern Philippines.

• Russell Standish, medical director of Bangkok Adventist Hospital, reports that the hospital is planning to instruct all pastors in northern Thailand in matters of preventive medicine, enabling them to be true medical missionaries in their local districts. This training will be provided primarily by Helen Morton at the Tribal Training Center near Chiangmai.

• Taiwan Adventist Academy plans to relocate from

the southern part of Taiwan to a section of the 125-acre Taiwan Adventist College campus. The construction of two dormitories, five family homes, and three duplex-type homes for faculty and staff will be completed in March.

• The second story of Mindanao Mission Academy in the Philippines was inaugurated September 29. This additional portion, which houses the new library, laboratory room, and four additional classrooms, was a donation of Lucindo Ponce, Sr., and family.

• Difficulties encountered in mobilizing the church in Thailand in regular witnessing activity have reemphasized the need for proper tools. Sixty-five years in the country has not produced a course for VOP or door-to-door use that engages the thinking of the Thai Buddhist. A Thai pastor, Chalaw Artamapadung, is currently working diligently on the preparation of such a course.

• S. F. Monnier and M. T. Bascom in early November completed a laymen's field school of evangelism in Bacolod City for 450 laymen from the four local missions of the Central Philippine Union. As a result of evening evangelistic meetings, 100 persons are being prepared for baptism. Follow-up meetings are being conducted by H. V. Gayares, Negros Mission lay activities and Sabbath school director.

Inter-American

• The Year of Evangelistic Explosion, 1979, was a historic year in soul winning in Inter-America, when in a greater degree members joined hands with pastors to finish the work. Final reports are not yet in, but indications are that they will show close to 65,000 persons baptized during the year. The General Conference announced during the year that Inter-America has become the largest division in the world church. The IAD closed the year with more than 600,000 members.

• In 1979 literature evangelists in Inter-America reached an all-time high in deliveries—approximately \$12 million.

• When Carlos Aeschli-mann, division Ministerial Association secretary, finished his crusade in Monterrey, Mexico, in October, he was completing his fiftieth crusade and his twenty-fifth year as an evangelist. It is estimated that 895,000 persons have attended his evangelistic crusades, and 501 workers and theology students have been a part of his teams. As a result of these crusades, 62 churches were organized, and 11,500 persons were baptized, an average of 460 per year.

• After a quarter of a century of service to Inter-America, Frank L. Baer, manager of Inter-American publications of the Pacific Press Publishing Association, has announced plans for retirement at the time of the General Conference session in Dallas. On November 4, at an Inter-American Division fellowship dinner, B. L. Archbold, division president, gave Pastor Baer an engraved plaque, with sentiments of esteem and best wishes.

Southern Asia

• In Bangladesh there are 54 Adventist schools with a total enrollment of 2,300 students. The Manosopara School has been reopened for 125 Garo students.

• The Central India Union now has 390 churches and companies. Fifty evangelistic series have been conducted this year in the state of Maharashtra alone, and tithe figures have now reached Rs 650,000 (US\$81,250).

• During the past year, eight city evangelistic series were conducted in Rangoon, Burma, five new churches were organized in city and country areas of Burma, and 289 persons were baptized.

• In the South India Union, 3,636 persons were baptized during the first three quarters

of 1979, and it is anticipated that the total for the year will reach 6,000. Tithe for the same period has reached Rs 1,350,000 (US\$168,750).

• In the Ottapalam Seventh-day Adventist Hospital, Kerala State, India, 786 babies were born, and the hospital finances showed a gain of Rs 234,000 (US\$29,250) for the first nine months of the year.

• There have been 30 evangelistic series in Pakistan this year. Literature evangelists have sold Rs 100,000 (US\$12,500) worth of literature, and the tithe figure has reached the same amount.

• In Bangladesh, the eighth largest nation in the world, ten new churches have been added this year, making a total of 62 in the country. Baptisms for the year total 300, and the Uplift total is TK108,000 (US\$7,448).

North American

Canadian Union

• The 21 members of the Vanderhoof, British Columbia, church moved into their not-quite-finished building on October 1. A series of evangelistic meetings in the church ended November 17. Two adults and several children are now preparing for baptism.

