

Adventist Review

General Organ of the Seventh-day Adventist Church

June 5, 1980

Diet and Spirituality

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Thank you, guardian angel

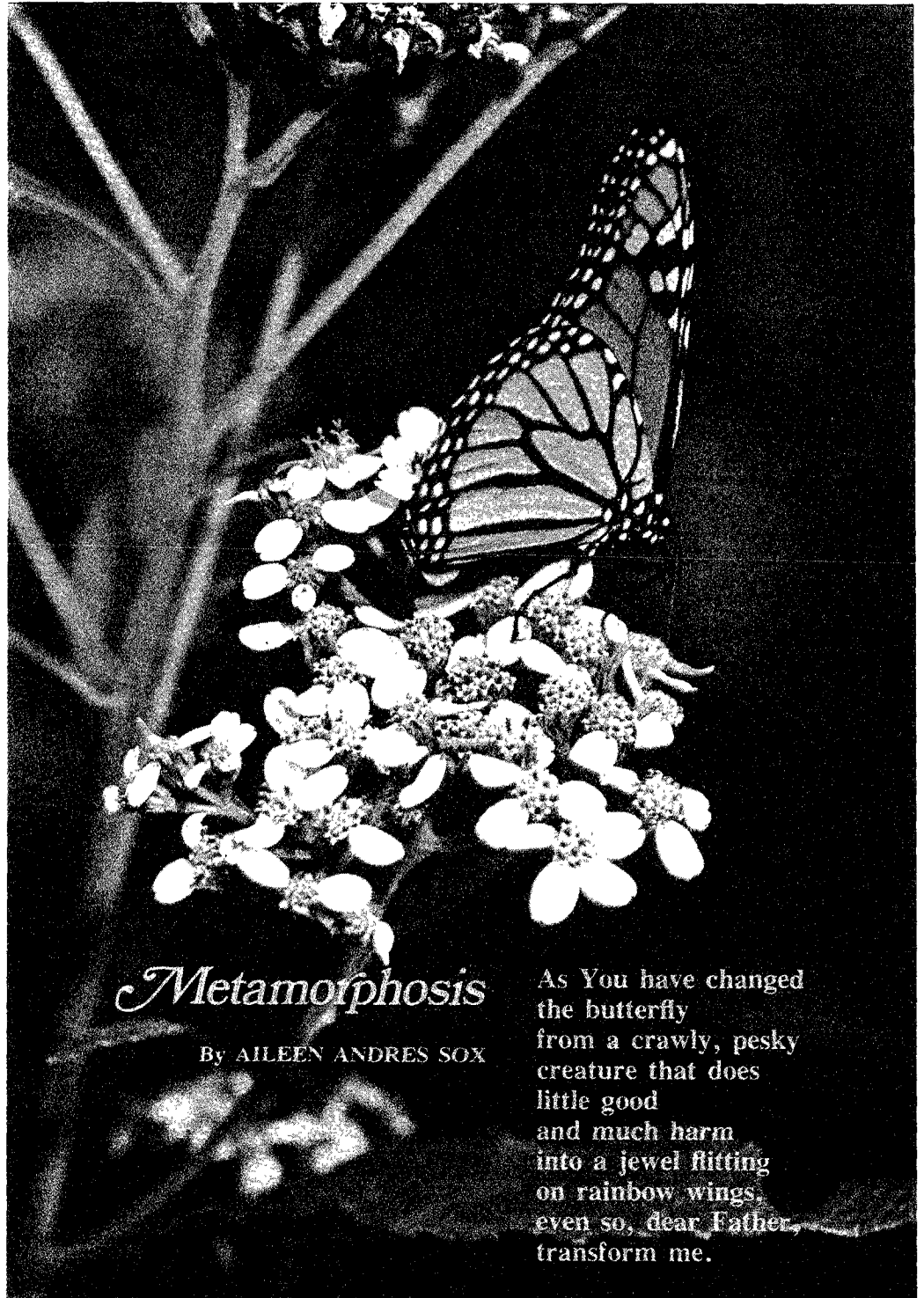
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Metamorphosis

By AILEEN ANDRES SOX

As You have changed
the butterfly
from a crawly, pesky
creature that does
little good
and much harm
into a jewel flitting
on rainbow wings,
even so, dear Father,
transform me.

Our cover picture, taken by James Turner, an employee of the Review and Herald and an avid nature photographer, shows a monarch butterfly.

Canadian zoologist Fred A. Urquhart wrote a fascinating report about monarch migration in the August, 1976, *National Geographic*, "Found at Last: the Monarch's Winter Home." Dr. Urquhart writes, "Monarch migration is a marvelously intricate pattern of behavior, baffling in many of its aspects. This butterfly has long been known to travel great distances, somewhat as birds do, on a round trip keyed to seasonal changes and the reproductive cycle. For the monarch, as for the feathered flocks, southward migration's clear and evident purpose was to escape the killing frosts of winter.

"Some monarchs flying south in the fall return to their summer breeding grounds . . . though none ever survive longer than a year."—Page 161.

In 1937 Dr. Urquhart began experimenting with tagging the monarch found in the eastern United States and Canada (the western monarch migrates to the California coast) in order to discover the object of its long flight. On January 9, 1975, a colleague, Ken Brugger, called Dr. Urquhart with the exciting news that he had found the spot, some 20 acres in the Sierra Madre Mountains of Mexico.

It is awesome to think that this "fragile, wind-tossed scrap of life can find its way (only once!) across prairies, deserts, mountain valleys, even cities, to this

remote pinpoint on the map of Mexico" (p. 173), awesome that God is so particular about ordering even this small detail of His vast creation.

God's willingness to set instincts into the butterfly's being to ensure its survival against the elements, His care for something much tinier than the sparrow Christ mentioned, seems to point conclusively to an infinitely greater willingness to care for people, who can respond to Him with understanding love.

Marva Stevens Fowler shares an experience from her college days in "Thank You, Guardian Angel" (p. 9).

Mrs. Stevens responded to our query for information about her or her family that might be of interest, in this way:

"My grandparents, Mr. and Mrs. Charles Bentley, were never considered prominent. But they were a great inspiration to me by their self-sacrificing and unselfish lives. Having accepted the Adventist truth shortly after their marriage, they traveled about from one place to another, strengthening churches or organizing new ones through Bible studies, distribution of literature, and other methods.

"My grandfather was a carpenter by trade and he built or repaired many a church, accepting money only for materials. He offered his construction skills to churches of other faiths as well, under the same conditions, and was a true witness to many people of his willing and unselfish spirit.

"After becoming Adventists,

my grandparents never again owned a home; and many times their earthly possessions consisted only of their little old car, their clothes, his tools, and their literature. They knew that God would provide for their daily needs. On his eightieth birthday, he was building a house for my parents in Collegedale, so that we children might attend school. He later sent his tools to a mission station in South America. When my grandmother died at 87, it affected him so deeply that he never recovered from it. He died two years later at the age of 91."

In "Adventists in China: From Winter to Spring" (p. 20), Samuel Chien-Sheng Young writes not a travelogue but rather an analysis of conditions in the church in China during the past 30 years. His background material is helpful in understanding the circumstances fellow believers in that country face today, and he has thoughtfully assessed the needs of these brothers and sisters—perhaps different needs than many westerners might assume. Members who have been wondering how God's message of hope can possibly be sounded in a country as vast as China will be interested to note (and think about, and pray about) Dr. Young's suggestions.

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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.

GC session

I have attended all but one of the General Conference sessions since World War II, but the Dallas session, to my mind, surpassed them all. I was thrilled to look into the bright faces of the believers from all nations, kindreds, tongues, and peoples, to ask delegates who were exoti-

cally dressed what field they represented and what role they played in finishing the work.

Then, too, there was a wonderful spirit of unity evident from the very first. Racial and national differences did not stand in the way of all being treated as equals. The session did an amazing amount of work, among other things hammering out in open assembly a clear statement of the beliefs of the church. (It took 16 years for the Council of Trent to do that.)

Being together was such a wonderful experience that everyone seemed reluctant to leave. In fact, I am sure that my wife, Dorothy, summed up the feelings of many as she mused the morn-

ing we left, "Now we will have to leave heaven, and come back down to the mundane things of earth!"

DAVID G. ROSE
Gunnison, Colorado

Personal devotions

Re Reader to Reader (April 10).

I read with interest the suggestions for private devotions. I would like to add a thought.

I have found that for me devotional time and Bible study for learning or doing research need to be separate. With God's help, I think we can find time for both.

JERRY TEAM ANDERSON
Dayton, Tennessee

Adventist Review



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The Christian and self-help



Neal C. Wilson, president
General Conference

While waiting for transportation in a major international air terminal recently, I spent an hour browsing in a large bookstore. In addition to offering for sale the usual assortment of news, sports, and trashy magazines, it stocked a wide range of current books—all the way from sadistic, sensuous, nauseating paperback novels to highly sophisticated religious and scientific tomes. I noticed that many of the

books dealt with two general fields—"do it yourself" and "self-help."

These books did not seem to be directed or confined to any specific age group. Judging by a variety of intriguing and imaginative chapter headings, the contents seemed to focus on problems and temptations common to people everywhere. Here are sample headings: "How to Live With and Respect Oneself," "Vanishing Children," "Alienation," "Boredom," "Fear of Failure," "Social Rejection," "Self-pity," "Advancing Age," "Physical and/or Emotional Ill Health," "Adjusting to Broken Family Relationships."

Besides the hundreds of books giving counsel on how to heal and bind up broken lives and hearts, there are many professional counselors offering varied solutions to distressed and tired minds.

More troubled than before

Unfortunately, many unskilled persons also offer help. They advertise themselves as counselors, but often leave those whom they counsel even more troubled than before.

By now you may be wondering what this introduction is leading to. Let me state my purpose.

In spite of the best efforts and skills of genuine and sincere professionals and counsel in the ever increasing new self-help books, it simply is not possible for human beings on their own to solve their dilemmas and to cope with the destructive nature of sin and all the fruits of selfishness. The One who created us and who knows us best says that it is not within a person to direct his steps aright (Jer. 10:23). Those who are determined to make it on their own are doomed to disappointment. What a marvelous comfort it is to know and believe that Jesus came to deliver people from themselves.

This is the message people need to hear. The good

news is that the more abundant life is offered to us as a gift—"without money and without price" (Isa. 55:1), if we will place our will on the side of God's revealed plan for our lives.

When we are in partnership with Christ, we have a winning combination and a solution for the temptations that harass and torture our lives. Why is it that so few people accept and share with others Jesus' reassuring promise, "I am come that they might have life, and that they might have it more abundantly" (John 10:10)?

There is a Book that offers self-help by introducing us to Him whom to know opens up a new and a living way. My concern is that many people will keep on searching bookstores for help with their personal problems when, usually within arm's reach, they have access to the Book of books, the Bible, God's infallible Word. If only they would read it as avidly as they often devour contemporary literature, what a difference it would make in their lives. Here is the source of proven self-help. In it our Lord offers strength to overcome to those who feed upon the precious words of instruction. Does my prescription sound too simplistic? I can tell you from personal experience and on the strength of the testimonies of thousands of others, it works! Why not taste and see for yourself?

Self-help for daily frustrations

Early in the history of the Seventh-day Adventist Church the members were told, "A book has been given us to guide our feet through the perils of this dark world to heaven."—*Testimonies*, vol. 1, p. 125. To augment and amplify the spiritual treasures and practical solutions contained in Scripture, God directed to be written invaluable books authored by His inspired messenger, Ellen G. White. Where can one find better self-help for daily human frustrations than in the thousands of pages of books such as *Steps to Christ*, *The Ministry of Healing*, *Christ's Object Lessons*, *Adventist Home*, and others?

David learned a great deal about life and experimented with numerous self-help ideas. There were times when he thought he could make it on his own, but he ultimately discovered that he needed help from a source outside of and beyond himself and other created mortals.

People should be tenderhearted and share one another's burdens; yet, as the psalmist said, "vain [useless] is the *help* of man" (Ps. 60:11). He also declared, "God is . . . a very present *help* in trouble" (chap. 46:1).

You and I need to learn the same lessons, and the sooner we do, the greater will be our individual and corporate victory as we carry the gospel to every person's door and reflect Christ's character in preparing a people for His soon coming.

Especially after the inspiration of the General Conference session in Dallas to face the challenge of cooperating fully with each other under the promised blessing of the Holy Spirit in a new quinquennium, we need to experience what it means to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Design in creation

The vast order, design, and purpose evident in the universe reveals One strong enough and wise enough to create and maintain this spectacular system.

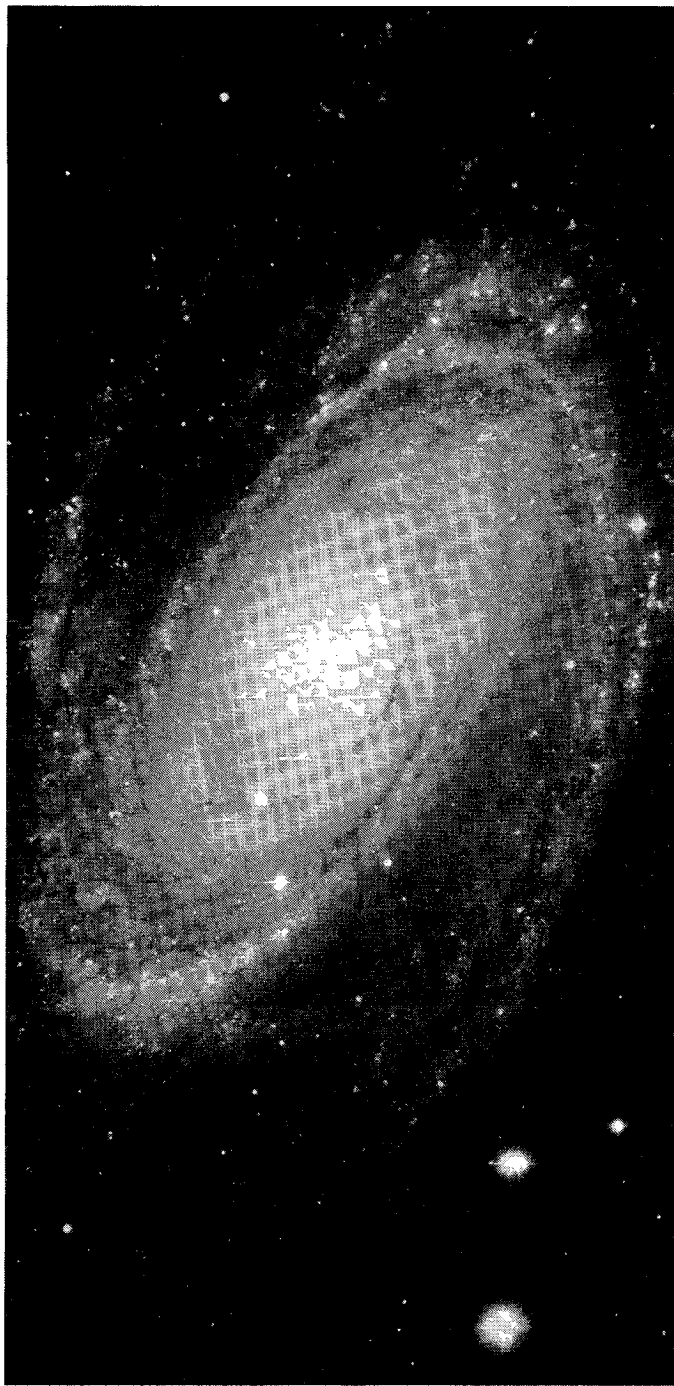
By FRANK E. BRAINARD

Evidence of intelligent planning and order is seen in all the works of God. Though the earth has been marred and defiled by sin, yet abundant evidence of the work of the Master Designer has not been obliterated. The beauty observable in what has been designed testifies constantly to the fact that the God of nature is Himself a lover of the beautiful, taking delight in displaying His exquisite artistry. Also evident is a perfection never attained by the most exacting earthly technician.

Once it was thought that the atom was the ultimate building block of all creation. Now it is known that an atom contains a fantastically complex system of energy and motion. In fact, it is a miniature solar system with a central nucleus around which electrons revolve at fantastic speeds. This "solar system" model extends not only inward to the infinitesimal but outward to the infinite.

