

# Adventist Review

General Organ of the Seventh-day Adventist Church

July 3, 1980

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The Caraja Indians of Brazil carry loads in backpacks as tall as a person. Read about the first converts to Adventism from this Indian tribe on page 15.

**Edwin R. Thiele's** two-part series, "Gabriel's Testimony Concerning 1844," begins on page 4. Dr. Thiele is well known in the Seventh-day Adventist Church, especially among ministers, a generation or more of whom he taught during his 23 years on the faculty and as head of the religion department of Emmanuel Missionary College (now Andrews University).

A graduate of Emmanuel Missionary College in 1918, Dr. Thiele began his denominational service in the East Michigan Conference as home missionary secretary. In 1920 he went to the Far Eastern Division, where he worked as an editor for seven years.

After spending two years in the United States, one as a teacher at Washington Missionary College (now Columbia Union College), he returned to the Orient as editor and manager of the Signs of the Times Publishing House in the China Division, remaining there for seven years.

In 1937 he went to teach in Berrien Springs, Michigan, at Emmanuel Missionary College.

During this time he began doctoral studies at the University of Chicago, in the area of archeology and ancient history, with a specialty in chronology. He finished his doctorate in 1943. While at the University of Chicago, he solved the chronological problem of the Hebrew kings. His research on the subject was published in the *Journal of Near Eastern Studies*. His work was later published in book form by the University of Chicago Press under the title *The Mysterious Numbers of the Hebrew Kings*.

Besides his contributions to denominational periodicals such as the REVIEW, *Signs of the Times*, and *Ministry*, Dr. Thiele has written for the *Journal of Near Eastern Studies*, *Vetus Testamentum*, *Bulletin of the American Schools of Oriental Research*, *Journal of Biblical Research*, *Anglican*, and *Theological Review*.

**Julia Neuffer**, author of "The Dark Day" (Response From Readers, p. 13), was an employee of the Review and Herald from 1943 until her retirement in 1973. She began as a proofreader, then joined the book edi-

torial staff as a research assistant. In 1954 she was promoted to research editor, in 1959 to assistant book editor, and in 1971 to associate book editor. She was assistant editor of the Commentary Reference Series, contributing articles to the series. She also has the distinction of being the first woman graduate of the SDA Theological Seminary, finishing her studies there in 1947.

**The initials A. A. S.** appear for the first time under an editorial ("Show Us," p. 14). The initials belong to Aileen Andres Sox, a member of our staff for six and one-half years, who was promoted to the position of assistant editor in early April.

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## LETTERS

Letters submitted for publication should contribute ideas and comments on articles of 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.

### Booklet form

I encourage you to put into booklet form the series "How Adventists Adopted the Sanctuary Doctrine" (Jan. 3, 10, 17, 24, 31; Feb. 7, 14, 21, 28).

L. S. CINZIO  
Anula, Australia

### Timely editorial

"Lord of the Life" (Editorial, May 29) brought a timely message! My heart rejoiced to read this in the church paper.

I say it is timely because there is so much misunderstanding among our people these days about what constitutes our human response in order to experience God's miracle of restoration and character development. The idea of submission to God's will being part of our response seems to be bad news to 2 (858)

most people, closely related to legalism and thus to be avoided.

And as I see it, the lack of this response, and the misunderstanding that such a response is even needed, is depriving our people of the gift of the indwelling presence of the Divine—which happens only when submission to God's will is a part of the response—and thus deprives them of the victorious experience that God wants them to have. I think it is tragic that this kind of teaching has become so prevalent in the Adventist Church today, made popular and appealing by some of the most widely heard and read preachers and authors.

T. R. TORKELSON  
Mountain View, California

### Diet and spirituality

The article on "Diet and Spirituality" (June 5) is timely, and should alert us to the dangers of being lukewarm on this vital subject. It is easy for each of us to become protective of his own "pet sin," and thereby collectively make the gospel message noneffective.

The author asked some

pointed but appropriate questions for each of us to answer. The following quotation may aid our commitment: "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men."—*Counsels on Health*, p. 575.