• Tuan Ming Tran and his wife, Phuong Thanh Thi Deong, arrived in Vanderhoof, British Columbia, on Tuan's twenty-second birthday. They are the first "boat people" sponsored by the Seventh-day Adventist Church to arrive in Canada. The Vanderhoof church has rented a home for this young couple while they study English at the College of New Caledonia.

• Canada's Adventist Book Centers showed a gain of 53.8 percent in the 1978-1979 fiscal year, the largest gain in North America. The average sales per church member were \$89.10. The total sales of the Eastern ABC in Oshawa, Ontario; the Western ABC in Calgary, Alberta;

and the ABC in Abbotsford, British Columbia, were \$2,607,109.

• On November 3, the Armstrong, British Columbia, church was dedicated by L. L. Reile, Canadian Union Conference president. Glen Maxson, president, and W. W. Rogers, development director, represented the British Columbia Conference. The Act of Dedication was led by the present pastor, W. E. Bergey; Peter Fritz, former pastor, offered the dedication prayer.

Columbia Union

• Winton H. Beaven, dean of Kettering College of Medical Arts, reports that the school has a capacity enrollment in all but one of the professional programs. The college has been reaccredited for five years by the North Central Association of Colleges and Schools.

• The seventh- and eighth-grade students of the Lehigh Valley church school in Whitehall, Pennsylvania, grow their own vegetables in a solar-grow house donated by the farming research center of Rodale Press, Inc. The solar-grow house will stay warm enough to produce greens in February and March to supplement the school's hot-lunch program.

• A lay leaders' seminar was held for the elders and lay activities leaders of the New Jersey Conference. The two-day meeting at Tranquil Valley Youth Camp developed concrete plans for soul-winning in 1980, and studied the various phases of soul-winning methods.

• Nearly 500 persons attended the official opening of the Walnut Street Community church in Pottstown, Pennsylvania. During the afternoon the conference medical van was on the church parking lot, making diabetes and hypertension screening available to the community. A. R. Jones is the present pastor.

• Fifteen new members recently united with the Ravenna, Ohio, church as a re-

sult of evangelistic meetings by Evangelist Leighton Holley.

• On November 3, members of the 124-member Galax, Virginia, church burned their mortgage. Several former pastors presented messages at the all-day program hosted by the current pastor, Jack DuBosque. The church was established January, 1931.

Lake Union

• Eldorado, Illinois, church members recently donated a Conflict of the Ages set of books to two city libraries. They plan to place the books in other city libraries in their area.

• A family health clinic and Better Living center recently opened in Stevens Point, Wisconsin, under the auspices of Mid-American Health Services, part of the Great Lakes Adventist Health Services, Inc. In addition to a family practice physician, Donald Casebolt, the clinic employs a full-time health educator, John Reaves.

North Pacific Union

• In December, 1977, after a group of Chehalis, Washington, church members had gone Ingathering in nearby Pe Ell, a young high school student sent in a request for Bible lessons. After studies, she was baptized, but not alone. Three other family members joined her in the sacred rite. Since then four other relatives have joined the church, all the result of the original Ingathering contact.

• The Walla Walla General Hospital in Washington, the State's only Adventist acute-care medical facility, carries on a balanced program of community health education. A husband-and-wife team, Ron and Arlene Whitney, lead out in programs that deal with stress, weight control, cooking, nutrition, exercise, and stopping smoking.

• Ron Mall, a young man from Lahore, Pakistan, who is attending Mount Ellis Academy in Montana, has been "adopted" by the Ham-

ilton congregation. They have provided winter clothing and school materials for him. He is being sponsored by two families, one from Arizona and one from Hamilton.

- Members in the Oregon Conference have begun an advertising endeavor that covers their territory in the western part of the State and southwestern Washington. According to Conference President H. J. Harris, the program includes a series of full-page advertisements in *TV Guide*. A Salem-area test ad at the close of the year, promoting the Five-Day Plan to Stop Smoking, brought an excellent response. Also at the close of the year, the Portland-area churches sponsored a Christmas Day series of simulated newscasts about the birth of Jesus Christ. These were carried on a local all-news station.

- Groundbreaking ceremonies marked the beginning of a new school to be operated by the Brookings and Gold Beach, Oregon, churches. The five-acre tract on which the school is to be built is just north of Brookings. Several other Oregon Conference building projects are in the planning stages. These include a new church in Evans Valley and a Community Services center in Sweet Home. The Ridge Dell, Washington, church has purchased a site for a new sanctuary, for which it is developing plans.