If you are able to make your way to an elevation far away from city lights on a clear, moonless night, I suggest that you follow the Biblical injunction to "look now toward heaven, and tell the stars, if thou be able to number them" (Gen. 15:5). Especially notice the faintly luminous band, stretching across the sky, that in reality circles the earth—the Milky Way. It is composed of many billions of whirling solar systems of varying size

Frank E. Brainard is a chef who has worked for several Adventist hospitals and what was the Southern California Vegetarian Cafeteria. He is now retired and lives in Porterville, California.



and complexity, ever circling at mind-boggling speeds around a central source of attraction, thought to be in the area of Sagittarius. The Milky Way system is in reality a galaxy, or island universe.

As astronomers train their powerful telescopes on objects in the far reaches of outer space, they chart the heavens with specialized instruments, analyze color and light of varying objects, measure speeds and distances, photograph a single planet or a vast area of island universes.

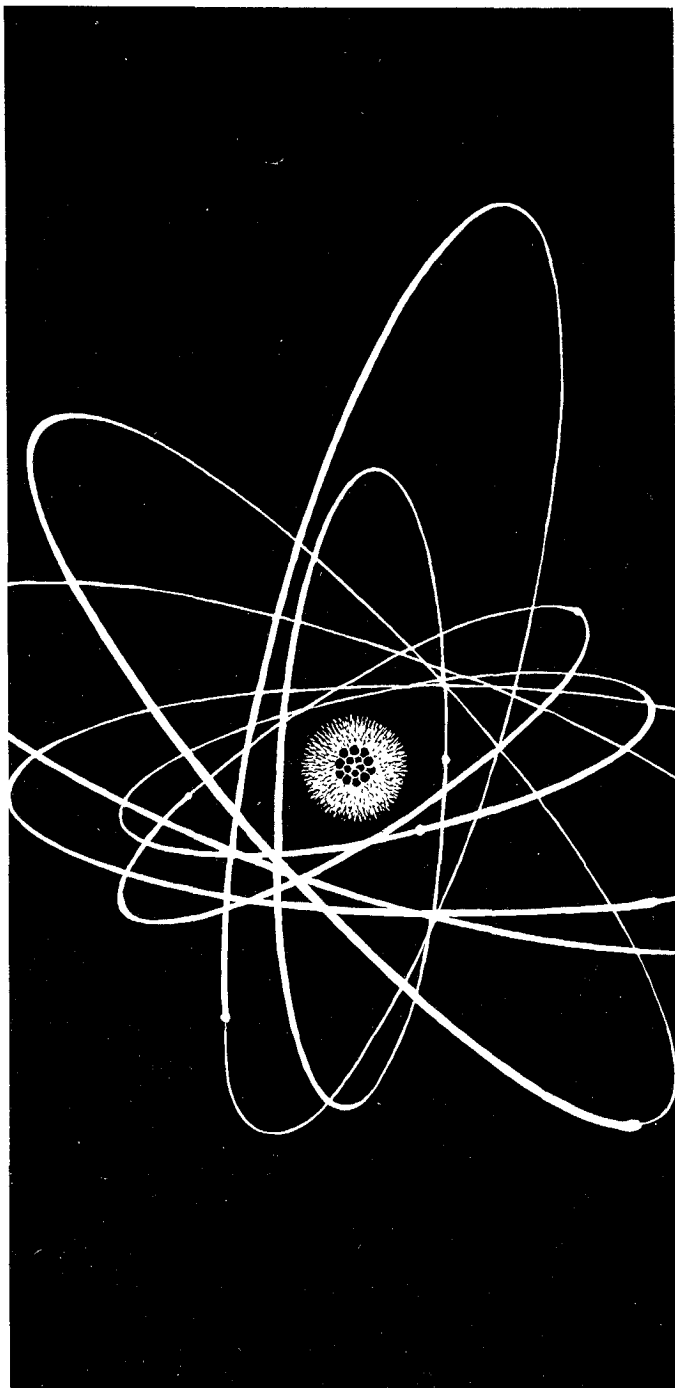
One result of these years of intensive study and research is the knowledge that, within range of present capability to investigate, there are millions upon millions of galaxies speeding through outer space. Some of these galaxies are thousands of times larger than the one of which our solar system is a part. These myriads of galactic island universes speed around their orbits according to the divinely established plan.

Turning from the observations of science to a higher source of authority, the instructions and counsels inspired by God, we discover that the veil separating the known from the vast unknown is drawn aside just enough to give a glance of realms beyond. We are told of "thrones, or dominions," and "principalities and powers in heavenly places" that were created by Jesus (Col. 1:16; Eph. 3:10). Many Bible references speak of beings of a higher order than man. They tell of "morning stars" who "sang together" and "sons of God" who "shouted for joy" when the foundations of the earth were laid (Job 38:7). They tell of angels speeding to the aid of God's servants in times of crisis (Dan. 6:22; 9:21). In referring to the "heavens" the Scriptures speak of those "that dwell in them" (Rev. 12:12). The number of the angels is indicated as being "ten thousand times ten thousand and thousands of thousands" (chap. 5:11).

Particularly in the last two chapters of the Bible, John describes the heavenly Jerusalem, the capital city, in some detail, and states that "the throne of God and of the Lamb shall be in it; and his servants shall serve him" after the new heavens and the new earth have been established on this earth (chap. 22:3).

These references (and others that might be cited) to the existence and activity of beings and worlds to be found in God's vast creation, along with recent discoveries of scientists and astronomers, make more real the exciting experience that awaits the redeemed in the new earth: "With undimmed vision they [the redeemed] gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity."—*The Great Controversy*, pp. 677, 678.

In the atom, with its system of circling electrons, through the vast aggregation of unnumbered galactic universes, speeding forever in perfect order around the great Center of centers, we see order, design, and purpose demonstrated. Where such is to be found there must, of necessity, be an intelligent One strong enough and wise enough to create and to maintain such a vast and spectacular system. □



Diet and spirituality

For those preparing for the coming of the Lord, the close relationship between diet and spirituality presents a special challenge.

By J. W. MC FARLAND

Nutrition, morals, and spirituality are much more closely related than many realize. Because of this, the wrong choice of food has contributed greatly to making our world a place of misery, sickness, sorrow, sin, and death.

Eve, the mother of all living, was deceived into believing the serpent's claims for the fruit he was eating from the forbidden tree. Having wandered from Adam, she was admiring the beauty all around her when suddenly she found herself gazing at the fruit of the tree that God had forbidden them to eat.

Although Eve was not aware of it, she was musing and talking audibly to herself.¹ "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." How could death be concealed in that fruit? Her curiosity was interrupted by a strange voice. "Yea, hath God said, Ye shall not eat of every tree in the garden?"

We almost can hear Eve saying to herself, How did that serpent know what I was thinking, and besides, how is it that it can talk?

Sly, cunning, and deceptive, Lucifer did his best to convince her that she would enter new realms of intellectual bliss, have untold happiness, be as gods, and on and on.

"Look at me," he said. "I'm eating and I'm not dead. There is no possibility of your dying either—

you're immortal!" Munching away on the fruit, the serpent explained that by eating he had obtained the power of speech.

"You told me," he continued, "that if you touched the fruit you would die—remember?" (God had not said that. Eve had added these words, "Neither shall ye touch it").

But Satan, in the form of the serpent, made capital of the misquote. "God is holding out on you—here, try a bite."

"The tempter plucked the fruit and passed it to Eve. . . . 'Now,' said the tempter, 'you were prohibited from even touching it lest you die.' He told her that she would realize no more sense of evil and death in eating than in touching and handling the fruit."²

Eve ate, then took of the fruit and gave it to Adam. He ate also.

Certain death

Now their death was certain. Angels were sent to guard access to the tree of life, the fruit of which perpetuates life. The only test of our first parents, and it was not a severe one, was that of self-denial.³ Appetite was to be under control. However, that simple test measured their willingness to obey perfectly. It was a test of loyalty—don't eat, and live; eat, and die. As a result of their refusal to follow the Creator's express command, Eden was lost. Forgiveness was possible, of course, but not without shedding of blood. By now you should be able to see that what we eat and our spiritual health are closely related.

The period just before the Flood

found people again indulging appetite. Although they had not been given permission to eat flesh, they did so. They spent much of their time feasting, drinking, and carousing, "and knew not until the flood came, and took them all away" (Matt. 24:38, 39). Poor menus combine with poor morals to make poor souls. Eternal realities and food are associated together.

Sodom and Gomorrah present a story of how indulging appetite and passion led to destruction by fire. "This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness. . . . They were haughty, and committed abomination before me: therefore I took them away" (Eze. 16:49, 50).

Idleness, indulgence of appetite, and sensuality are frequently linked in a chain of iniquity. Unholy nutrition and a lot of idle time combined with unholy thoughts and acts bind men to Satan, bringing them to the point of defying God's laws that govern body and soul.

Appetite was the undoing of Esau. He sold his soul for his favorite dish.⁴ Consequently, he is called a profane person by Paul in Hebrews 12:16.

So vital to humans is the control of the kinds of food we eat that, after allowing flesh food in the diet, God designated exactly what flesh foods could and could not be used (see Lev. 11; Deut. 14). In fact, God endeavored to bring ancient Israel back to the Edenic diet, even furnishing them with angels' food. But the sad story is that, like their first parents, they wanted something else to eat. They murmured, "Who shall give us flesh to eat?" (Num. 11:4).

The result? "The anger of the Lord was kindled greatly" (verse 10). They added quails to their menu, but at what a price. The Lord smote the people with a great plague. Commenting on this sad story, the psalmist tells us that after they tempted God in the desert "he gave them their request; but sent leanness into their soul" (Ps. 106:14, 15).

Don't forget that the apostle Paul

J. W. McFarland, M.D., recently retired as an associate director of the Health Department of the General Conference.

points out that all this is written for our admonition and that we should not murmur for the fleshpots (see 1 Cor. 10:6, 9, 10).

How refreshing it is to learn that, when you choose God's plan of diet, yours will not be a dismal failure, but a success story such as we read about in Daniel. Daniel has always been a favorite of mine. He was unswerving in principle; yet kind, courteous, and tactful. He and his three companions made a decision about diet when doing so could have led to their death. King Nebuchadnezzar himself was the head dietitian and made out the menu. Daniel and his three companions, being vegetarians, requested "pulse," or vegetables, to eat. In ten days the trial ended with Daniel and his companions being vindicated.

Special honor

In the final examinations, three years later, scholastic honors went to these Hebrew worthies. God honored these young men with knowledge and wisdom ten times greater than average, and there was a special honor for Daniel, who was given understanding in all visions and dreams.⁵ "Them that honour me I will honour," says the Lord (1 Sam. 2:30). When we accept God's menu we, at the same time, accept a distinct physical and spiritual advantage.

John the Baptist presents another example of self-control in diet, dress, and life style. Strictly temperate in all things, he also eschewed flesh foods (Mark 1:6; Matt. 3:4). His life of simplicity, his powerful preaching, his call to repentance and turning away from the world of indulgence of appetite, fashion, and pride, comprised a clarion call and challenge to the Jewish nation. As the voice of one crying in the wilderness, he prepared the way for Christ's first advent.

Following the record of Jesus' baptism, and the announcement of His Sonship by the Father, is given the strongest possible evidence of the relationship of diet and spirituality in the story of Christ's first

temptation in the wilderness. Led by the Spirit, He endured 40 days of fast. When Satan came to tempt Him in His weakened condition, He would not yield to Satan's suggestion that if He really were the Son of God He could command the stones to become bread and thus assuage His hunger.

Christ's recognition of Satan's subtlety hinged on the question of whether He should satisfy His intense desire for food. This was a greater test than Adam faced, for Adam was not hungry—he was not in a fasting state. The point on which the first man fell—appetite—is exactly that point on which Christ overcame, by control of appetite. Christ showed that humanity, when combined with divine power, *can* control improper food intake. In meeting this temptation Jesus used the same scripture He had given Moses to repeat to rebellious Israel when their diet was restricted and they were clamoring for flesh meats in the wilderness. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Spirit of Elijah

As John the Baptist represented the prophet Elijah and proclaimed Christ's coming, so the spirit of Elijah is to be manifested again by the remnant church just before Christ's return.

Our message will be reformatory for the whole person, including a message of healthful living and good nutrition. "Give glory to him; for the hour of his judgment is come" the angel cries out in Revelation 14:6, 7. One way of giving glory to God, the Bible tells us, is by dedicating our body temples to Him. Our message, like Noah's, is to prepare the world and its inhabitants to meet its Judge and King. But what is the condition of people today? Christ foresaw our times when He announced, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and

giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). In Noah's day people were eating and drinking to excess. That's certainly true today, too!

Adventists are not alone in decrying the poor nutrition habits of many in America. Dr. Leonard Bachman, the dynamic director of public health of the State of Pennsylvania, some time ago directed pointed remarks to a group of State and national nutritionists, saying: "The American staple has become the hamburger, followed closely by a large coke, and a side order of fries. The family mealtime has been replaced by individual snack time. Even the traditional family Sunday dinner is vanishing from American homes. America's mobility has taken the family from its supper table to new roadside fast-food franchises.

"We find new national shrines with such names as McDonald's, Burger King, Gino's, Colonel Sanders, and Hardee's.

"The fast-food chains are taking over Mom's role as meal planner and chief cook. . . . Many American youngsters today have never tried a vegetable, or indeed know the difference between a carrot or a beet.

"We must combat the television commercial. We must combat consumer apathy. Good nutrition is literally a matter of life and death, and we must present it in terms that dramatize its vital importance.

"Our future generations will be directly affected by the type of prenatal, childhood, and teen-age nutritional information they have at their disposal.

"The reasons for this deplorable state of affairs are indeed complex. There are economic considerations, there are changing life styles, there is the breakdown of the family as a unit, but most of all, there is abysmal consumer ignorance on the subject of nutrition.

"The fast-food chains are fast destroying every American's chance

for a well-balanced diet. We have failed to educate our citizens on this vital subject. We have not communicated our knowledge of the importance of a well-balanced diet to one's health.

"We have the knowledge and the expertise, but our consumer techniques for sharing this information are 100 years old. I charge all of you here today to assist me in meeting the needs of the twentieth-century consumer."⁶

If people in the secular world recognize that we're in a dietetic quagmire, what about the Seventh-day

Adventist Church? Is it possible that we have God's message on nutrition but are failing to give it to the world? Is it possible that we have been wandering around in a nutritional wilderness while just across the border is the heavenly Canaan? Are Adventists among those whose hearts are overcharged with surfeiting, drunkenness, and the cares of this life, so that day will come upon us unawares (Luke 21:34)?

What are we doing to educate our young people, our church, and our community that there is a need to follow God's plan of nutrition?

For those preparing for the coming of the Lord the close relationship between diet and spirituality presents a clear challenge. But once we have settled the food question we stand on vantage ground in being able to tell the world about a life style that controls appetite in preparation for the world to come. □

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FOR THIS GENERATION By MIRIAM WOOD

Pennies and acorns

"Mighty oaks from little acorns grow." Have you heard that expression before? Probably not, for it seems that this generation, nurtured as it is on pop art, new-every-week slang, and rock music, hasn't much appetite for homely aphorisms that nourished preceding generations. It's a shame, too, for so much deep-down wisdom was wrapped up in the unpretentious "sayings." They had a way of being so resoundingly true, annoyed as the youthful listener might become when admonished to take heed. I've many a time wryly repeated to myself "A stitch in time saves nine" when I hadn't taken time to effect a small repair that later caused a large problem. But back to acorns.

Obviously, this statement makes the point that large enterprises can, and often do, begin in a small way. As a corollary of the main point, it indicates that when one embarks upon a small project with possibilities, perseverance likely will produce a pretty satisfying result. And wrapped up in the whole aphorism is the idea of patience, not being "weary in well-doing," and finally, the happy reward of

continuing on a clearly established course of action.

Now let me tell you about a small incident that reinforced my belief in this tiny proverb. A few months ago a friend of mine was given a rather large glass jar—not especially decorative, just a jar. She hadn't the remotest idea what she would do with the white elephant, when one morning she discovered several pennies on the bottom.

"Where in the world did those come from?" she inquired of her friend, who was also her husband.

"Oh, I don't like to carry pennies around in my pockets, so I threw them into that jar the other night," he told her.

As she thought about the possibilities here, she became intrigued. The jar would look pretty decorative full of pennies, she decided, and so the two of them decided that from now on each night they'd search her purse and his pockets for pennies to deposit in "the jar." As the weeks passed, she noticed that the pennies were building up higher and higher in the jar, but she got so used to seeing it sitting there that finally she didn't think much about it—she just tossed pennies into it.