Although whether to accept God's blueprint relative to the ideal diet is an individual choice, it is right that the REVIEW publish articles on this vital subject.

We often forget that to ignore nature's laws is to sin against God Himself. Ellen White pointed out in *Counsels on Health* that "God's love is still extended to the race" (p. 20); however, she reminded us that "a continual transgression of nature's laws is a continual transgression of the law of God. . . . When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God."—*Ibid*.

EVERET W. WITZEL  
Orlando, Florida



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# Our major business



Neal C. Wilson, president, General Conference

“The Preacher”—the writer of the book called Ecclesiastes—was used by God to help us understand the puzzles of life. He indicates that there is a right time for everything—a time for planting and a time for harvest; a time to save and a time to spend; a time to be cautious and a time to be bold; a time for meetings, sessions, and vacations; and a time for work, witnessing, and soul winning. Perhaps

we need to be careful how far we carry this theme or we might be tempted to justify activities that are not in harmony with God’s revealed will. What lessons can we learn?

The feast is over. The fifty-third General Conference session is in the past. Now what do we do? To paraphrase, “There is a time for General Conference sessions, but there is a time to go to work, and to busy ourselves with soul winning.”

Jesus and His parents went up to Jerusalem for the important annual Feast of the Passover. Worshipers from every part of the country came in great numbers. The ceremonies of the feast were types of the work of Christ. The Passover was intended to keep the object lesson of redemption clearly in the minds of God’s people. Unfortunately, as is true today, some of the most sacred and important things degenerate into mere formalism.

For the first time, at the age of 12, Jesus looked upon the Temple. The mystery of His mission was opening to the Saviour. Day by day He saw more clearly the reason for His coming to the planet Earth.

But now the feast was over. Everyone was going home to routine chores, and business. Everyone was going back to life as usual. Not so with Jesus. True, He was a part of an immediate family, but He also was the Son of God. We—you and I—are a part of an immediate family; but in a special sense through Christ we are sons and daughters of God.

That scenario was an interesting one. Not until the end of the first day of the trip home did Joseph and Mary realize that Jesus was not with them. Fears were aroused in their hearts. They shuddered as they remembered how Herod had tried to destroy Him in His infancy. In haste and confusion they returned to Jerusalem. Then came that dramatic moment when they heard His voice, found Him in the school of the rabbis, and wondered as divinity flashed through humanity.

In a polite answer to His parents, Jesus said, “Wist ye not that I must be about my Father’s business?” Jesus

was engaged in the work that He had come into the world to do. But Joseph and Mary had neglected theirs. For an entire day they had lost sight of Him whom they should not have forgotten for a moment. It can be that way with us. By one day’s neglect we can lose the Saviour, and doing so can cost us many days of anxious search to find Him again.

“By idle talk, evilspeaking, or neglect of prayer, we may in one day lose the Saviour’s presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost. In our association with one another, we should take heed lest we forget Jesus, and pass along unmindful that He is not with us.”—*The Desire of Ages*, p. 83.

The real point I want to make is: the feast is over, the fifty-third General Conference session is in the past—or we may have just returned from camp meeting—now what? Is it back to routine business, life as usual, or can we say with Christ, “Wist ye not that I must be about my Father’s business?” Our business is to reveal the character of God, witness to the power of the gospel to change lives, and invite men and women to prepare for the soon coming of Jesus.

Back for a moment to the exchange between Jesus and His mystified parents. “Son,” His mother said to Him, “Why have You done this to us? Your father and I have been frantic, searching for You everywhere.” But Jesus said, “Why did you need to search? Didn’t you realize that I would be in the Temple, in My Father’s house?”

Are you where the Lord wants you? Are you using your talents and your time in a way that will bring glory to Him and blessing and salvation to others? To the Christian, there is no such thing as life as usual, no such thing as routine chores and business. When we leave the “feast,” we go back to the real work of being sons and daughters of God.