Northern Union

- The Minnesota Conference has invited Mid-America Adventist Health Services to assist in the development of hospitals in its field. The first was a small hospital in Bertha, Minnesota, about a year ago. More recently, MAAHS has been asked to take over the management of the hospital in Pipestone.

- The elementary school that serves the Bismarck, Dakota Adventist Academy, and Mandan churches in North Dakota recently moved into a new \$140,000 building, which has four classrooms, a

media center, and spacious basement facilities. It is heated with a coal stoker/hot water system designed for extra economy.

- More than \$260 was raised at an Investment auction in Exira, Iowa, by the sale of produce and handmade things.

- More than ten persons were baptized recently in Ottumwa, Iowa, as a result of meetings conducted by W. G. Zima and Joe Twing.

Pacific Union

- Castle Memorial Hospital, Kailua, Hawaii, and the Pacific Union Conference office, in Westlake Village, California, have received community beautification awards for their grounds.

- The board of trustees at Pacific Union College has renamed the college airport in honor of the late Virgil O. Parrett, a Napa, California, physician.

- Congregations in Baldwin Park and Covina, in the Southern California Conference, merged to purchase property adjoining the San Bernardino Freeway in West Covina.

- In a continuing effort to strengthen both the health outreaches of the mission and the church image of the hospital, Robert Carmen, president of Castle Memorial Hospital in Hawaii, has been named director of health services for the Hawaiian Mission. Working with him in this capacity are the hospital's health educator and other members of the staff, who already have begun health screening and weekend fitness programs in the outer islands.

- Construction has been concluded on the Adventist Indian Service Center in Chinle, Arizona, where retired Elder and Mrs. S. B. Olney are self-supporting workers. In addition to a small apartment, the center includes a kitchen and classroom for instruction and demonstration of homemaking arts.

Southern Union

- The Pascagoula, Mississippi, congregation, under the leadership of Arl Voorheis, has broken ground for a new fellowship hall and Sabbath school facility to be added to its church. Groundbreaking services took place on November 18.

- As a result of the preaching and health-oriented programs of the Arnold Friedrich-Lorraine Hansen evangelistic team, a church of 44 members was organized in Beaufort, South Carolina, December 1.

- Spanish Evangelist Walter Cameron and Erwin Hise, pastor of the Miami Spanish church, baptized 45 persons midway through meetings in Miami, Florida.

- Lester Pratt and Roy Pauley, assisted by Bill Crofton, pastor of the Naples, Florida, church, baptized 26 at the close of evangelistic meetings there.

- Columbia, South Carolina, church members celebrated a grand opening November 24, dedicating their new church. Paul Anderson, present pastor, invited three former Columbia pastors to share in the festivities: E. L. Marley, president of the Northern Union Conference; Ray Hubbard, from Texas; and J. Fred Hughes, from Pennsylvania.

- The year 1979 was a year of growth for the Alabama-Mississippi Conference. From October, 1978, through October, 1979, there was a 256-member increase; two new companies and one new church were organized; two new churches were built, and three were dedicated; there was a 13.9 percent title increase; literature sales increased 6.2 percent; a new elementary school brought the total number of schools to 19; five new teachers and 51 additional students brought the totals to 45 full-time teachers working with 606 young people; Camp Alamilco's existing buildings were repaired, and a new home for the camp ranger was started; and 11,000 subscrip-

tions to *Liberty Magazine* gave the conference the highest subscription per capita of all North American Division conferences.

Southwestern Union

- Caleb's Group, a new concept in training lay teachers of the Word, is beginning to spread through the Southwestern Union. Based on three laws—(1) mark your Bible, (2) know your Bible, (3) share your Bible—the group teaches members who have the gifts of teaching or evangelism to become efficient in handling God's Word. Time is spent on the principles of Biblical interpretation, and the members are taught soul-winning techniques. To qualify as a Caleb, a person must give a series of Bible studies that culminates in a baptism. It is anticipated that every church soon will have a Caleb's Group.

- In two seasons of Ingathering, the Lord has blessed Emma Head, 84, a member of the Roswell, New Mexico, church, with approximately \$3,000—plus four and a half tons of potatoes, several hundred pounds of onions, a ton of apples, and hundreds of pounds of peanuts, lettuce, cabbage, cantaloupes, tomatoes, and other fruits and vegetables. She has had the opportunity to give away dozens of food baskets, homemade quilts, home-canned foods, and other items to needy people brought to her attention while she was Ingathering.