Then her life took a totally unexpected turn. Due to a combination of circumstances, she and her husband would be moving from one coast to the other and it didn't seem practical to transport a jar full of pennies. So she poured them out in one great big heap and counted them.

"Can you believe that I had \$79 in pennies?" she told me, her eyes wide. "The thing is—you just never think of a penny amounting to much."

I agreed. Many times I've seen a penny lying on the floor of a supermarket with people, hordes of them, walking by and observing it, and yet refusing to pick it up. A lowly, despised, almost worthless penny—especially in an age of inflation and dollar devaluation—but nevertheless, an object with potential.

Of course, I began thinking of other incidents when a project has had a small beginning and a large ending. For instance, one of my friends whom I admire enormously is a young teacher who felt that she wanted to become a guidance counselor. "Just think of all the classwork you'll have to take to get your certification in that field," fellow teachers told her. "Working full time, you probably can't take more than three semester hours at a time and . . . and . . ."

But she decided to go ahead anyway. After that first three hours, which she

completed successfully, she began another three hours, and then there was a summer in which she managed 12 hours, and then there was another year in which she took six hours at a time—and now she's a full-fledged guidance counselor! In other words, she counted the pennies in the jar and found that she had \$79.

Quite often young friends ask me about writing a book. They have such "a good idea" and they "know people would like it" and "if only." My advice would be to drop the first penny in the big jar. Sit down and outline what you'd like to say, grasp your pen firmly (or, in my case, the typewriter) and get the first sentence on paper. Then the second sentence, and the third, and then the first paragraph is completed, and then the first page—and eventually, the "mighty oak" (in this case, the book) will be a reality.

Probably the day-by-day Christian life is somewhat like this. It's made up of small, often seemingly insignificant actions, but if the set of the sail is true to the course (and I hope I haven't mixed a metaphor) eventually the whole lovely, shining structure of Christ's image "perfectly reproduced" will be seen in you and seen in me, His loving followers.

God's book, as always, sums it up most succinctly. "For who hath despised the day of small things?" (Zech. 4:10).



Thank you, guardian angel

The woman who gave the author directions at the bus station seemed helpful and nice. But she sent her into what could have been great danger if an angel had not intervened to protect her.

By MARVA STEVENS FOWLER

It was hot and humid as the bus pulled into the Mississippi town where I was to work for the summer as a student literature evangelist. I was determined to earn a scholarship that would enable me to return to Southern Missionary College in the fall.

Marva Stevens Fowler is self-employed at a nursing home in Ooltewah, Tennessee.

This was my first experience working away from home. My parents had moved from Illinois to Collegedale, Tennessee, in 1948, so that we children could attend school and still remain together. At Collegedale we had the benefit of elementary school, academy, and college. Up until the summer I began colporteur work I had worked at various jobs on campus.

In preparing for the summer, I had spent a lot of time in prayer, asking God to give me His protection, as well as the strength and faith I needed to do His work in a strange place.

I knew the devil would work hard to discourage me. He didn't disappoint me in that respect! I had arrived a day or two ahead of three other students, who would be working in the countryside around the town. As I stepped off the bus alone in that strange place I had an overwhelming urge immediately to purchase a return ticket to the familiar surroundings of home and friends.

But, with a prayer on my lips, I collected my luggage, and found my way into the bus station, which also served as a restaurant. Tired and thirsty after traveling all night and part of the day, I set my luggage down by the wooden bench. Walking over to the counter, I ordered a cold drink.

The waitress behind the counter seemed very friendly and smiled as she spoke: "Hi, hon. What brings you to our fair town?"

Being unaware of the ways of the world, and not knowing exactly how to answer, I told her that I had come to work for the summer.

She smiled and winked as she replied: "Oh, I understand."

I wondered what it was she understood, but shrugged it off, thinking that she probably did not want to pry any further into someone else's business.

Returning to rest for a few moments on the wooden bench, I tried to cool off with the cold drink. After that I planned to find a hotel where I could rest that night. The next day I would try to find a room to rent for the summer.

Having finished my drink, I returned to the counter and asked the waitress where I could find a hotel. A gentleman sitting at the counter spoke up and said, "We have a nice one right down the street."

I was about to thank him when the waitress leaned across the counter and half whispered, "Hon, you don't want to go to *that* hotel. I know of one that is quiet and not nearly as expensive." She winked, as though I would understand something that I really didn't understand at all.

She seemed to be a nice, friendly woman. Because I was on a tight budget and was trying to cut corners wherever I could, I asked directions.

She replied, "Do you see this side street right in front of the bus station? Go down it for two blocks, then turn left and go one block until you come to the big white house at the end of the block."

"Is there a hotel sign on the house?" I asked.

"Well," she replied, "they have done some remodeling and haven't put the sign back up yet. You just go up to the door and tell them you want a room."

Thanking her, I picked up my luggage and started in the direction she had pointed. As I had not been able to sleep on the bus, every step required an effort on my part as my luggage seemed to grow heavier and heavier.

I was not certain

Arriving at the corner where I was to turn left, I looked up the street trying to identify which house was the hotel. I thought I was looking at the right one, but since there were several other good-sized houses in that same neighborhood I could not be certain.

Standing there catching my breath and wondering which house to go to before I started up the block, I noticed that across the intersection there was a small service station on the corner.

Well, I thought, I'll ask there for the directions I need. Certainly someone this close should know about the hotel.

Looking around to see if someone might be outside the station, I noticed that it was small and neat appearing. It was painted white. I wondered how they kept it looking so nice in spite of the grease and oil that is part of a service station's business.

Seeing no one outside, I stepped through the door and set my luggage down. A neatly dressed man in white overalls stood up from a chair where he had been sitting. Smiling at me he inquired, "May I help you, madam?"

Because of his spotless appearance I decided that he must not have had much business that day. "Yes, sir," I replied. "The waitress at the bus station told me about a hotel up the street where I might get a room for the night."

Looking at me with kindly eyes, he said, "Madam, you don't want to go there." He paused a moment. "You go back to the bus station and turn left. Go down the main street for a block and a half and you will see the hotel. It's the only one in town."

At this point my exhaustion was giving way to exasperation. I felt I could not walk even a few more blocks with my luggage, which by now felt like lead boxes. I even entertained the idea that the people in that town must make a game of sending strangers up one street and down the other to see how long they can stay on their feet.

I was tempted to tell the man that evidently no one knew where anything was. But I noticed that he had not taken his eyes off me. He had an understanding look on his face and seemed so kind and sincere that, as I thanked him for the information, I found myself smiling back.

Following his instructions, I located the hotel, had a good night's rest, and spent the next day finding a room to rent. I was soon settled, ready to start work the following day.

Because I had no means of transportation, I worked in town, walking up and down the streets.

One day as I worked along one of the streets that ran parallel to the main street, I came to a corner that seemed familiar. I paused, checking my map to see if somehow I had gotten mixed up and had already worked that street.

Then it dawned on me that I had arrived at the street the waitress had sent me down looking for what she called a "hotel." As my gaze wandered down the street to the big houses I had seen before, I noticed that the biggest one was boarded up—windows, doors, and all.

I stood there wondering what had happened. Then I remembered hearing on the radio of a police raid in the northeast section of town on what they described as a "house of prostitution." The girls who ended up there had been enticed by deception or misled into going there, just as the waitress had tried to mislead me.

I stood there paralyzed as those thoughts raced through my mind. I thought of how the devil had tried to lead me to that place, knowing full well that I was young and uneducated in the ways of the world. He knew how tired I was that day in a strange town.

Standing on that street corner, trembling, I thanked the Lord for His watchcare over me and for preventing me from walking down the block to that house.

I must thank him

Then I thought of the man in the service station. He must have known that something evil was going on in that house and warned me by sending me back to town. I must thank him.

Turning, I looked across the intersection. What was wrong? I thought my eyes were deceiving me. All that I could see was an empty lot. How could that be? I knew I was on the right corner. There was that big house down the street. Yes, there was the bus station two blocks to my left. No mistake about that. I crossed the intersection thinking that surely the station must have been torn down.

Still trembling, I stood there looking at green grass and full-grown shrubbery where only two or three weeks before I had seen a clean, white service station. No station could have been torn down and green grass and shrubs have grown up in that length of time. Then it struck me that a service station would be very much out of place in a residential area such as that.

I stood there wondering if my mind was playing tricks on me. Gradually the truth dawned.

No one had seen that pretty, white station that day but me. Now I knew. I had looked into the eyes of my guardian angel that day—my guardian angel! He had appeared to me as a kind station attendant in white overalls, to direct me away from trouble.

A miracle? Yes, it was a miracle just for me. I knew I did not need to fear for my safety during the remainder of my summer in that strange town.

As I walked up and down the streets that summer, the scripture kept ringing through my heart and mind: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). □

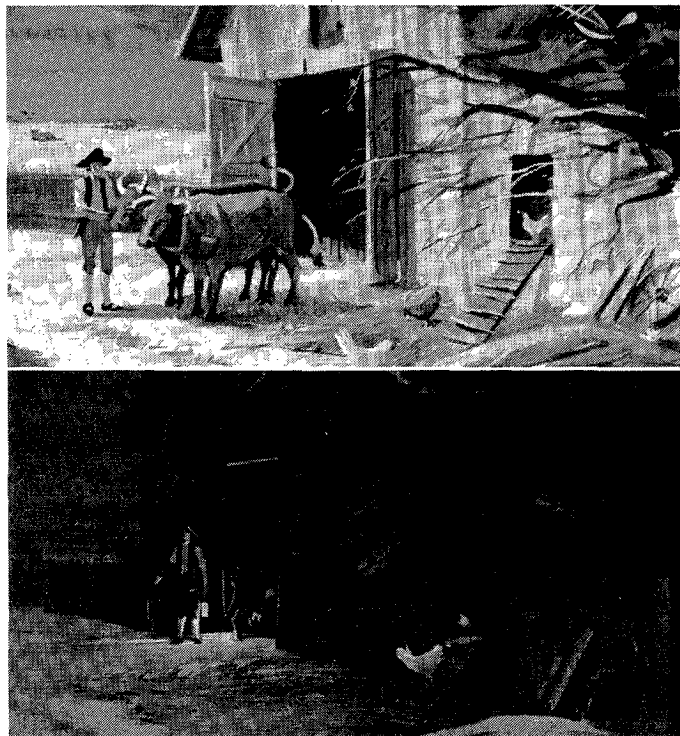
1780 accounts of the Dark Day

The author examines Dark Day descriptions found in 35 known articles or brief references published in 13 New England newspapers in 1780.

By MERTON E. SPRENGEL

The most extensive eyewitness records of the Dark Day of May 19, 1780, are found in New England newspapers. Thirteen newspapers were in print in the states of Massachusetts, Rhode Island, Connecticut, and New Hampshire during May, 1780. These have been examined in the preparation of this article. There were none in Maine, Vermont, or upstate New York.

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These papers included 35 known articles or brief references to the Dark Day, of which 14 were original. The others were copies. Ten of the 14 original articles appeared within the first week after May 19. The last appeared June 22. Only three articles from papers in adjoining states have been found. These were copies of reports from the New England papers.

The total original material printed in the newspapers about the Dark Day was quite small. All of it would fit onto two pages of a normal, full-sized newspaper of today. One third of it is descriptive fact. The rest is mainly speculation on such items as the nature of light and the physics of the atmosphere, and personal opinions. In this article I will concentrate on the descriptive facts and observations made during the darkness.

Smoke in the air

Four reports discuss the weather and atmospheric contents prior to Friday, May 19—all in the context of the darkness of the nineteenth. They are the only references to weather conditions for several months and indicate that there was a large amount of smoke in the air.

This report comes from Providence, Rhode Island:* “For several Days the Atmosphere has been remarkably charged with dry, smoky Vapors, so that the sun might be viewed easily with the naked Eye, and Spots on his Disk were very plainly seen through the greater Part of Some Days. The Disk of the Moon, through the Nights of Tuesday, Wednesday, and Thursday last, was of redish Copper Color, somewhat resembling her Appearance at the Time of her being totally eclipsed; there was very little wind, and few clouds were to be seen during these days.”¹

Three other reports originated 100 to 200 miles to the north of Providence. This one from New Hampshire reveals the source of the smoke: “Have also seen nice gentlemen who left Haverhill [New Hampshire, about 120 miles northwest of Boston], on Connecticut River. . . . These gentlemen say the woods in those parts, as far as Ticonderoga [New York, about 70 miles west of Haverhill], had been burning for some time with amazing fury. The fires were raging to such a degree in several townships through which they passed that they were in danger of being suffocated. . . . These gentlemen say, as they came down the country, whenever they were upon a high piece of ground, which gave them a prospect, the woods on all quarters seemed to be on fire. The smoak had been so thick, that for several days the sun had been darkened; it appeared as it does through a piece of smoked glass, and before night it was wholly obscured.”²

The cause of these extensive fires is explained by an eyewitness, Historian William Gordon: “It is the American custom to make large fires in the woods, for the purpose of clearing the lands in the new settlements. This

* Original spelling and grammar have been preserved in all quotations.

was practised in the spring of the present year [1780] in a much greater degree than usual, through the interruption that had been given to the business for a few years, by the war. In the county of York; in the western parts of New Hampshire and Massachusetts; and in Vermont, uncommonly large fires had been kept up to the extent of many score miles, all around the frontiers. Thus the people in the new towns had been employed for two or three weeks; beside, some large and extensive fires had raged in the woods for several days, before they could be extinguished.”³

Smoky conditions continued past the nineteenth. The Journal of the House of the Connecticut Legislature, at Hartford (in central Connecticut), for May 19 (as written some time later), records the following statement: “Saturday 3d June P.M. Still dry and hazy, the atmosphere filled with suffocating smoke to the senses of sight and smell, like burning of the woods, gradually rendering the sun at about two hours height as red as crimson or rather like a body of blood . . . and became more and more obscure, descending in the thickening hemisphere to the horizon with its usual appearance through a smoaky glass.”⁴

Smoke condition for three weeks

These records show that the smoky condition existed for at least three weeks. It was in this context of fires and smoke already covering a wide area of New England, that the specific atmospheric conditions and events of May 19 occurred.

Typical of several reports of the events of May 19 is this one from Newport, Rhode Island, published the very next day: “In the morning were showers, attended with distant thunder. About 10 o’clock A.M. a darkness came on, which by 11 was perceived to be very unusual and extraordinary. . . . The darkness became and continued so intense from a little before noon to near 3 o’clock as that persons could not read, and it became necessary to light up candles. . . . A little after two, P.M., it became somewhat lighter; but the darkness soon returned. About 3 o’clock it began to go off, and at four P.M., the heavens resumed their usual light as in a cloudy day, although the cloudiness continued all the rest of the afternoon. . . . There was a small breeze from S.W. during the whole darkness.”⁵

At Boston a similar report was published: “On Friday last about Ten O’clock, there came over this Town a dark Cloud, which continued increasing darker and darker till near One O’clock when it became so dark that the inhabitants were obliged to quit their Business. The Darkness continued ’till near Three O’clock, when it gradually grew lighter and lighter, till the light became as usual.”⁶

At New Haven, Connecticut, the darkness came on sometime during the morning, ending at noon. It was greatest between 11:00 and 12:00.⁷ At Norwich, Connecticut, it began about 10:00 A.M., and ended a little past one in the afternoon.⁸ At Ipswich, in northeastern

Massachusetts, the darkness became noticeable about 11:00 A.M. and ended between 3:00 and 4:00 P.M.

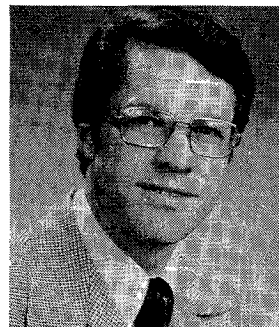
Other reports are consistent with these. Corresponding times are usually earlier for western towns than for those in the east. Three to six hours is the typical total time given for the obscuration, including the time during which the light faded and increased again. The most intense darkness lasted little more than one to two hours. Most newspaper reports indicate that it became light again in the afternoon, although it remained cloudy in most places.