Almost a year ago I had the privilege of visiting in the home of a Seventh-day Adventist business executive. We had just attended a lay evangelism seminar in which the claims of Christ on each of us to become soul winners were convincingly presented. The Holy Spirit did His work, and this talented brother and his attractive wife felt they must respond. We talked, we prayed, and we mapped out a simple gospel strategy of personal evangelism. During these intervening months I have wondered and I have asked how this new team was enjoying the “Father’s business.”

I kept hearing good reports of Bible studies and dedicated missionary efforts among social friends and business associates. Word has just been relayed to me that through the committed efforts of this brother and sister during the past ten months, 19 precious souls have accepted Christ as their personal Saviour and through baptism have joined our spiritual family. If *you* give Him a chance, the Holy Spirit will convict you, too, that this is the right time to be about our Father’s business—witnessing and soul winning—the happiest and most rewarding business in the world.

# Gabriel's testimony concerning 1844

A recognized Adventist scholar attests the validity of the dating of the 2300-year prophecy.

By EDWIN R. THIELE

When the angel Gabriel is sent with a message from God, he comes, of course, with the authority of God. That was true when Gabriel was commissioned to help

*Edwin R. Thiele is a retired minister and teacher living in Porterville, California.*

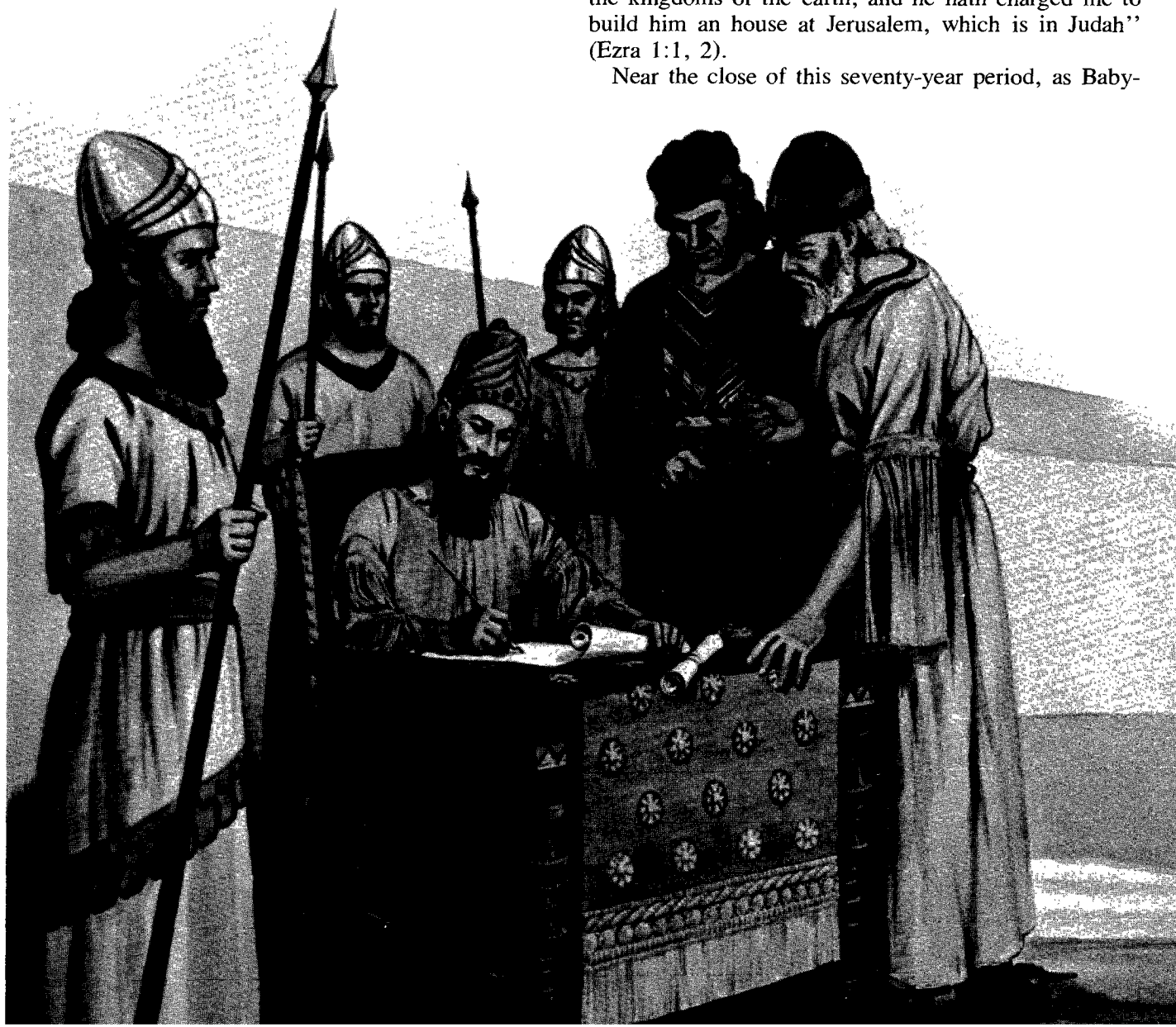
Daniel with the serious problem he was having with the time period involved in the prophecy of the 2300 days recorded in Daniel 8:14.