- More than 200 pastors and elders from the Texas Conference met at Nameless Valley Ranch, January 4-6, for the first in a series of church-growth seminars and spiritual-gifts training programs to be conducted throughout the Southwestern Union in the next three months. Under the direction of Bill Liversidge, union Ministerial and lay activities director, the seminars are designed to create an awareness of church-growth principles, report latest research, and train leaders for growth work in local churches.

Health Personnel Needs

NORTH AMERICA

Accountant	med.-surg., OB,
Air-cond. mech.	ped., psych.,
Computr. progrm.	rehab., staff,
Day-care-center	superv.)
dir.	Nursing-serv. dir.
Dietary dir. (asst.)	Nursing-serv.-dir.
Electrician	asst.
Electron. engr.	Occup. ther.
Exec. sec.	Parent-ed.
Fin. analyst	coordntr.
Food-prod. superv.	Pers. dir.
Health educr.	Phys. ther.
Maint. tech.	Phys.-ther. dir.
(preventive)	Plumber
Med. sec.	Pulm.-funct. tech.
Med. technol.	Refriger. engr.
Nurses (aide,	Resp. ther.
cardiac rehab.,	Secretary
CCU, ICU, LPN,	Ward sec.

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

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

To New Posts

NORTH AMERICAN DIVISION

Richard Harbour, pastor of the Kernersville, North Carolina church; formerly from Sanford, Michigan.

Rayburn W. Lewis, pastor of the Danville and Martinsville, Virginia, churches; formerly pastor in the Alabama-Mississippi Conference.

Olan Thomas, assistant publishing director, Greater New York Conference, Atlantic Union Conference; formerly manager of the Stony Brook Christian Training School in Lithia, Massachusetts.

Regular Missionary Service

Lloyd A. Ahlers (AU '74), returning to serve as principal, Songa Adventist Secondary School, Kamina, Zaire, left New York City, September 3, 1979.

Jason McCracken (OC '79), to serve as youth director, Central Brazil Mission, Goiania, Goiaz, Brazil, and **Carolyn Henrietta (Fitzgerald) McCracken** (OC '79), of Huntsville, Alabama, left New York City, December 11, 1979.

John Kenneth McGhee (WWC '73), returning to serve

as teacher, Pakistan Adventist Seminary and College, and secretary, Pakistan Union, Sheikhpura District, Pakistan, left New York City, June 13, 1979.

Volunteer Service

Robert Datzel Fulton (Ohio State U. '54) (Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, of Lebanon, Oregon, left Miami, December 11, 1979.

Shukry John Dibsy Karmy (LLU '43) (Special Service), to serve as physician, Anna Stahl Clinic, Iquitos, Peru, and **Anna (Becker) Karmy**, of Woodstock, Virginia, went from Georgetown, Guyana, where they were serving in relief service, to Peru for further service.

Homer Gary Ketcherside (Senior Dental Clerkship), to serve as dentist, Adventist Medical Center, Naha, Okinawa, and **Gail Robin Ketcherside**, of Loma Linda, California, left Los Angeles, June 11, 1979.

Leonard Eugene Laabs (WWC '67) (Special Service), to serve as automotive technology teacher, Ethiopian Adventist College, Shashamani, Ethiopia, of Eugene, Oregon, left Los Angeles, December 9, 1979.

Albert Stephen Pauly (Senior Dental Clerkship), to serve as dentist, Guam Dental Clinic, Tamuning, Guam, and **Rosalyn June (Thunquest) Pauly**, of Loma Linda, California, left Los Angeles, June 17, 1979.

Arnold Linnemann Petersen II (LLU '66) (Special Service), to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Portland, Oregon, left Seattle, May 25, 1979.

Jesse Craig Richards (LLU '36) (Special Service), to serve as physician, Phuket Hospital, Phuket, Thailand, and **Ernestine May (George) Richards** (LLU '35), of Englewood, California, left San Francisco, January 15, 1979.

Gladys Elaine Steinke (WWC '79) (Special Service), to serve as English and Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Millet, Alberta, Canada, left San Francisco, June 19, 1979.