From Salem, north of Boston, it was reported that the wind changed to a more northerly direction where a black cloud lay. “The wind brought that body of smoke a[nd] vapor over us in the evening. . . . This gross darkness held ’till about 1 o’clock, [Saturday morning]. . . . Between 1 and 2, the wind freshened up at N.E. and drove the smoke and clouds away.”⁹

Most post-1780 authors state that the darkness lasted some 14 hours, or more than two to three times the duration recorded by several 1780 observers. From the above sources it is clear how this misunderstanding has arisen. It is approximately 14 hours from the earliest beginning of noticeable darkness in the westernmost towns to the end of the second obscuration, near midnight, in some eastern towns. There are no reports of 14 hours of darkness in any one location.

After a detailed analysis of many reports from 1780 and later sources, Leggitt describes the area that experienced darkness sometime during the day or night of May 19, 1780. There were reports that it was not dark to the west and southwest of this area: “From the sea coasts of Connecticut and Rhode Island in the south to above Portsmouth, Maine toward the north. From Albany, New

INSPIRED GEMS



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John W. Fowler
Missouri Conference

- “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20).
- “We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others.”—*Review and Herald*, July 22, 1884.

York in the west to far out in the ocean eastward . . . two hundred miles east and west, and one hundred and twenty-five miles north and south.”¹⁰

Leggitt also observes that later authors have made and repeated much larger claims concerning the extent of the darkness. None of the exaggerated claims have source documentation to substantiate them. They seem to be at variance with the 1780 record.

A different aspect of the extent of the darkness, as viewed from one location, is found in this report from observers in Ipswich, Massachusetts: “About one o’clock a glin of light which had continued till this time in the East, shut in, and the darkness was greater than it had been any time before. Between one and two o’clock, the wind from the West freshened a little, and a glin appeared in that quarter.”¹¹

This statement indicates a definite width to the cloud that caused the darkness in this location. As it moved across the landscape, it was only wide enough to completely “shut in” that location for less than an hour. Although insufficient information is available to make a precise calculation, the dark, obscuring cloud could not have been more than a few tens of miles wide, given the weather conditions as reported.

Reports from several locations give some idea of how dark it became. It is not clear in all cases whether the observers were indoors or outdoors, thus intensities may not be comparable. It appears that the intensity varied from place to place. In no case is there any suggestion that it was total at any time. Here are three typical statements: “The greatest darkness was at least equal to what is called candle-lighting in the evening.”¹²

“The obscurity was so great that those who had good eyesight, could scarcely see to read common print. . . . It was the judgement of many that at about 12 o’clock (the time of greatest obscurity) the daylight was not greater, if so great, as the bright moonlight.”¹³

From Providence, Rhode Island, came a report that it was “nearly the same Degree and Appearance of light as at about Half an Hour after Sunset,” about two days after new moon.¹⁴

All of these statements must be understood, of course, in terms of the darkness known only in the days prior to the advent of electricity.

Of all aspects of the Dark Day, the cause has been the most debated, particularly by those who attach religious significance to the event. In the 1780 record we find two fundamentally different types of statements: opinions and deliberate observations. An examination of the observations will help us understand the cause.

As noted earlier, May 19 was one day out of many in New England when the atmosphere was charged with smoke from extensive forest fires. Almost all reports of the darkness mention increasing cloudiness and rain, followed by the darkness. From an unspecified location in New Hampshire these details are provided: “I observed a light gleam in the north and northeast, and a very thick vapour to the south-west which at first I took to

be a thunder cloud. There was a thick kind of fog which rested on the tops of the hills at the time of the greatest obscuration. A gentleman riding in the woods above Pennicook says that in the lowlands he could scarcely breathe.”¹⁵

Several writers noted a smell in the atmosphere during the darkness. At Ipswich, it smelled like burned leaves. At a nearby tavern the same observer noted, “The strange appearance and the smell of the rain water that they had been saving in tubs. Upon examining the water, I found a scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves. The water gave the same sooty smell which we had observed in the air, and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoke, or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were brought down by the rain.”¹⁶

“Clouds and smoke”

In another location “there were the remains of a snowdrift which lay before an house and had been so covered with wood chips, that it [had] not dissolved. The day before the darkness, the man had raked off the chips and dirt that the sun might melt it, so that it was as white as in the winter, but by the descent of the vapour on Friday it became all over dark and sooty. These circumstances . . . are undeniable proofs that the darkness must have been the effect of *clouds and smoak*.”¹⁷

Two scientists reported on the cause of the darkness. Samuel Stearns apparently made no specific observations as others did, and does not refer to the forest fires raging at the time. But after a lengthy discussion of fog, smoke, vegetable matter, dust, and other types of material which can be suspended in the atmosphere he states his opinion of the “genuine secondary cause.” It was “undoubtedly a vast collection of such particles that caused the late common darkness, which particles, after being exhaled, were driven together by certain winds.”¹⁸

The “first cause” Stearns attributes to “Him that walketh upon the wings of the wind . . . He at whose voice the stormy winds are obedient.” He also expressed his opinion that the darkness was, perhaps, a token of God’s indignation against the sins of the people, and an omen of some future destruction if they did not repent. This fear was also expressed by others at the time.

Samuel Williams, professor of mathematics and physics at Harvard University, wrote a summary of many accounts of the Dark Day. He also did some simple experiments during the darkness. After a lengthy report of fires in the woods, smoke, and other particles in the atmosphere, scum on the water, the clouds and rain, and the interference of light by various suspended particles, he says: “As the winds had been small and variable for several days, vapors instead of dispersing must have constantly been rising and collecting in the air until the atmosphere became charged with an uncommon quantity of them.” He concludes: “In this way we can account

Bill's bike

By NETTIE EDEN

"Mother, do we have to pick beans all day every day?" Bill asked a little crossly, wiping his forehead. "It's terribly hot! Can't we go home and rest till it's cooler?"

"I wish we could, Bill," Mother answered sympathetically. "Bean picking is hard work, and the weather is hot. But we must work to make enough to pay our bills. I'm just thankful the cannery has hired us this summer."

After worship that evening Mother promised Bill that he could use half the money he earned, to buy a new bicycle.

Bill whistled as he picked beans the next day. He wasn't sure whether the weather was cooler or he just had a happier feeling inside. But he didn't mind picking beans nearly as much as usual.

One day the bean picking was all done, and Mother asked, "How would you like to shop for school clothes?"

"Hooray!" Bill shouted. "I'll make a list. And let's not forget the bike." Half his earnings amounted to the exact price of the bicycle he had his eye on at Mr. Logan's hardware store.

"But what about my tithe, Mom? If I take out tithe, there won't be enough left for the bike." He looked troubled.

"You know what God's Word teaches us about taking out the tithe first," Mother reminded him gently. "You are a big boy and must make your own decision. You can pay tithe and wait until you have earned some extra money to pay for the bike, or you can buy the bike with money that does not really belong to you."

Bill thought and thought. He had always paid tithe. But how he wanted that bike so he could ride it to school the first day. At last he said

softly, "I'll pay my tithe. I can earn extra money doing odd jobs after school to finish paying for the bike."

After Bill and Mother had finished shopping Bill suggested that they stop by the hardware store.

"Mr. Logan," he said, "I don't have quite enough money to pay for this bike, but I'd like to give you what I have and then pay you the rest when I've earned it."

"I'll tell you what, Bill," replied Mr. Logan. "While we were looking at the bike, I noticed that there is a little dent in the fender. It must have been damaged in shipping. We'll take seven dollars off the price because of the dent."

"Great! That means I can take the bike right now."

On the way home Bill said, "Mom, the Lord must have helped me so I could have the bike to ride right away."

"Yes, He did. I believe that when we're faithful in giving Him our tithes and offerings He opens the windows of heaven and pours out His blessings, just as it says in Malachi 3:10. But even if you hadn't been able to get the bike today, I still think it was best to pay your tithe first, Bill, because God has asked us to do so and it's best to obey Him no matter what."

"You know, Mother, I think you're right."



for all the phenomena that were observed."¹⁹ It is evident from his report that Williams believed that the darkness was the result of natural causes.

The 1780 record gives a quite consistent statement of observed facts that led a number of 1780 writers to express their belief in a natural cause for the darkness. Of the 14 original newspaper articles, nine discuss the cause. All nine attribute it to a natural phenomenon involving various combinations of clouds, smoke, vapor, or suspended particles.

The evidence shows that a large amount of smoke and suspended, burned, vegetable debris from forest fires in New Hampshire and Vermont had been collecting in the air for several days. On Friday, the nineteenth, a storm front passed across New England towards the northeast, collecting, mixing, and concentrating this sooty material as it went. Thus thick, black clouds were formed, which obscured the sun to a much greater degree than would have been the case with normal, clean storm clouds. These dark clouds apparently were blown out to sea in the late afternoon, but returned over some of the coastal towns when the wind shifted in the evening.

The moon, which was just past full, became visible near midnight when the clouds dispersed. Lingering smoke in the air preferentially scattered the blue light, and made the moon's first appearance very red, just as it had made both the sun and the moon appear red for several days before.

Some readers may be disturbed to learn that the Dark Day may be accounted for by natural causes. While it would be more satisfying theologically if the event were clearly supernatural, we should remember that there is no such Biblical requirement. Other signs in the natural world are attributable to natural causes.

As we refer to physical phenomena or historic events, it is important that we be informed of the observed facts. In the case of the Dark Day we need to be careful to base our applications on the original historic record of this event rather than on the assumptions and speculations made later on the basis of incomplete evidence. As Ellen White said: "Truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Review and Herald*, Dec. 20, 1892. □

Concluded

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My father prayed for me

Logic and reason may make little impression on teen-agers, but the power of a praying parent will melt the coldest heart.

By LEWIS C. BRAND

In this age of specialization rarely does a person attempt a job unless he is trained and prepared. Yet there remains one duty not specialized that challenges men and women of all walks of life—the training and fitting of sons and daughters for the kingdom of God. So often parents lament that in the training of children time seems to pass too quickly and all too soon the little ones have passed from their sheltering care to face life alone.

Some parents do not sense the passing moments until they are gone, but others with each passing day feel a sense of urgency but do not know the best way to instill within their children the sense of the presence of God.

In this age of “knowledge,” when so many conflicting ideas are advanced as the best method of child-rearing, there is no group more bewildered than parents. Every day some new solution is offered to combat delinquency, but the babble of advice seems to fall mockingly on the ears of parents who cannot afford to do case studies or experiments. Unless a solution is complicated they doubt its validity.

As I look back over my life I can see one simple remedy that stands high above all others in helping me to make decisions for God—my father prayed for me.

Every morning and evening our family assembled for worship. As we knelt for prayer my father prayed for the power of God to guide his children and to keep them from the power of the evil one. An expression he often used as he prayed for divine intervention in our lives was “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

How often when I faced temptations as a youth I could see, not glitter and youth-destroying mirages, but the face of a lion seeking the ruination of my life. My father sensed his helplessness in a sinful world and he gave his children a sense of their great need to call upon a Power

beyond themselves. Those urgent appeals in my behalf gave me a feeling of urgency and challenge that could have been transmitted in no other way.

The greatest challenge parents face is to help their children sense the issues that each soul must face and the eternal consequences of each act or decision, be it ever so small. The fact that my father thought my spiritual experience so important that he would pour out his heart for me before God had real power over my life, and it serves as the basis of my appreciation of spiritual and heavenly things.

My conduct as a youth did not always conform to the model and as my father would seek to show me the better way he often knelt with me in prayer. Although he was a strong man whom I admired for his manliness, tears from an aching heart would flow for me; and I was stricken with a sense of my great need and of the eternal consequences of my actions.

I recall the summer after my academy graduation. Because of some misconduct during the weekend of graduation, my diploma was being retained. I was helping my father hoe tomato plants, and he brought up the subject of my diploma. I do not recall all that was said, but I remember our kneeling together on the lister ridges and praying for forgiveness. Experiences such as this are precious memories that have helped me face many crises that cause the spiritual foundations of so many other youth to crumble.

Power to melt the heart

Those turbulent years through which all children pass are years when logic and reason seem to bounce off like so many paper arrows, but the power of a praying parent will melt the coldest heart.

I have talked to some people who think youth resent prayer for them and that it only makes them bitter. This is true if it comes from an inconsistent petitioner or if the prayer is not saturated with love for the one in error and does not lift up an understanding and forgiving heavenly Father who has nothing but good in mind for His children. “The idea that prayer is not essential is one of Satan’s most successful devices to ruin souls.”—*Child Guidance*, p. 518.

“In your work for your children take hold of the mighty power of God. Commit your children to the Lord in prayer.”—*The Adventist Home*, p. 536.

“Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children.”—*Child Guidance*, pp. 518, 519.

“In the morning the Christian’s first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer. . . . It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children.”—*Ibid.*, p. 519.

This may sound old-fashioned, but it works. I know—for my father prayed for me. □

Lewis C. Brand is a pastor living in Winchester, Kentucky.



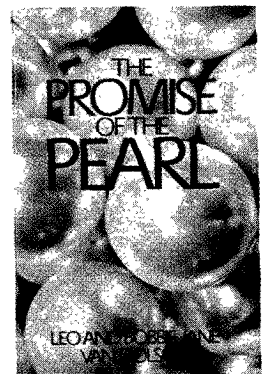
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Job's prayers

Have you ever wondered what sort of prayers Job must have been praying those few days before his tragedy of troubles began?

Most likely he prayed somewhat as we do today. We're sure that he prayed for his ten children, as all godly parents do. In fact, we're informed that he did. Job 1:5 records his prayer: "It may be," he told God, "that my sons have sinned, and cursed God in their hearts." His seven sons and three daughters were feasting together one day. Job, being concerned about their spiritual welfare, offered "burnt offerings according to the number of them all" the text tells us, implying that his three daughters were included in his prayers too.

How was his prayer answered? While all the children were feasting at their oldest brother's house a great wind from the wilderness caused the roof to fall in, killing every one of them (verse 19). So much for Prayer No. 1—somehow it didn't seem to work.

Being a fine, upright husband, Job must have remembered his wife and her spiritual experience in his daily prayers, too. But Prayer No. 2 did not seem to be effectual either. In her discouragement at the inexplicable tragedies that had befallen them and, apparently bitter toward God for not protecting them, Mrs. Job urged her husband to curse God so that God would finish what she considered to be His intention of destroying her mate.

Undoubtedly Job prayed for his friends and neighbors, as well. Four of them are introduced in the book named for him. However, Prayer No. 3 did not seem to accomplish much for Job's friends. In fact, their lack of spiritual understanding and insight and their callousness toward their "friend" has become proverbial in the term "Job's comforters."

Prayer No. 4

Another certainty is that Job prayed for his own personal experience, desiring to draw ever closer to God. He could not have lived the kind of upright life he did unless he constantly prayed for God's help. How did Prayer No. 4 work out? Not so well either, as far as Job could see. In fact, he challenged God, "Wherefore hidest thou thy face, and holdest me for thine enemy?" (chap. 13:24).

You might expect Job to have given up praying, for it must have seemed that the more he prayed the worse things became. But he did not. His extraordinary faith shines through in his response, "Though he slay me, yet will I trust him" (verse 15), as well as in his testimony "I know that my redeemer liveth" (chap. 19:25).

The conclusion of the story of Job demonstrates two

points: 1. Job kept on praying in spite of the fact that his prayers did not seem to work. Job 42:10 records that "the Lord turned the captivity of Job, when he prayed for his friends." 2. His prayers were answered in the end with greater blessings than he could possibly have anticipated (verses 10, 12).

No matter what may seem to us to be "good reasons" for not persevering in prayer, the more difficult things become, the more we need to keep on praying.

L. R. V.

To be continued

Faith healing

Not long ago someone asked, "Why don't we see miracles in the Seventh-day Adventist Church?" Our reply was "What makes you think there are no miracles in our church?" (That was some time before the report of a healing at the recent General Conference session in Dallas.)

The inquirer responded, "I hear constantly about miracles of healing being performed in other churches. Many of them are not true miracles, of course. But I'm concerned that the church that possesses the truth does not back it up with unquestionable demonstrations of healing and other miracles."

The conversation did not stop there. When it drew to an end the brother who raised the question said, "Now I understand. At least that question won't bother me again."

He was satisfied by our explanation that the devil is engaged today in many artifices that are designed to counterfeit the truth. Ellen White tells us that "Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth."—*The Great Controversy*, p. 528.