Daniel had been taken to Babylon in 605 B.C. when the armies of Nebuchadnezzar entered Judea. Later, in 586 B.C., the Babylonian armies captured Jerusalem, defiled its holy places, and destroyed the Temple.

God had given Jeremiah a message concerning the time of the restoration of Jerusalem: "After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jer. 29:10).

When the armies of Media and Persia conquered Babylon in 539 B.C., Daniel realized from his study of Jeremiah's prophecy that the time was near for Jerusalem's restoration (Dan. 9:2). Subsequently, in 538, "in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, . . . saying, . . . The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Ezra 1:1, 2).

Near the close of this seventy-year period, as Baby-



lon's doom was approaching "in the third year of the reign of King Belshazzar" (Dan. 8:1), an important vision was given to Daniel. He saw a ram, a rough goat, a great horn, and a little horn that warred against Christ, "the prince of the host," and against the saints of God and His sanctuary (verses 3-13).

In answer to the question, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?" the forthright answer was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (verses 13, 14). The translation "cleansed" is based on the word used in the Septuagint, the Greek Bible. The Hebrew word used here can be translated "vindicated" or "restored."

As Daniel sought the meaning of the vision, Gabriel was sent to explain it. He told the prophet that the ram represented Media and Persia, the rough goat was Greece, and Greece would be followed by a "king of fierce countenance" who would "stand up against the Prince of princes: but he shall be broken without hand" (verses 20-25).

The machinations of Satan were revealed in this vision as he warred desperately against God, against the saints of God, and against His sanctuary. But the downfall of the enemy also was foretold.

The question of time seems to have been of major concern to Daniel. The vision came as Babylon was approaching its end and the time of the restoration of Jerusalem was near. Daniel had seen the enemy riding high and had heard the question asked as to how long "both the sanctuary and the host" were "to be trodden under foot." The clear answer came back that in 2300 days the sanctuary would be vindicated, restored, or cleansed. Daniel believed that time to be immediately at hand, but Gabriel's explanation seemed to him to be

putting the event off into the far-distant future—"for many days"; in "the time of the end"; at "the last end of the indignation: for at the time appointed [by God] the end shall be" (verses 26, 17, 19).

A mere 2300 literal days until the sanctuary would be restored would not have been distressful to Daniel, but a matter of joy. However, to see the saints oppressed horribly, and to learn that the restoration of the sanctuary would be put off to "the time of the end" caused him to faint, to be "sick certain days" and "astonished at the vision," and to mention that "none understood it" (verse 27).