Seng Tek Wu (SCUC '64) (Special Service), to serve as pastor, Manila Crusade, Manila, Philippines, of Altadena, California, left Los Angeles, May 1,

Deaths

COPELAND, Charlotte—b. Jan. 3, 1882; d. Nov. 19, 1979, Loma Linda, Calif. She served with her late husband, T. L. Copeland, who was secretary-treasurer of the Bible House in the Upper Columbia Conference, and of the Idaho and Washington conferences, treasurer of La Sierra Academy, auditor of Pacific Union Conference, treasurer of Glendale Sanitarium, manager-treasurer of St. Helena Sanitarium, assistant auditor of Pacific Union Conference, secretary-treasurer in the California Conference, treasurer of the Central California Conference, president of the Central California Conference, and district superintendent of the Southeastern California Conference.

NAGEL, Mary C.—b. Oct. 10, 1886, Storm Lake, Iowa; d. Dec. 15, 1979, Angwin, Calif. From 1919 to 1929 Mary and her late husband, Sherman A. Nagel, pioneered the work in the South China Union Mission, then returned to North America and served in pastoral work in California. Survivors include her children, Florence Ione Longway and Sherman A. Nagel, Jr.; seven grandchildren; seven great-grandchildren; two brothers, Albert and Anton Hansen; and two sisters, Tillie Surgeon and Tora Watson.

STECK, Gilbert H.—b. Nov. 28, 1902, New Ulm, Tex.; d. Oct. 29, 1979, Deer Park, Calif. He served as a baker and chef in Adventist hospitals. Survivors include his wife, Ruth; sons, Don, Art, and Delbert; a brother, Art; seven grandchildren; and four great-grandchildren.

TITUS, Ruth A.—b. April 23, 1891, St. Helena, Calif.; d. Oct. 19, 1979, Trinidad, Calif. She taught church school in Armona, California. Survivors include her husband, Harry; son, Leslie; daughter, Lela Redding; two grandchildren; and two great-grandchildren.

TRUITT, Minnie D.—b. Feb. 4, 1900, near Keene, Tex.; d. Nov. 24, 1979, Keene, Tex. After graduating from Southwestern Junior College in 1921 she served in the General Conference for 44 years. She and her twin sister, Mintie, worked under six General Conference presidents, from A. G. Daniells to R. R. Figuhr. She began as a secretary in the Sabbath School Department under the directorship of Mrs. L. Florence Plummer. Minnie and Mintie helped Elder J. S. James launch the Investment program of the Sabbath School Department in 1925. They planted a garden, which was the first Investment project in the world field. Minnie had a leading part in starting the first kindergarten division in the Takoma Park church and later launching the kindergarten concept for Sabbath schools throughout the Potomac Conference. Beginning in 1950, she served in the Radio-TV Department of the General Conference under the leadership of W. P. Bradley, Paul Wickman, and E. R. Walde. She later served with the Ministerial Association as secretary to Elder E. E. Cleveland. Survivors include her twin sister, Mintie; a sister, Edith Burchfield; and a brother, Earl.

WALTON, Jessie S.—b. March 18, 1899 in Halifax, Nova Scotia, Canada; d. Nov. 9, 1979, Loma Linda, Calif. After completing the nurse's training course at Hinsdale Sanitarium in 1921 she entered Washington Missionary College to obtain a college degree. After graduation she returned to Hinsdale as director of nurses and of the school of nursing until 1954. While at Hinsdale she became a close friend of Mrs. Eugene Kettering. As an outgrowth of this friendship a girls' dormitory was built at Hinsdale, which was named in Jessie's honor, and later money was provided for the Kettering complex. After her marriage to Dr. Harold Walton in 1954 they moved to California, where she served as the office recorder in the registrar's office at the College of Medical Evangelists. In 1959, Jessie, with the help of Mrs. Oliver Beltz, organized the Volunteer Service League for the Loma Linda Medical Center. In 1978 she was honored as the "Outstanding alumna of the Hinsdale School of Nursing." Survivors included her husband, Harold.

WILEY, Philip Keith, Sr.—b. June 20, 1911, Delta, Colo.; d. Oct. 21, 1979, North Fork, Calif. After studying French at the seminary in Washington, D.C., he served in Africa from 1946 to 1953, where he pioneered two mission stations, Ruwes and Talla. Upon returning from Africa he pastored three churches in North Carolina. Survivors include his wife, Betty; sons, Philip and Donald; daughter, Penny Sue; brother, Ivers E.; sisters, Mrs. Edwyl Perillo and Mrs. Blanch Truelove.