When Christ was here He warned emphatically: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The enemy has always employed counterfeits. However, as the end draws near, we can expect such deceptions to increase alarmingly. According to *The Great Controversy*, "before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times" (p. 464). But the devil will seek to "hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. . . . Multitudes will exult that God is working marvelously for them, when the work is that of another spirit" (*ibid.*).

Among Satan's counterfeits will be miracles and works of healing. In the context of the current charis-

matic manifestations, we observe what many people think to be the promised bestowal of spiritual gifts, among them the gift of healing.

Are such works of healing worthy of credit? As time goes by and false revivals increase, how will Satan take advantage of pretended works of healing?

"Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight."—*Testimonies*, vol. 1, p. 302. "False Christs . . . shall shew great signs and wonders" (Matt. 24:24).

Has the devil power to heal? "Before the close of time he [Satan] will work still greater wonders. So far as his power extends, he will perform actual miracles."—*Ibid.*, vol. 5, p. 698. When the devil is not able to heal, he counterfeits the miracles. Besides, the enemy is ca-

pable of bringing disease and then removing it. Another factor is that much of the healing that takes place is due to subconscious influences. "The impact upon the subconscious produces healings. It is well known that neuroses may cause all kinds of functional abnormalities in the system, and may even produce blindness and paralysis due to purely emotional causes, and that these disturbances may disappear at a certain moment if the right impact is made upon the subconscious, where, in many cases the psychic traumatism is rooted."—*Fuerzas Misteriosas que Actúan en la Vida Humana*, p. 251.

In actual practice there is much imposture and deceit in many so-called faith healings that have become so popular in charismatic circles. One main achievement of the archenemy of souls is to leaven people with the impression that such are carried on "in the name of Jesus."

What are some characteristics of counterfeit faith healing? (1) Demands are made by the healer that the patient be healed; (2) it is not presented as conditional upon the will of God; (3) such healers are usually self-centered, demanding much publicity and attention; (4) often the life style of these supposed wonderworkers does not recommend them: "Wherefore by their fruits ye shall know them" (Matt. 7:20).

Thousands of such wonderworkers will appear before Christ on the day of judgment and will say to Him: "Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works?" But the answer will come back, "Depart from me, ye that work iniquity" (verses 22, 23).

Why, then, doesn't the Seventh-day Adventist Church work extensive miracles and healings? No one who knows can deny that there have been innumerable cases of healing among God's people. Most of us could relate factual experiences in this regard. But that still leaves the question as to why God generally seems to avoid public exhibition of healings and wonders among His people today.

Ellen White answers, "The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.

"For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work."—*Selected Messages*, book 2, p. 54.

Because of Satan's deceptions and counterfeits God has chosen to follow generally a different system of healing than He chose for Christ to use during His ministry. But when people are healed through the loving ministrations of medical missionary workers, isn't that an evidence of God's power to heal?

R. L.

Weekend religion

By JACK J. BLANCO

Many Christians either deny God, ignore Him, or relegate Him to weekends. Those in this last group, who compartmentalize their religion, living six days of the week to please themselves and one day a week to please God, come under the category of those who are identified as "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). They want to worship God, but they don't want Him to interfere with the way they live. Weekend religion fails to bring God and the principles of His commandments into everyday life as a deterrent against the fast-spreading evils of society. It is the Christian's duty and privilege to bring God into everything he does.

The temptation to compartmentalize God and relegate the Ten Commandments to the weekend could be a danger more for Seventh-day Adventists than for other Christians. All through the week, Adventists look ahead to the Sabbath. To them, the Sabbath is not only important—it is a sign of loyalty to God. But a disproportionate emphasis on the importance of weekend religion easily becomes a substitute for genuine Christian living every day of the week.

If people love God and keep His commandments only on weekends, the results will inevitably be seen during the week in the increase of insubordination and in the deterioration of society. Ellen White says that "wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results."—*The Great Controversy*, p. 584.

But Christians have been called to walk with God seven days a week and to make the Ten Commandments meaningful by daily example at home and at work. And Seventh-day Adventists in particular have been called to build up the old waste places, to repair the breach in the wall of truth, and to restore the paths of righteousness (see Isa. 58:12); they are to bring God into everything they do seven days a week.

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- 1:00 p.m. Registration Opens
- 3:00 p.m. Welcome from President Elaine Myers
- 3:30 p.m. WHY BOTHER? Keynote address by Dr. Harold Lickey
- 5:00 p.m. Organ Demonstration
- 8:00 p.m. BACK TO BACH
Andrews University String Ensemble
LeRoy Peterson, director

THURSDAY, JULY 10

- 8:30 a.m. Devotional, Dr. Edward Turner
- 9:00 a.m. BIBLICAL BASIS OF CHURCH MUSIC
- 10:30 a.m. Mass Choir Rehearsal
Dr. Rosella Duerksen, conductor
- 1:00 p.m. Choral Reading Session
- 2:30 p.m. Handbells in Worship, Barbara Brown
- 3:45 p.m. Take your pick: Children's Choir Materials or Handbells: Try Them Out
- 4:00 p.m. Workshop in Worship, Dr. Steven Vitrano
- 5:00 p.m. Organ Demonstration and Browsing at Music Display
- 6:00 p.m. BANQUET
- 8:00 p.m. ORGAN RECITAL, Grigg Fountain, organist

FRIDAY, JULY 11

- 8:30 a.m. Devotional, Dr. Fritz Guy
- 9:00 a.m. "MUSIC AND COMMITMENT TO EVANGELISM"
- 10:30 a.m. Mass Choir Rehearsal
- 1:00 p.m. The Organ in Worship, Professor Fountain
- 2:45 p.m. "Commitment to Ministry", Michael Surratt

- 4:00 p.m. Choose: Rhythm and Articulation in Music or Choral Rehearsal Techniques
- 4:00 p.m. Workshop in Worship, Part II, Dr. Vitrano
- 7:30 p.m. VESPERS
Elder Roger Coon, speaker
Celebration Ringers, Music
Marjorie Ness, director

SABBATH, JULY 12

- 8:15 a.m. WORSHIP, Mass Choir Participating
- 9:30 a.m. Sabbath School
- 11:00 a.m. WORSHIP; Mass Choir Participating
Elder Roger Coon, preaching
(The services will be each unique in concept)
- 3:00 p.m. WHERE DO WE FIT IN? Panel of SDA Church Musicians discussing Music Ministry
- 5:00 p.m. Nominating Committee meets
Dinner (on your own)
- 8:30 p.m. VESPERS
SUMMER CHOIR PERFORMING
Dr. James Hanson, conductor
(Convention formally over at this point)

SUNDAY, JULY 13

- 8:30 a.m. Nominating committee concludes
Executive Officers Meet
- 9:30 a.m. GENERAL BUSINESS MEETING
National Association Election of New Officers
- 11:00 a.m. Service of Rededication,
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Adventists in China: from winter to spring

By SAMUEL CHIEN-SHENG YOUNG

It has now been nearly 30 years since the Adventist Church in China severed its organizational ties with the rest of the world. For the past 15 years, Chinese Adventists have had no organization of their own and no public worship services. In fact, the light of the gospel was so dim during these years that most Christians, watching from the outside, were unable to discern its existence. But fervent prayers have been offered for our Chinese believers. The fact that the gospel must be preached to the one billion souls in China—almost a quarter of the world's population—before the Lord comes has become the greatest single challenge to Christians around the world. Like Robert Morrison, Hudson Taylor, Abram La Rue, and other pioneers, many of us have cried to the Lord: "Give us China!"

In 1974 news of Christian activities in China began to filter out. Beginning in late 1978, the number of visitors suddenly multiplied. Since then, increasing information brought back by visitors has given a clearer picture of our believers.

Although there has been an apparent relaxation of restrictions and a partial restoration of freedom for many, the government is still in firm control of every phase of the people's lives. Government leaders remain strongly committed to achieving the goals of Marxism. After 30 years of Communist rule and education, the Chinese are predominantly secular, atheistic, and nationalistic. The political machinery is so well organized and so effectively used that nothing escapes the eyes of the government. The government is in charge of

food, clothing, housing, birth control, education, medicine, employment, travel—just about everything in life.

Beneath the smiles and friendliness of the people, keen observers can nevertheless sense feelings of suspicion of and alienation from the outside world. This sense of national insecurity originated in China's strong reaction to more than 100 years of outside oppression. Later, confronted by the threats to her own security and territorial integrity in the setting of the Korean and Vietnam wars, her desire to be independent and secure caused waves of persecution of any and all who had connections with the West or with Christianity. Since religion has been considered "the opiate of the people," Christianity, along with other religions, was vigorously controlled and even strongly suppressed.

However, nothing can stop the work of God. The persecution and trials purified His church in China and planted its feet on solid ground. It is now no longer dependent upon financial and material help from outside. Rather, it is relying solely upon the power of God. Under extremely difficult situations, the faithful children of God have witnessed a great increase in their number. Now they can travel without fear of being robbed, as in the old days. Places that before were not accessible to missionaries are now open to all. Superstition has disappeared, and illiteracy is almost obliterated. Best of all, the people are hungry for truth, yearning for something that can give them meaning to life.

Coming from this background, the church in China finally found itself in early spring. Although the winter is over, the early spring air is still chilly. Under the thin layers of snow and frost, we observe many church activi-

ties springing forth, and some are producing good results.

In general, witnessing activities in the cities are most restricted, but believers in the rural areas enjoy greater freedom. In the four southeastern coastal provinces alone, there are more than 220 Seventh-day Adventist house churches, mostly in rural areas, with some 15,000 in regular attendance. In 1979, more than 400 persons were baptized in this region alone. Most of the new members are young people. In many places, new leaders have risen, and the Lord has filled them with a double measure of His Spirit. Boldly they proclaim the Advent message; miracles are being performed; devils are cast out; the sick are healed; and souls are won to Christ.

A brief history

From 1949 to 1952, the China Division and its subsidiary organizations came under increasing government suppression and control. This resulted in its gradual disintegration. A few missions and most local congregations, however, survived a while longer. Our college and publishing house were the first institutions to be closed, with our hospitals being closed soon thereafter. This early collapse was not caused directly by persecution or government restrictions. It was largely caused by (1) the exodus of missionaries, which created a vacuum in leadership, (2) the cutoff of financial aid from abroad, causing difficulties on all levels, and (3) unconverted and disgruntled members suddenly appointing themselves as leaders and making war upon the elected church leadership. So the major factors for the collapse were internal ones.

From 1953 to 1958 most local congregations were still able to function. Some pastors, being deprived of their regular income, had to take up secular employment but still were able to continue shepherding their diminishing flocks. Because of the unfavorable political and ideological climate, a large number

of members left the church during this period.

In 1958-1959, the government initiated a church unity program and compelled various Christian denominations to combine. It was at this time most of the church buildings were taken over by the government. Some of our local congregations, however, were still able to meet in churches belonging to other denominations. Other church groups simply vanished during this period of change and were lost sight of.

The disastrous failure of the economical Great Leap Forward movement caused the great famine of 1960-1962. Because of this economic catastrophe, Chairman Mao Tse-tung went into a political exile and Chairman Liu Shao Chi took over the leadership of the country. By 1966, when the people were expecting an economic upturn, the Red Guards were turned loose and the 1966 cultural revolution was launched.

Just how much Christians suffered at the hands of the Red Guards, no one knows. Many Christians were humiliated, beaten, and imprisoned. But their biggest losses were not secular material things but their spiritual treasures: Bibles, hymnals, and religious books. In the chaos that followed the cultural revolution, all remaining organized churches lost their identity. For more than ten years thereafter, no government-sanctioned public religious services were held anywhere in China with only one exception: those in a small chapel in Peking for foreign diplomats only.

After the cultural revolution, the economy and stability of the country began to recover under Premier Zhou En Lai's leadership. But the death first of Zhou and then Mao greatly changed the political scene. By 1977, Mrs. Mao (Chiang Ching) and three of her comrades, the so-called gang of four, were arrested, and Premier (and later Chairman) Hua Kuo-fen suddenly became the hero and heir to Mao's mantle. Soon the twice-deposed Deng Xiao

Samuel Chien-Sheng Young is chairman of the China Evangelism Committee, based in Hong Kong.



Last September, members 250 miles south of Shanghai were organized into the South Zhejiang Conference.

Ping regained power and launched the four modernization plans. During this period of gradual relaxation, Christians, especially those in the rural areas, began to reorganize themselves, starting house churches and beginning a more ambitious witnessing program. In some regions, rallies attended by 300 to 500 believers are often convened. A few times the attendance exceeded 1,000.

Now China needs every bit of help it can get from foreign countries and from overseas Chinese to speed up its modernization plans. In order to alleviate suspicion and to create a better atmosphere abroad, the government has relaxed much of the tight control. The reestablishment of diplomatic relations between China and the United States has further increased the freedom that the people enjoy. They are no longer fearful to write letters to their

overseas relatives and friends about their problems. And they are requesting material things that they dared not ask for before. While the people in general are asking for TV sets, radio-recorders, electronic calculators, and watches, most Adventists request Bibles, hymnals, and Spirit of Prophecy books.

Government-church relations

In order to supervise the Protestant churches, the government in 1950 organized a Protestant Three-self Patriotic Movement national committee. Under the national committee there were provincial and local committees. During the cultural revolution (1966 and on), all these became inactive. But most of the local committees now have been restored to their original function, and the national committee is about to reconvene. A number of churches

have been reopened, mostly in major cities along coastal areas. Since there are no Three-self Movement committees in rural areas, where the control is not so strict, the gospel work is moving forward more rapidly.

Though the constitution guarantees freedom to believe in religion, it does not guarantee freedom to propagate religion. It also guarantees the freedom not to believe and the freedom to propagate atheism. These last two "freedoms" were added in the chaotic years of the late 1960's. Now the church leaders in China are trying to influence the People's Congress to amend the constitution to eliminate these two clauses.

At present, publicly there is only one Protestant denomination in China. The Protestant Church is a combination of many denominations. The government does

not appear to have any plan in the foreseeable future to change this arrangement. For example, one church in Kwangchow (Canton) is pastored by four ministers: a Baptist, a Methodist, a Seventh-day Adventist, and one from the Church of Christ in China (an amalgamate of many denominations, mainly the Presbyterian and the Congregational churches). These ministers take turns occupying the pulpit, and they work together as a team to shepherd the flock. Of all the churches that so far have been opened in China, this is the only one where worship services can be held on Sabbath. It will take some time before the other places catch up and make such arrangements for Sabbathkeepers.

Since there is no Adventist denomination or Adventist church in China, it is difficult for anyone to represent the Adventists in negotiating with the government for the return of church buildings taken over some 20 years ago. There is no person in China who has the position and authority to speak for Adventists. On the other hand, the basic principles of the Three-self Movement—self-administration, self-support, self-publication—refuse to recognize any relations between the Christians in China and those abroad. The government would find it intolerable if the Roman Catholics, for example, inside China were to try to reestablish administrative, financial, or any other organizational relations with the Vatican. Likewise, the government would not allow any Adventist to meddle with the internal affairs of the Protestant Church in China. An Adventist Church official can go to China, but only as a Christian, not as one assuming any official role.

Nevertheless, our believers have begun to fellowship and to reorganize themselves in a loose way on regional bases. This is possible only because leaders can find time to travel within their region to give encouragement to the various congregations. So far, the government has tolerated, with various degrees of leni-

ency, the rural house churches and some small Bible study groups in the cities. These are both denominational and ecumenical groups. Unless the government changes its present policy, there can be no national organization at all.

Problems and needs

The greatest need of the Adventists in China is spiritual food—Bibles, hymnals, Spirit of Prophecy books, and other religious material. In 1979, we succeeded in sending in more than 2,000 copies of Bibles, hymnals, and religious books through carriers. A few were sent by mail, but only about half of those sent by mail arrived at their destinations. The requests far exceed what the transportation can supply. We need to do much more in order to satisfy their appetite.

The government has announced a plan to print 100,000 Bibles, but the need exceeds this number many times and no one knows when these Bibles will be printed. Therefore, the need for Bibles will continue to exist in the foreseeable future. Not long ago, reports came to us that some Christians are willing to spend one month's, even two months', salary to buy a Bible. This shows how hungry they are for spiritual food, yet the difficulty is that no Bible can be bought in China, even with a large amount of money.