Coming

February

2	Bible Evangelism
2	Church Lay Activities Offering
9	Faith for Today Offering
16-23	Christian Home and Family Altar
23	Listen Campaign

March

1	Tract Evangelism
1	Church Lay Activities Offering
8-15	Adventist Youth Week of Prayer
8	Adventist Youth Day
15	Sabbath School Community Guest Day
22	Andrews University Offering
29	Thirteenth Sabbath Offering (Inter-American Division)

April

5	Missionary Magazine Campaign
5	Church Lay Activities Offering
12	Literature Evangelism Rally Day
19	Adventure in Faith Offering
26	Educational Day and Elementary School Offering (Local Conference)

May

3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day

June

7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner City Offering
21	North American Missions Offering
28	Servicemen's Literature Offering
28	Thirteenth Sabbath Offering (North American Division)

July

5	Vacation Witnessing
5	Church Lay Activities Offering
12	Christian Record Braille Foundation Offering

August

2	Unentered Territory Evangelism
2	Church Lay Activities Offering
9	Oakwood College Offering

September

6	Lay Preacher's Day
6	Church Lay Activities Offering
13	Missions Extension Offering
13 to Oct. 4	Adventist Review, Guide, Insight Campaign
20	Bible Emphasis Day
27	Pathfinders Day

Fire at Kamagambo

Early Thursday morning, January 10, fire broke out in the secondary block of Kamagambo High School and Teachers' College in Kenya. The building housed four classrooms, four offices, a science laboratory, and a bookstore. Preliminary investigations indicate that an electrical problem in the floor of a room where mattresses were stored started the fire. Equipment from three of the classrooms was salvaged, but the laboratory and all the other contents of the building were destroyed. No one was injured in the fire. Although the walls are still standing, builders say that the site will have to be cleared before rebuilding. JACK MAHON

"I Love ARN Week" planned

As a step toward financial independence, member stations of the Adventist Radio Network are planning simultaneous fund-raising campaigns for February 10-16. Each will be asking its listeners to pledge a donation for support of the station. Taking a cue from Valentine's Day, the campaigns are being titled "I Love ARN Week," with each station replacing "ARN" with its own call letters.

Some stations have engaged in on-air fund raising before, but for several this is a first. It is also the first time that all member stations of ARN have planned a simultaneous fund-raising event. During the pledge week, ARN stations hope to reach not only their listeners but also Seventh-day Adventist constituents in their respective areas.

Members who wish to contribute should contact their nearest ARN station.

The idea for the week grew out of discussion at the 1979 ARN board meeting and a seminar held in October (*Adventist Review*, December 5, 1979). Max Church, devel-

opment director at WAUS, Berrien Springs, Michigan, is coordinating the united fund-raising effort.

Adventist stations in North America receive some funding from the educational institutions with which they are affiliated, but must raise a large portion of their budgets from other sources. They strive to serve their communities by presenting programming that helps improve the physical, mental, and spiritual condition of listeners.

MIKE WIIST

Ghana needs two SOS workers

The Central Ghana Conference, through the West African Union and the Northern Europe-West Africa Division, has requested the help of two retired pastors who are willing to serve for two years under the Sustentation Overseas Service plan. One is needed at the Bekwai secondary school to teach ministerial studies, a four-year training course on the secondary level for pastors. Another person is needed for pastoral responsibilities at the Kumasi church.

Round-trip transportation and furnished housing will be provided. Those who are interested should contact Roy F. Williams, Secretariat, General Conference of S.D.A., 6840 Eastern Avenue NW., Washington, D.C. 20012, (202) 723-0800.

Church for blind in Seoul, Korea

A congregation consisting of blind people has been organized in Seoul, Korea. Twenty persons attended the first service in a building that is being used exclusively for this group. Previously they had met with the Central church in Seoul.

In 1975 Park Sang Hyun began a Voice of Prophecy correspondence course for those with no sight. Nearly all of the new group came into the church as a result of this pioneer work.

D. A. ROTH

N.A. Ingathering report—9

Total Ingathering funds raised through January 12, 1980, amounted to \$8,452,333. This is a gain over last year of \$20,393 and a per capita in the North American Division of \$14.78. The amount raised this week is \$216,036.