In the cities, most of our church leaders are getting old, but in the rural house churches God has raised up a group of young leaders. Even though some of them have not yet been ordained by men, they have been ordained by God. In some places the congregation still elects officials, but in most of these companies the leaders emerge because of their ability and dedication. They work in difficult situations. On the one hand, they must be careful not to provoke the government's intervention. On the other hand, they need to be wise in dealing with opportunistic former members who are now coming back with a motive for earthly gain. It

takes real faith, dedication, and a great love for their brothers and sisters to keep on witnessing. Yet God has richly rewarded their efforts. They do not have many gadgets or tools for evangelism, but they have the sword of the Spirit, the Word of God, which is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

The training of the next generation of leaders is a serious matter. These young people are eager to learn more of the truth. While they cannot study theology in a seminary, they can learn from traveling Bible teachers who conduct short seminars for them. It is imperative that the older and more experienced leaders find time to instruct these future leaders in the basic principles of church organization. They do not have church manuals or church policies to go by. In most places there are not even church membership records. But they must improvise according to the need of the situation, based on a set of fundamental principles. Without such, they would have no direction and no sense of real appropriateness. Even though these dedicated church leaders work for the Lord with no earthly motives, they are nevertheless human beings, subject to temptations and prone to become proud, jealous, and even covetous. Satan is working hard; in some places things have become very complicated. We can only pray for these earnest, devoted leaders, that God may give them much wisdom to know what to do and what to say in extremely difficult situations.

Except in a few cities, tithing is not widely practiced in China because few people dare to receive tithes from others, and in rural areas people do not have regular incomes. If the harvest is not good, the people can get only enough to eat. Only in good years can farmers in the com-

mune expect to have some cash income. We believe that the tithe system, along with other standard church practices, will regain its proper place.

The government is paying salaries to the recognized ministers, but most of the practicing Seventh-day Adventist ministers are not getting anything from the government. When they drop their own business to do the Lord's work, they suffer a diminished income. They need something to provide for their families and for traveling to distant companies to encourage the flock. In this area, we can only pray for them. The government does not allow money to be sent in from outside for ministers to do evangelistic work in China.

Broadcast needed

Since radio is the most widely used of the media in China, we should use it to reach the masses of people. Presently, the China Evangelism Committee is broadcasting gospel programs every day from Hong Kong and Macao beamed to the people living in South China. We desperately need a station to broadcast in Mandarin (the national language spoken by 90 percent of the Chinese) and in some ten other major dialects, each spoken by 5 million to 30 million people. As the Chinese people, especially the young people, are eager to learn English, they are listening to the Voice of America, the BBC, and other foreign stations. Along with the English lessons and the music, they listen to all kinds of programs. The letters we receive from these listeners thrill and warm our hearts. Many listeners have started to study Bible correspondence lessons, and many have requested religious literature and are now studying it. Only in heaven can we tell the fruits of the radio ministry.

Along with the radio, we are developing an effective cassette tape ministry. With the portable cassette tape recorders becoming popular in China, we should utilize these modern electronic tools to spread the gospel. Recorded

with good music and a sermonet, relevant and understandable by average listeners, the cassette tape can be replayed many times and accomplish a different kind of mission.

Besides these, we are also planning the organizing of Adventist tour groups, exploring possibilities of entering joint ventures—factories, hospitals, and language schools. If more Adventists go to China to establish businesses, using Christians as workers and utilizing the contact to witness for the Lord, there will be more results. Teachers of various languages can also apply to teach language in universities and language institutions. Through the teaching and the contacts, they can witness for the Lord. Likewise, other professionals and technicians can apply to work in China to accelerate the modernization of the country and also to tell the love of God to the millions of people. The day of the career missionary in China appears to be over. Before us is an era of lay evangelism.

What we can do

In spite of the fact that we cannot enter China to operate church business as we do in other countries, there are still a number of things we can do:

1. We can coordinate communication between isolated groups of Adventists and bring them into contact with others in China. We have found that many brothers and sisters do not know the situation of their fellow believers other than those in their own neighborhood. In some cases, for 20 years or more they have not met their fellow believers other than those in their own neighborhood. In some cases, for 20 years or more they have not met their fellow believers who live in the same city. Their mobility is restricted by the government and by their own finances.

2. We can supply them with Bibles, hymnals, Spirit of Prophecy books, cassette recorders, cassette tapes with sermons and music, slides, slide projectors, and other

evangelistic tools such as tracts and pamphlets. We would have to solicit the help of passport holders who travel to China in delivering these spiritual foods to our believers in China.

We would like to urge all Adventists who are going to China to contact the China Evangelism Committee office at 26 Hillwood Road, Kowloon, Hong Kong, for a supply of Bibles, hymnals, and religious books to be taken in to our believers. At present, it is not appropriate for the people outside to send money to Christians inside China to do gospel work. But a Bible can be the best gift one can send to these fellow believers in China. Donations should be sent to the General Conference, earmarked for "Bibles for China." We will send the Bibles in for you.

3. We can use the radio to reach the majority of the people in China. When we can buy time from a powerful station or establish our own station, we can start broadcasting the distinct Advent message. This is presently the only way we can reach the masses in China.

4. We can conduct seminars on Bible subjects in various regions to educate the young, enthusiastic, and less-educated lay workers.

5. We can help the young and devoted Adventists in China to come out to receive a theological and professional education that they may go back to be professionals and at the same time lay preachers and church leaders.

6. We can promote and coordinate the effort of our church members outside to open joint-venture projects such as factories, farms, and other kinds of enterprises. By doing so, we will not only increase the flow of communication and establish gospel lighthouses in China but also provide an opportunity for our members to keep Sabbath and to elevate their standard of living.

7. We can coordinate and promote the establishment of medical units in China. As opportunities arise, we can conduct campaigns to help people stop smoking. We also

can help the health organizations to improve their public health services.

8. We can promote China evangelism outside China and mobilize the strength of Adventists around the world to help achieve the purpose of spreading the gospel in China.

There may be other areas of work we can engage in, but there are already enough to keep us busy. The question is whether we have the same degree of urgency and dedication as do those workers in China who have left their own business or profession to do God's work. They sacrifice their income, endure hardship and loneliness, and risk much danger, but they are well rewarded by the joy of work and the conversion of souls. May we on the outside join them to have the same kind of joy.



Born again at 106

The power of the Holy Spirit can touch hearts at any age. A 106-year-old man, Anselmo Gonzalez, was baptized on March 9, during an evangelistic crusade conducted in Moca, Dominican Republic, by Eligio Contreras, from the Antillian Union. Above, Mr. Gonzalez expresses his new joy in the Lord as he is interviewed by the evangelist.

ALFREDO GAONA
President
North Dominican Mission

PHYSICAL THERAPISTS, WE NEED YOU!

Kettering Medical Center has probably the finest rehabilitation medicine department of all Adventist hospitals.

The department's staff of 16 physical therapists provides first-rate therapy to acute care patients in spacious, well-equipped quarters—20,000 square feet in a wing built just three years ago.

A number of physical therapists need to be hired right now to keep pace with an increasing number of patients and referrals.

A therapist who works at Kettering can expect several things: lots of challenging work, plenty of capable people to work with, and real support for continuing education and career advancement.

There is a superb team effort in the rehabilitation medicine department. The physicians, physical therapists, occupational therapists, speech pathologist, nurse clinician, audiologist, and neuropsychologist provide a positive team approach to patient care.

Progressive, innovative methods of treatment and rehabilitation are used. Despite the acute care surroundings of a hospital, more than a third of the treatments are performed on outpatients. The young medical director and other physiatrists offer exceptionally skilled evaluations of patients.

Weekly inservice sessions provide not only technical understanding, but also offer methods of dealing with each patient as a person with emotional needs. This vital dimension of care is stressed for all workers from the transportation aides right along the line to the medical director. Physical therapists are part of a truly skilled and caring team.

If you are a physical therapist who can fit into this team, please call today for more information. You must be Ohio-licensed or eligible for licensure. Call the personnel department collect: (513) 296-7243.



KETTERING MEDICAL CENTER
3535 Southern Boulevard Kettering, Ohio 45429

YOU CAN SHARE IN THE PRISON MINISTRY

Here is a list of select newsprint paperbacks, chosen for their proved value and appeal:

BIBLE ANSWERS	\$.20
BIBLE READINGS	1.25
COME ALIVE	.75
THE DESIRE OF AGES	.75
THE GREAT CONTROVERSY	.75
STEPS TO CHRIST	.20
YOUR BIBLE AND YOU	.85

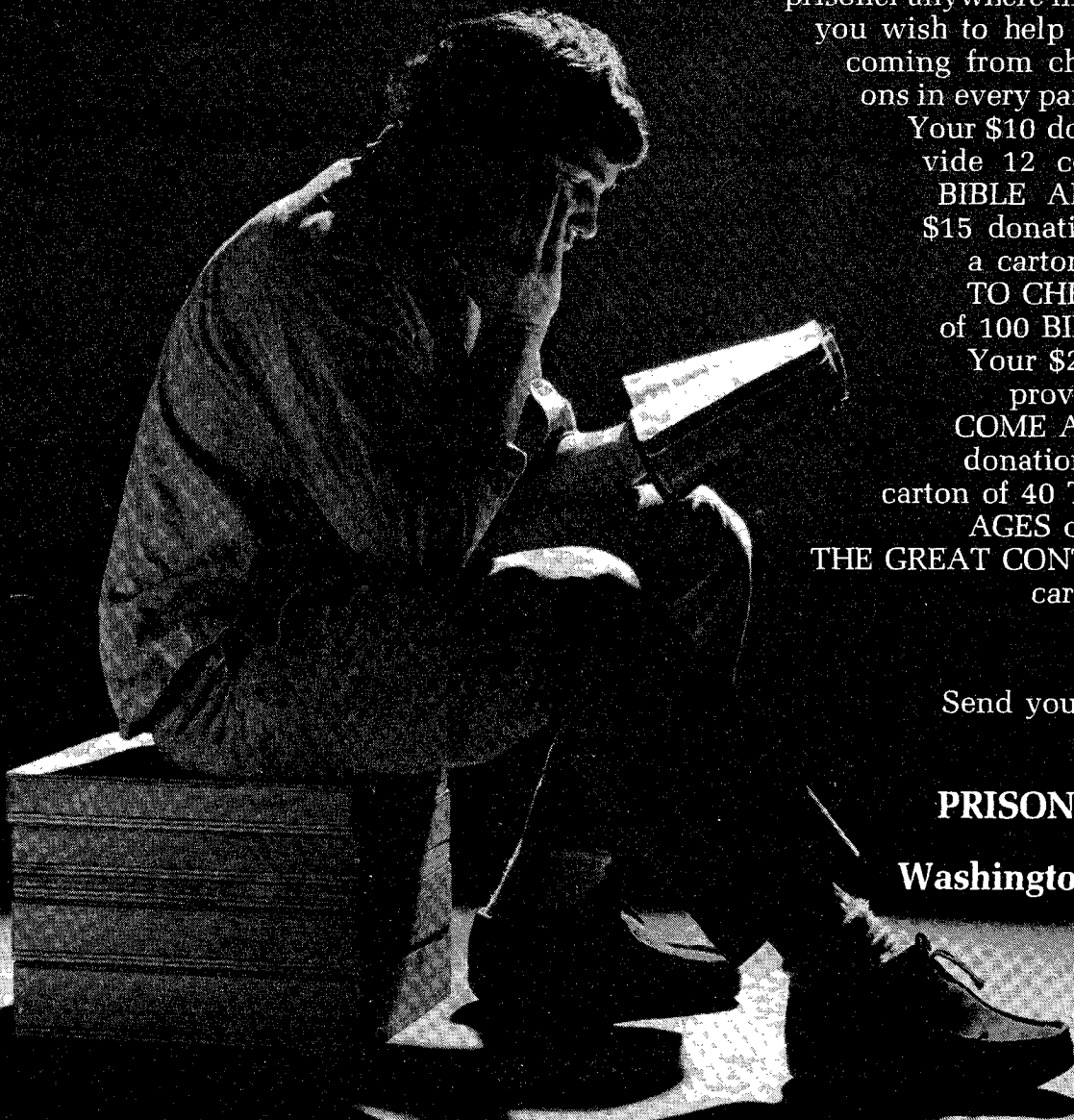
\$5 will provide one copy of each of the above, delivered to a prisoner anywhere in the U.S. Should you wish to help fill the requests coming from chaplains of prisons in every part of the country:

Your \$10 donation will provide 12 copies of YOUR BIBLE AND YOU. Your \$15 donation will provide a carton of 100 STEPS TO CHRIST or a carton of 100 BIBLE ANSWERS.

Your \$20 donation will provide 30 copies of COME ALIVE. Your \$25 donation will provide a carton of 40 THE DESIRE OF AGES or a carton of 40 THE GREAT CONTROVERSY or a carton of 25 BIBLE READINGS.

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Serve Loma Linda Swiss Steak as your next dinner, then sit back for the compliments. This meatless dinner comes with its own rich gravy. And tastes absolutely delicious, thanks to our continuing food and flavor advancements.

They're made from our own special ingredient, combining two nutritious vegetable proteins. There are no preservatives or added MSG. No animal fat or cholesterol, either!

Swiss Steak is Loma Linda's number one seller.

Now, by popular demand, it's available in a new smaller size (4 steaks), as well as the 28-oz. can (8 steaks). Just heat and serve with potatoes and fresh vegetables. Or, for a tempting mid-day variation, serve as an open-face steak sandwich.

Check out the whole line of Loma Linda meatless foods today. And write us directly for your free Swiss Steak

recipe folder. ***Loma Linda Foods®***

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**Swiss Steak. It's a real
no-meat and potatoes dinner.
No cholesterol,
no preservatives
or added MSG.**





The General Conference Home and Family Service has begun seminars for singles as well as married couples.

WASHINGTON, D.C.

Singles attend spiritual retreat

A spiritual retreat weekend for single Adventists in the Greater Washington, D.C., area was conducted recently by Elder and Mrs. Art Moyer, of the Chesapeake Conference pastoral staff, and Elder and Mrs. Ron Flowers, assistant directors of Home and Family Service at the General Conference.

Friday-evening activities focusing on the inestimable worth of every human being in the eyes of God and our responsibilities to one another as brothers and sisters in Christ created a warm, friendly atmosphere. Before leaving, the singles were asked to indicate the interests and concerns they would like to have discussed during the weekend.

Thought-provoking passages from the Bible and the Spirit of Prophecy, ample time for meditation and prayer, and the open sharing of troubled times, as well as satisfactions, goals, and assurances in Jesus, made Sabbath together a rich experience in Christian love. Fellowship was enhanced by good food, a brisk walk, and communication in small groups. The film *He Restoreth My Soul*, the story of

the faith of a man facially disfigured by an airplane crash, left us all grateful for our many blessings and strengthened to endure hardship and trials.

Our time together climaxed Sunday morning with a prayer service. Though most had been strangers only two days before, we now knelt as friends who had shared deeply in one another's lives and prayed for one another.

Home and Family Service is preparing material to strengthen the singles ministry in the local church. This material will be available from the General Conference in the fall.

KAREN FLOWERS

AFRO-MIDEAST DIVISION

Publishing work shows growth

The literature ministry is bringing the hope of salvation to many parts of the Afro-Mideast Division. Whereas only 14 Bible studies were given by literature evangelists in the Middle East Union during 1978, 1,627 were given in 1979. In the East African Union, where literature evangelists gave 30,000 studies in 1978, they gave more than 116,000 in 1979.

Sales in the Tanzania Union for November, 1979,

totalled 75 percent more than in November, 1978. East African Union's percentage gain for that same period was 74 percent. Middle East Union's 1979 cumulative sales gain was 45 percent. East Africa's cumulative sales gain was 72 percent for the year. The division's sales for 11 months came to more than a million dollars.

Nearly four times as much free literature was distributed in 1979 as in any previous year—160,000 pieces. Literature evangelists in the East African Union were largely responsible for the 95,000 names sent to the Voice of Prophecy, and 2,361 baptisms have been attributed to their work.

Robert J. Wieland, who spent a number of years as a missionary in East Africa and had been one of those who first promoted the literature ministry, has returned, after an absence of some years, on a two-year assignment as editorial consultant. He has found the growth of this ministry to be far beyond his expectations.

The Africa Herald Publishing House has been pressed to keep up with the demand for more books, bigger books, better books. Pastor Wieland feels that the most urgent priority is the preparation of the Conflict of the Ages Series. Other priorities are small

doctrinal paperbacks, a magazine similar to *Signs of the Times*, and a medical book, all written for Africans.

JEAN THOMAS
Associate Editor
Afro-Mideast Edition
ADVENTIST REVIEW

LOUISIANA

Stress clinic for auto dealers

Fifteen thousand automobile dealers and their wives attended stress and nutrition seminars conducted by the School of Health of Loma Linda University during the National Automobile Dealers Association (NADA) sixty-third annual national convention held in New Orleans, Louisiana, February 9-12.

"The workshop on stress was the best of all I attended and well worth the price of the entire trip. I have already called my wife and told her that some things in our life style will change as soon as I get home," said Brian Mielkel, owner of Pacific Coast Imports, Santa Cruz, California, one of those attending the convention. Response was so overwhelming for the eight presentations put on by James Crawford, dean of the School of Health, and Bill Iles, administrative assistant to the dean, that NADA has invited them to return for next year's convention, to be held in Los Angeles.

Participants who wished to have Five-Day Plans to Stop Smoking in their dealerships were invited to contact their local Seventh-day Adventist church.

ROBIN MARTIN
Communication Secretary
Grants Pass Church
Oregon

GREAT BRITAIN

New magazines' sales soar

Magazine evangelism in Britain is outstripping the wind. Britain's message magazine *Focus* already has achieved a circulation of 50,000 per issue. This maga-

zine is published for the 20 percent of the United Kingdom's population who profess a Christian church affiliation.

Family Life magazine, which contains family, health, and spiritual features, was a little slower off the mark. (It is aimed at the other 80 percent of the British population.) Disturbed that this new concept in first-approach message publications would not succeed, David Marshall, editor of the British Union's newspaper, *Messenger*, produced an editorial entitled "Not for the Squeamish." In this he appealed to British Adventists to rally to the support of the magazine.

On the Sunday after the editorial's appearance a lay-activities workshop was conducted in the Brixton church for representatives of each of the 20 London churches. These churches agreed to take and distribute all the leftover copies, some 9,000.

Many of Britain's best-known celebrities have agreed to be interviewed by *Family Life*. The first issue

featured the author of a best-seller, *Emma and I*, the 32-year-old Sheila Hocken, who, born blind, recovered her sight at 30, thanks to a "miracle operation." Since recovering her sight Sheila has "discovered God." Also featured in the first issue was the United Kingdom's top disc jockey, Terry Wogan, a devout Christian noted for his involvement in charities.

The second issue featured James Herriot, a veterinarian whose best-selling books have been translated into 15 languages. A staunch creationist, Dr. Herriot has been the subject of two feature films and a long-running TV series.

Behind each eye-catching feature is a strong message on the themes of health, the family, or spirituality.

Dennis Archer, Stanborough Press manager, comments: "Both *Focus* and *Family Life* now enjoy the full support of our membership. As far as magazine evangelism is concerned, we are treading the dawn of a new day."



Dennis Archer, Stanborough Press manager, and Maria de Gale, successful seller of Britain's two new missionary magazines, hold the first copies of *Focus* and *Family Life*. Mrs. De Gale, a member of the Central London church at Hampstead, leads literature bands on Sundays. These groups have sold close to 10,000 magazines, making sufficient profit from these sales to buy a special coach for the church's young people.

Books in Review

In Absolute Confidence

William G. Johnsson
Southern Publishing Association
Nashville, Tennessee
1979, 160 pages
Price \$5.95

If one were to assign relative importance to the various New Testament books, surely the book of Hebrews would stand near the head of the list. Yet, because of its references to unfamiliar ceremonies and its rather involved logic, few New Testament writings are understood less.

In Absolute Confidence, written by William G. Johnsson, associate dean of the Theological Seminary, Andrews University, Berrien Springs, Michigan, tries to remedy that lack of understanding—and not merely for the scholar. The author's view is that Hebrews was written to early Christians who faced problems surprisingly similar to those faced by Christians today and whose spiritual profile strikingly resembles that of contemporary church members. For that reason, he states that he has attempted to write this book in such an uncluttered manner that the Bible-loving pastor or church member, as well as the student who is familiar with New Testament scholarship, can profit from it. In my view he has succeeded admirably. *In Absolute Confidence* is not a book to be skimmed lightly, but it is one that will repay richly the reader who is willing to read attentively and thoughtfully. Every church member owes it to himself to stretch his mind on this book, and the author has made doing so a delightful experience. He has a way of dealing with complex issues in a refreshingly uncomplicated style.

The book is not a commentary. Rather, the author has drawn from Hebrews what he feels is its central message and has sought to show how various themes in the book support and amplify that basic concept. He points to Hebrews 10:19-23 as summarizing the writer's central message—seekers for God can draw near in absolute confidence because the way into the heav-

enly sanctuary is open through Jesus.

Undergirding this absolute confidence are five theological bases—Christ as Son; Christ as Brother; Christ as High Priest; Christ as Sacrifice; Christ as King. A separate chapter is devoted to each of these themes, drawing its material from Hebrews itself and demonstrating how the apostle's arguments build to the resounding conclusion that the Christian may have absolute confidence.

An introductory chapter provides background information about the book of Hebrews and its original recipients. One suggestion seems particularly apt. Johnsson proposes that Hebrews was not written as a letter, not as a theological treatise, but as a sermon. To support this, he shows how, throughout its entire length, it intertwines theological concerns with practical exhortation and that it was written in contact with living Christians in a specific situation. A careful examination, Johnsson says, reveals that those who first received the sermon were not recent converts, but Christians of long standing, whose chief problem was spiritual weariness. They had grown sluggish, questioning the value of their spiritual experience and weary of waiting for the Lord's coming. It is these characteristics that parallel current conditions. Therefore, the message to the Hebrew Christians of a bygone day early in the history of the church has lost none of its urgency for Christians in the twentieth century. Indeed, some of the questions raised have taken on added importance with the passing of time, the delay in the Lord's return, and the danger of slipping into spiritual lethargy.

This book will do two things for the careful reader: It will make an obscure portion of the New Testament much more understandable, throwing beams of light that cause its nuggets and gems to sparkle, and it will awaken a deep sense of that absolute confidence deemed so essential by both Johnsson and the apostle.

RUSSELL HOLT

Australasian

• A church member in Brisbane has responded to a challenge to members to sell Adventist books in the outback areas of Queensland. The member donated a four-wheel-drive vehicle to tow a mobile home into the West Australian Conference. Geoff and Karen Yelaska, from Bundaberg, responded to the call for a literature evangelist, and they are now living in Charleville, which Geoff will use as his home base.

• More than 8,000 people attended the opening program of evangelistic series held in Brisbane, Ipswich, and Toowoomba simultaneously on Sunday, March 16. Pastors Kent, Otto, and Walla spoke to capacity crowds. Joint advertising for the three evangelistic thrusts was primarily by 30-second spot advertisements on television and radio.

• The division's ethnic committee reports that there are now more than 2,000 baptized members in Australia whose native languages are Chinese, French, Greek, Hungarian, Polish, Russian, Spanish, or Yugoslav.

• A Hindi-speaking group of believers has been established as part of the Fulton College church family in Fiji. Peter Mundu, Indian evangelist, and Fulton College students have conducted an evangelistic program and have seen more than 20 persons baptized.

Euro-Africa

• Last year the three health-food companies in the division, situated in Germany, France, and Switzerland, sold products worth US\$19.5 million.

• A total of 188 persons were received into church fellowship in the North France Conference last year. Members have set a goal of 250 accessions during 1980.

• For health reasons Pastor and Mrs. Malcolm Vine and

family have been granted permanent return to England from Mauritius. His place as director of the Indian Ocean Union Seminary will be taken temporarily by Alfred Richli, a former missionary to that field.

• After an eight-week series in Bern, Switzerland, Roland Lehnhoff baptized 25 persons. Pastors E. Zolliker and L. Klenk are studying with other interested persons.

• The "Editions Presses Pocket" have just published a pocket edition of the book *La Recherche des Sectes* ("Spotlight on the Sects") by Dominique Sandri, which although classifying Seventh-day Adventists as a sect, nevertheless presents the church in an objective way.

• The North France Conference sent a copy of the special edition of the French *Signs of the Times* (dealing with Adventism) to each of the 40 "Immortals" of Academie Francaise. The conference also sent 60 copies of the books *Have You Solved These Problems?* and *The Seventh Day* with new year's wishes to journalists, politicians, and religious leaders in the Paris area.

Inter-American

• The opening night of Salim Japas' evangelistic crusade in San Sebastian, Puerto Rico, was heard not only by the 800 persons who filled the tent but also by listeners throughout West Puerto Rico, for it was broadcast over the new conference-owned radio station, WTPM. The crusade is being sponsored by both Antillian College and Bella Vista Hospital.

• The Reparto Schick church in Managua, Nicaragua, was dedicated on March 2, 1980. The building was partially funded by the Colorado Chapter of Maranatha Flights International. Four new churches recently have been completed in Managua, and in Matagalpa one new church is under construction and a lot has been purchased for a second. Two recent evangelistic

series in that city have resulted in the baptism of 184 persons.

• The Netherlands Antilles Mission has moved from its former office to a house at Marigotweg 14, Buena Vista, Curacao. The inauguration ceremony took place March 23, with George Helder, a lay preacher, cutting the ribbon at the entrance, and Elias Lopez, mission president, welcoming the visitors.

• A group known as Mission Possible from the Sligo church, Takoma Park, Maryland, recently sent a team of doctors, nurses, and technicians to Curacao to conduct free clinics for one week in cooperation with the Antillean Adventist Hospital. They gave lung, heart, and blood tests to 560 persons.

Northern Europe-West Africa

• A new church was organized on February 23 in Bukuru, North Nigeria, with 32 members.

• A new headquarters for the East Nigeria Conference was dedicated in January in Aba, Imo State, Nigeria.

• In Kaduna, North Nigeria, a new church is being built as an evangelistic center. J. D. Johnson, Nigerian Union evangelist, plans public meetings there.

• Fifteen stewardship workshops conducted in Nigeria during February were attended by approximately 3,600 people.

North American

Atlantic Union

• The Greater New York health-screening van participated in the General Conference special health screenings for Dallas residents and those attending the General Conference session in April. Vans from the Florida and Texas conferences also participated.

• Nine literature evangelists worked together the third

week of April in Canton, New York, to prepare for evangelistic meetings by Loren Nelson and Hardy Loomis. The literature evangelists sold \$5,272 worth of books and magazines, gave away 382 pieces of literature, and enrolled 124 in the Voice of Prophecy Bible course in their 387 hours of work.

• Members of the Auburn, New York, church are continuing a prison ministry begun some time ago in the State prison in their city. On the second and third Sabbath afternoons of each month, the church members visit the inmates and conduct a service. Currently 14 inmates are studying the Bible. Through the years 17 inmates have been baptized as a result of the members' visits to the prison.

• New York Conference church members reported conducting 3,806 Bible studies in 1979. This resulted in the baptism of 125 persons, according to the conference lay-activities director, Loren Nelson.

Central Union

• Charles R. Beeler, union communication director, and Dwight Mayberry, Nebraska Conference communication director, held a communication workshop in Scottsbluff, Nebraska, on May 3. Elder Beeler preached at the morning worship service, and the two men conducted the workshop in the afternoon.

• On Sunday, March 2, the 67-year-old church in Oak Grove Heights, Missouri, was destroyed. Next door to the new sanctuary, the old church had been renovated and was being used for Sabbath school rooms. The new church was only slightly damaged. Members plan to build new Sabbath school rooms where the old church stood.

• Three new workers in the Nebraska Conference are Robert Ammon in the Omaha district, Don Whittle at the College View church in Lincoln, and Adrian Atkins in the Neligh district.

Columbia Union

● Seventh- and eighth-graders of the Blue Mountain elementary school in Pennsylvania were taught how to approach people for Bible studies. After the training sessions, they conducted a religious survey and found some who were interested in taking Bible lessons. With an adult to assist them, the students conducted studies in the homes of those interested persons.

● Members of the Spencerville, Maryland, Korean church began services in their own church building on February 16, with a special consecration day.

● Stephen Adessa has joined the Potomac Conference ministerial force from Pennsylvania, where he pastored the Danville and Williamsport districts.

● A new consolidated management organization is being developed between Eastern States Adventist Health Services (ESAHS), responsible for the operation of the medical facilities in the Columbia Union, and Mid-America Adventist Health Services (MAAHS), which manages Central Union medical facilities. The enlarged health-care system will coordinate the 17 hospitals in the Eastern and Middle America territory. J. Russell Shawver, of suburban Kansas City, has been elected president of both corporations.

North Pacific Union

● At the close of evangelistic meetings conducted in Medford, Oregon, by Dick Rentfro, Upper Columbia Conference evangelist, 20 persons were baptized.

● R. R. Bietz, former vice-president of the General Conference, who has retired in Walla Walla, Washington, has been named the leadership-seminar consultant for the North Pacific Union Conference. He will lead out in seminars in the Northwest and will teach some classes at Walla Walla College.

● Ribbon cutting was celebrated April 26 for a new church in Marysville, Washington, that seats 180 persons.

● Sixty-five students at Walla Walla College were honored during a recent annual awards assembly. Nearly \$12,000 in scholarship grants was given in addition to other awards.

● Six young men from Walla Walla College have been called to the Oregon Conference as ministerial interns: Phil Muthersbaugh, Sunnyside (Portland); Don Barnt, Stone Tower (Portland); Randy Wisbey, Mount Tabor (Portland); Rick Casebier, Grants Pass; Dan McCulloch, Roseburg; and Larry Gibson, Hood View (Boring).

● An unexpected power cutoff at the home of Jane Hencye in Gladstone, Oregon, probably saved the Gladstone Park church from severe fire damage. Mrs. Hencye had planned to join other members for a work day at the Community Services center later that morning, but when the lights went out at 8:00 A.M., she decided to get started earlier. Upon coming to church, she noticed that vandals had set fire to the exterior of the church, and she called the fire department. Had she not arrived when she did, the whole church could have been destroyed. As it was, damage was limited to an estimated \$1,600 worth of materials and labor.

● Youth of the Yelm, Washington, church have carried on a strong program of visitation, literature distribution, and Bible studies in their own city, as well as the surrounding areas of Rainier, McKenna, Tenino, and Eatonville.

Pacific Union

● Acquired for the new medical records facility built by volunteer workers at Monument Valley Adventist Hospital in Utah is a new microfilm machine. Operated by Sharon Rudig, the machine is being used to transfer all records or the more than 16,000 patients admitted to the hos-

pital in the past 18 years. In addition, the program is being used by Indian Health Service in its assistance to the Navaho Nation.

● On February 16, Elder and Mrs. Henry A. Hansen, of Beaumont, California, former missionaries to the Southern Asia Division, celebrated their seventieth wedding anniversary. About 200 friends and relatives attended a celebration in Loma Linda hosted by their son, Wilmer Hansen, his wife, Ethyl, and their two sons, Robert and Richard. The Hansens both are 91 years old.

Southern Union

● Morehead, Kentucky, became the eightieth church in the Kentucky-Tennessee Conference when 27 charter members registered on March 8 under the leadership of Milton Fish.

● The Kentucky-Tennessee Conference has converted its Indian Creek Camp into a year-round facility.

● The South Central Conference has received fund-reservation-notice acceptances for 194 senior-citizen apartments. Sixty units are to be built in Cleveland, Mississippi, and 134 units in Clarksville, Tennessee. The two complexes will cost approximately \$6 million.

Southwestern Union

● On April 27, the Arkansas-Louisiana Conference conducted a groundbreaking ceremony for its new conference office building. Construction was scheduled to begin on May 15.

● The first National Singles Camp for Blacks was held at the Lone Star Youth Camp near Athens, Texas, April 18-20. Sponsored by the youth activities department of the Southwest Region Conference, the gathering coincided with the first weekend of the General Conference session in nearby Dallas and attracted single Adventists from several States, some from as far away as Los Angeles and New York City.

Loma Linda University

● Roland Walters, chairman of the School of Dentistry's Department of Orthodontics, recently won recognition as an orthodontic specialist certified by the American Board of Orthodontics and was awarded diplomate status by that group.

● A Loma Linda University School of Health student and his employee wife are raising funds for an Australian handbell choir. Harley and Judith Stanton will be returning in a few weeks to their native Australia, where he will serve as health and communication director of the Victoria Conference. To the couple's knowledge there are no handbell choirs in Australia.