Nine conferences—Greater New York, New York, Manitoba-Saskatchewan, Newfoundland, Indiana, Arkansas-Louisiana, Oklahoma, Texas, and Texico—have reached Silver Vanguard status. Three unions—Canadian, Central, and Southwestern—and 24 conferences have exceeded their final totals of last year.

This year's campaign already has resulted in at least one baptism. Carolers from the New Orleans Central church knocked on Steve Baden's door one evening in late November. They found him ready with such a handful of coins that they had to go back to their singing group for another Ingathering can.

Because Steve asked many questions about the Adventist Church, the carolers ended the conversation with an invitation to their church's Wednesday night service. When the pastor, Marwood Hallett, gave opportunity for testimonies, Steve rose to his feet.

"A friend of mine in Maryland wrote last week telling of his recent conversion. 'Steve, you ought to try Jesus,' he said. I needed something in my life, I knew, so I started looking through the *Yellow Pages* to see what I could find. When the singing group came, and the Christian girls answered some of my questions, I knew God was leading."

The next Sunday Steve began reading *The Great Controversy*, finishing it Monday afternoon. Pastor Hallett says that Steve read *The Desire of Ages*, *Steps to Christ*, *From Sabbath to Sunday*, *You Can Trust Your Bible*, *Prophet of Destiny*, *Life Sketches*, and many

small tracts during a two-week period.

"We studied together almost every day," continues Pastor Hallett, "and by Christmas Steve had made his decision for baptism. He returned from a holiday visit to his parents' home in Maryland with an even stronger faith that God was leading in his life. Steve was baptized January 18."

DON CHRISTMAN

43 complete LLU extension MPH program

Forty-three candidates for the Master of Public Health degree from Loma Linda University graduated in ceremonies at Southern Missionary College the weekend of January 12. They were completing the university's third School of Health Extended Program, the first in the eastern United States. The candidates had each completed three and one-half years of part-time study that allowed them to integrate the skills and concepts learned with their professional practices.

The candidates included ten ministers, seven physicians, two dentists, and others from such backgrounds as nursing and education. The majority were from the Southern Union and included Harold F. Roll, union secretary.

The candidates reported that they had been enriched both in health knowledge and in its spiritual applications.

S. L. DESHAY

For the record

Died: Jacob Roland Siebenlist, 74, on December 29 in Redlands, California. He was principal of Solusi College in Rhodesia from 1944 to 1954 and business manager of Helderberg College in South Africa from 1954 to 1959. □ Fifteen members of the church in Manari, 40 miles northeast of Port Moresby, New Guinea, were killed instantly on December 23 in the crash of a twin-engine plane.

MENDING THE HUMAN HEART REQUIRES MORE THAN LOVE AND A BAND-AID



Heart disease is ruining millions of lives. Needlessly. Often striking just during the prime of life. Or when the long-awaited golden years are about to be enjoyed.

At St. Helena, we're involved in restoring people with heart disease to a more active, vibrant way of life. Whatever the problem – heart attack, surgery or angina – the mending process begins with practical help in the areas of health education and rehabilitation. The 19-day **H.E.A.R.T.** live-in program is both individualized and medically supervised. The **H.E.A.R.T.** Program includes (along with love) diet therapy, nutrition education, stress control, weight management, physical conditioning and other areas of personal need.

In St. Helena's rural setting, overlooking the peaceful Napa Valley, necessary lifestyle alterations are adopted more easily. Life takes on a new meaning as limitations are pushed back and unnecessary health fears removed. And success is greatly encouraged as all this takes place in a caring, Christian environment.

If you or someone you love is in need of the benefits of this program, please contact us. Reservations for upcoming sessions must be made in advance. And enrollment is limited to provide maximum personal attention.

For descriptive brochures on any of our live-in programs you may call toll free to (800) 648-5331. For complete information or reservations in the **H.E.A.R.T.** Program, write or mail the coupon to: **H.E.A.R.T.**, Dept. AR St. Helena Hospital & Health Center Deer Park, California 94576 or call (707) 963-6200.

Please send me information and reservation details on the following St. Helena live-in programs as checked:

- ☐ **H.E.A.R.T.**
- ☐ **Smoking Cessation**
- ☐ **Weight Control**
- ☐ **Alcoholism Recovery**
- ☐ **Personalized Health Service**

Name _____

Address _____

City _____

State _____

Zip _____