● *Chronic Obstructive Pulmonary Disease*, a book edited by John E. Hodgkin, chief of the pulmonary section of the School of Medicine, has been published by the American College of Chest Physicians.

● Carol Helzer, a senior School of Nursing student, has resigned as the city of Loma Linda's first and only female firefighter. She left her part-time work for the city to work on a Wyoming Indian reservation as part of her senior elective program.

● Loma Linda University investigators were awarded research grants totaling \$601,217 during the first two months of the calendar year.

● The Western Association of Schools and Colleges has fully reaffirmed Loma Linda University's accreditation after a recent site visit to the university.

● Leonard Brand, chairman of LLU's Department of Biology, has recently completed research that provides one more piece for the Flood-model puzzle. He studied footprints in one of the strata of the Grand Canyon walls to see whether the layer was deposited by wind (which some scientists believe and which is difficult to reconcile with a Flood theory) or by water. His findings point in the direction of water deposition.

To New Posts

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

NORTH AMERICAN DIVISION

Volunteer Service

Marion Elaine McGinn (LLU) (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Maureen Jane McGinn (UC '78) (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Vikki Renee Montgomery (AU '79) (Special Service), of Cleveland, Ohio, to serve as teacher, Japan English Language Schools, Yokohama Asahi, Japan, left Los Angeles, March 24, 1980.

Lucretia Hazel Moore (SMC '78) (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, March 25, 1980.

Harley Bascom Morgan (LLU '77) (Special Service), of Redlands, California, to serve as physician, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

John Dave Neilly (Special Service), of Kelowna, British Columbia, to serve as builder, Fulton College, Suva, Fiji, left Vancouver, British Columbia, March 12, 1980.

Peter Christian Nelson (LLU '70) (Special Service), of San Luis Obispo, California, to serve as dentist, Saipan Seventh-day Adventist Clinic, Guam-Micronesia Mission, Saipan, Marianas Islands, left Los Angeles, March 2, 1980.

Suzanne Jane (Rouhe) Nelson (LLU '68) (Special Service), of San Luis Obispo, California, left Los Angeles, March 15, 1980, to join her husband, **Peter Christian Nelson**.

Ira Robert Parrish (AU '79) (Special Service), to serve as assistant director of SAWS Refugee Relief Program, Cambodia-Thailand Relief Project, Bangkok Adventist Hospital, and **Linda Kay (Caporgno) Parrish**, of Clarendon Hills, Illinois, left Los Angeles, March 25, 1980.

Linda Jo Roberts (LLU '77) (Special Service), of Grand Terrace, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Michael Rue (U. of O. '75) (Special Service), to serve as dentist, Saipan Seventh-day Adventist Clinic, Guam-Micronesia Mission, Saipan, Marianas Islands, **Carol Ann (Aimes) Rue** (WWC '70), and two children, of Myrtle Point, Oregon, left Portland, Oregon, sometime in early February, 1980.

Evonne Kae Sandoval (AVSC), of Lexington, Nebraska, to serve as mathematics teacher, Central American Union College, Alajuela, Costa Rica, left Los Angeles, February 27, 1980.

Donna Mae Schofield (Special Service), of New Brunswick, Canada, to serve as English teacher, Korean Union College, Seoul, Korea, left Los Angeles, February 26, 1980.

Jean (McKenzie) Slate (LLU '50) (Special Service), of Asheville, North Carolina, to serve as physician, Youngberg Memorial Adventist Hospital, Singapore, left San Francisco, March 4.

Donavon R. Stoyanowski (Special Service), to serve as builder, Fulton College, Suva, Fiji, **Phyllis L. Stoyanowski**, and son, **Lawrence**, of Cranbrook, British Columbia, Canada, left Vancouver, British Columbia, March 12, 1980.

Michal Lynn Strike (WWC '79) (Special Service), of Anchorage, Arkansas, to serve as dental hygienist, Hongkong Adventist Hospitals, Tsuen Wan, Hong Kong, left Los Angeles, February 2, 1980.

Kenneth Harold Sturdevant (LLU '31) (Special Service), to serve as relief physician, Bangkok Adventist Hospital, Thailand, and **Evelyn (Leo) Sturdevant** (LLU '29), of Puyallup, Washington, left February 2, 1980.

Orville Ward Swarner (LLU '65) (Special Service), of Redlands, California, to serve as physician, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Thomas Swiatek (Special Service), to serve as music teacher, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, **Joyce Swiatek**, and two children, of Corinth, Mississippi, left February 27, 1980.

Kenneth Harold Tozer (Medical Elective Service), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Karen Sue Tozer**, of Loma Linda, California, left Los Angeles, March 3, 1980.

Peggy Jo Twomley (Special Service), of Colton, California, to serve as nurse, Cambodia-Thailand Relief Team No. 4, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, February 26, 1980.

Nationals Returning

Samuel Adewole Daniyan (LLU '80), to serve as medical worker, Adventist Health Service Clinic, Nigeria, left New York, April 8, 1980.

Koichi Kashiwa (LLU '73), to serve as physician, Tokyo Sanitarium and Hospital, Tokyo, Japan, left Los Angeles, March 29, 1980.

Camp Meeting Schedule

Atlantic Union

Greater New York	
English	June 27-July 5
Hispanic	July 6-13
New York	June 27-July 5
Northeastern	June 27-July 5
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta	
Beauvallon	July 18-20
Bowden (Foothills)	July 4-12
British Columbia	July 25-August 2
Manitoba-Saskatchewan	
Blackstrap (Saskatoon)	June 27-July 5
Clear Lake (Manitoba)	July 9-13
Maritime	July 11-19
Newfoundland	July 11-19
Ontario	
Keswick	June 29-July 5
Keswick	July 6-12
Quebec	July 18-26

Central Union

Central States	June 20-28
Colorado	
Campion Academy	June 10-14
Kansas	May 30-June 7
Missouri	May 30-June 7

Nebraska	
Platte Valley Academy	June 6-14
Scottsbluff Mini Camp Meeting	September 5, 6
Wyoming	July 29-August 3

Columbia Union

Allegheny East	July 3-13
Allegheny West	June 27-July 5
Chesapeake	June 20-28
Mountain View	
Charleston	October 25
Cumberland	June 7
New Jersey	
English	June 20-28
Spanish	June 29-July 5
Ohio	June 13-21
Pennsylvania	June 13-21
Potomac	June 13-21

Lake Union

Illinois	
Broadview Academy	June 6-14
Little Grassy Youth Camp	September 10-13
Indiana	June 13-21
Lake Region	June 26-July 5
Michigan	
Escanaba	June 13-15
Grand Lodge	July 17-26
Wisconsin	July 25-August 2

North Pacific Union

Alaska	
Palmer	August 6-10
Wrangell	July 4-6
Idaho	June 6-14
Montana	July 4-12
Oregon	
Gladstone Park	July 11-19
Rogue River Jr. Academy	June 5-8
Upper Columbia	June 6-14
Washington	June 19-28

Northern Union

Iowa	May 30-June 7
Minnesota	June 6-14
North Dakota	June 6-14
South Dakota	May 30-June 7

Pacific Union

Arizona	
English	July 24-August 2
Spanish	August 6-9
Central California	
English	July 31-August 9
Spanish	July 31-August 9
Hawaiian Mission	
Hilo	September 12, 13
Kauai	August 22, 23
Mauui	August 15, 16
Molokai	September 19, 20
Oahu (Honolulu)	September 26, 27
Nevada-Utah	June 23-28
Northern California	
Fortuna	July 17-26
Lodi	June 25-28
PUC (English)	July 15-21
PUC (Spanish)	July 9-13
Paradise	June 19-21
Southeastern California	
Anaheim (English)	October 3, 4
Anaheim (Spanish)	October 4
San Diego (Black)	August 8, 9
Southern California	
Soledad Sands Park	June 17-21
Asian	
Chinese (Newbury Park Academy)	June 20-22
Filipino (Newbury Park Academy)	July 4-6
Japanese (Wawona)	June 27-29

Southern Union

Carolina	
Nosoca Pines	November 21-23
Wilson, N.C.	October 17, 18
Florida	May 30-June 7
Kentucky-Tennessee	May 30-June 7
South Atlantic	June 5-14
South Central	June 13-21

Southwestern Union

Arkansas-Louisiana	June 6-14
Oklahoma	July 18-26
Southwest Region	June 13-21
Texico	June 17-22

Philosda (Single SDA's)

Southern Missionary College	August 7-16
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Ferndale, North America's most unique Resort,

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You may choose from any one or more of Ferndale's 1980 summer programs:

Dr. Oswald Hoffman, Lutheran Hour speaker, and author, June 13 to 15. 50th Anniversary of the Lutheran Hour and Dr. Hoffman's 25th anniversary as its speaker.

Old Fashioned Camp Meeting #1, June 29 to July 5, #2, July 6 to 12. Inspiration and fellowship designed for spiritual renewal.

Family and Marriage Enrichment Retreat, July 13 to 19. Here is an ideal family resort vacation package to help celebrate "International Year of the Family," presented by a group of internationally acclaimed speakers and counsellors. You will find answers to many family problems and how healthful living affects family relationships.

Fitness for Life, July 27 to August 3, Weight Control, August 3 to August 10, Stress Control. Both

programs give option to the "5-Day Plan to Stop Smoking." Fitness for Life provides a solid program emphasizing a sensible approach to total living.

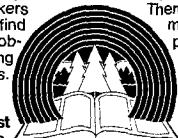
George Vandeman, It Is Written telecast speaker, presents Ferndale '80, August 17 to 23. A live-in week long retreat featuring your health of body and soul. So many Christians get bits and pieces of the story of salvation. "Earth: Theater of the Universe" puts it all together in one grand sweep from the fall of Lucifer to Eden restored.

H.M.S. Richards Sr., Voice of Prophecy founder/speaker and Dr. Eugene Berterman, associate director of the Lutheran Bible Translators and past president of the National Religious Broadcasters, August 24 to September 1. Dr. Richards and Dr. Berterman will team up for a week-long spiritual retreat to make Christ come alive in the hearts of those participating. Among the activities planned is the celebration of Dr. Richards' 86th birthday and the 50th Anniversary of the Voice of Prophecy.

Ferndale also has special activities planned for the children by trained leaders. Stories, crafts, games, hikes and a children's playground.

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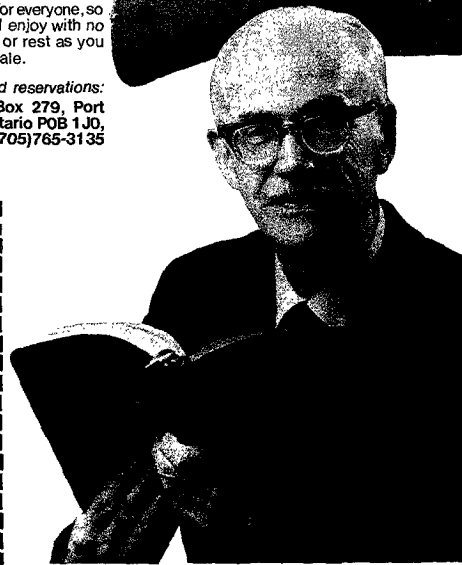
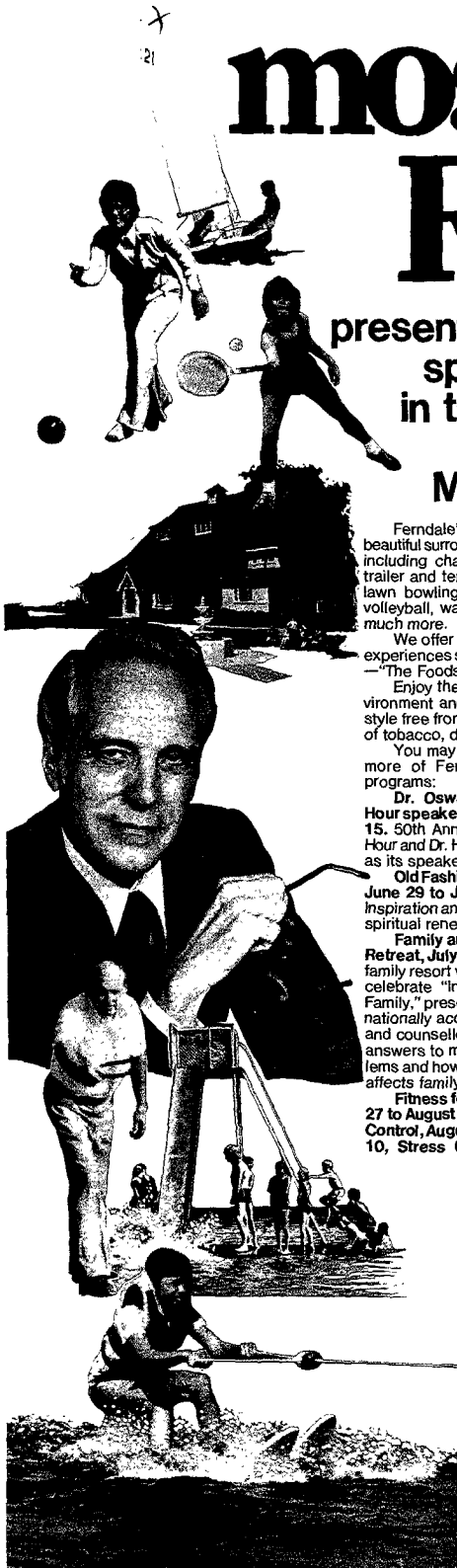
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| <input type="checkbox"/> Old Fashioned Camp | <input type="checkbox"/> Ferndale '80 |
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Children's S.S. lessons are to be translated

Through a recent bequest to the General Conference, thousands of children will learn to know and love Jesus Christ as their Saviour.

A recent survey revealed that there are 64 major language areas around the world where there are no Sabbath school lessons available for children of any age. Largely because of economic factors the lessons have not been translated.

Now that the primary and kindergarten lessons have been completely revised and are on a repeating three-year cycle, steps are being taken to remove the translation barriers so that children around the world will have the same opportunities.

A recent bequest of \$16,387 made available to the Sabbath School Department of the General Conference will enable a bold start to be

made on this large project. These funds will be matched by similar amounts from the areas that will benefit.

In the Trans-Africa Division alone, there are 300,000 children under 12 years of age, most of whom do not have access to Sabbath school lesson quarterlies. Other divisions face similar challenges. Now a major effort is being made to overcome the obstacles and will proceed as funds become available.

HOWARD F. RAMPTON

Baptisms in Central America

Nine hundred fifty persons were baptized on March 29 as a result of lay campaigns in Salvador. Thus far, more than 1,700 have been baptized in that country.

A total of 683 persons were baptized at the close of the Kenneth Cox series in Panama. As a result of meetings in Belize, 91 persons have been baptized.

In Guyana, 150 lay campaigns have been conducted and 458 persons have been baptized. This is an indication of what can happen when members unite with their pastors in soul winning.

N. R. DOWER

\$219,483 sales in one week

During their Big Week, May 1-8, literature evangelists of the Pacific Union sold \$219,483 worth of the church's literature in addition to giving away thousands of pieces of literature, enrolling people in Bible courses, and offering prayers in homes.

Each year the General Conference Publishing Department designates one particular week as Big Week. All the literature evangelists, publishing directors, and other workers who wish to join them put forth special effort, extra hours, and additional prayers in an all-out attempt to reach as many homes

as possible with Adventist literature.

Last year in the North American Division, Big Week resulted in sales totaling \$852,317, with the Pacific Union leading the way with sales valued at \$176,760. It is hoped that when all the reports have been submitted, this year's total for North America will be close to \$1 million.

J. C. KINDER

For the record

Died: Mrs. James I. Robison, wife of a former General Conference associate secretary, on May 8 in Lynwood, California.

New position: Herbert E. Douglass, book editor, Pacific Press, formerly associate book editor. He replaces T. R. Torkelson, who is retiring.

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Thirteen nursing students graduate in Nicaragua

Although the Adventist hospital in Nicaragua is now operated by the government, 11 young women and two young men recently graduated from the Adventist-operated School of Nursing in Esteli. The class was presented by the director of the school, Corinth Brooks

(right in photo). The Sabbath sermons were preached by Roberto Eubanks (left), mission president, and Winston Cunningham. The final graduation discourse was given by Luis Alaña, communication director of the Central American Union.

LUIS ALAÑA