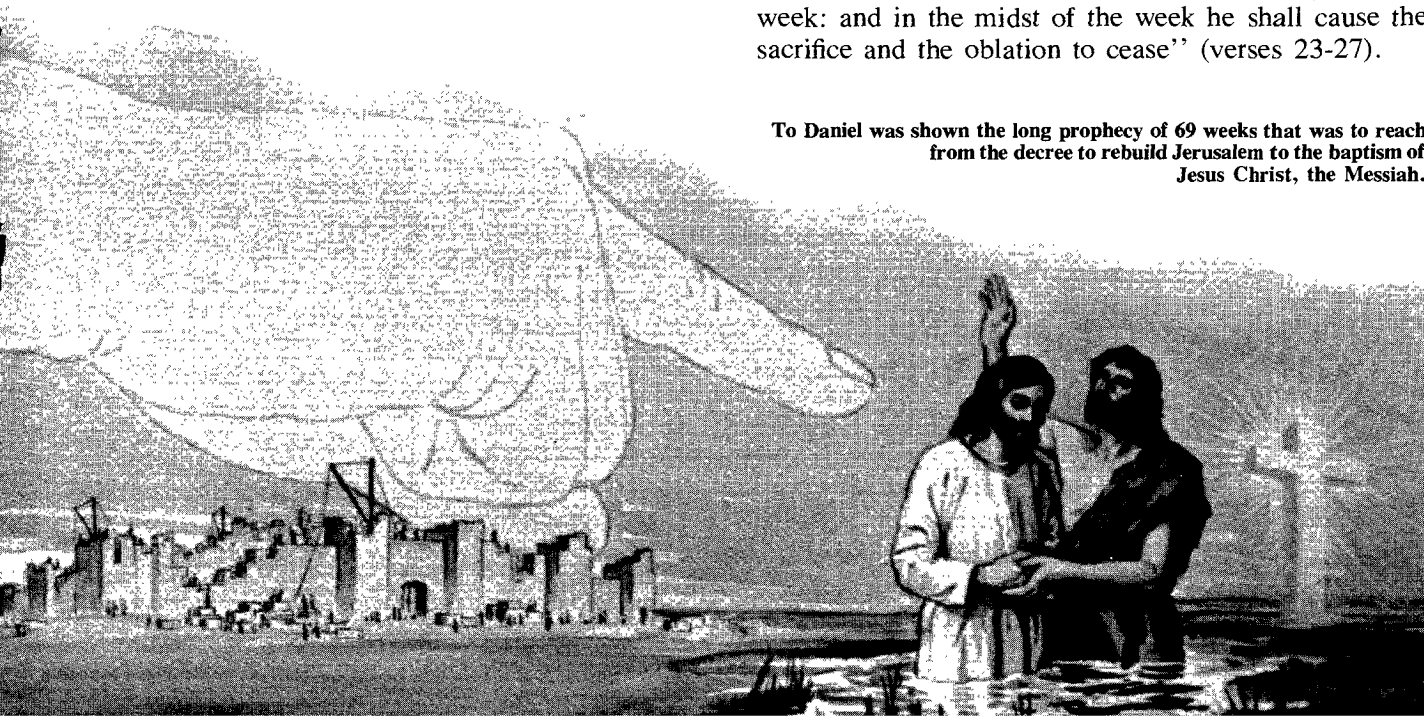
When Gabriel made it clear that the 2300 days stretched out "many days," to "the last end of the indignation," he confirmed, in this passage, the employment of the year-day principle of Numbers 14:34 and Ezekiel 4:6, "each day for a year."

As God appeared to him to be delaying Jerusalem's restoration, Daniel feared that the sins of Israel were responsible. Consequently, he engaged in earnest "prayer and supplications, with fasting, and sackcloth, and ashes." "We have sinned," he cried, "and have committed iniquity." "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate. . . . Defer not, for thine own sake, O my God" (Dan. 9:3, 5, 17-19).

In response the Lord once more sent Gabriel to give further light on the vision of Daniel 8. That Jerusalem was soon to be restored was revealed clearly; the year of the coming of the Messiah and of His death was foretold.

Gabriel said to Daniel: "Consider the vision. Seventy weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall Messiah be cut off. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" (verses 23-27).

**To Daniel was shown the long prophecy of 69 weeks that was to reach from the decree to rebuild Jerusalem to the baptism of Jesus Christ, the Messiah.**





This most significant revelation tied in the 70 weeks of Daniel 9 with the 2300 days of Daniel 8: it gave the event with which both predictions would begin (the restoration of Jerusalem); it showed that the sanctuary of Daniel 8:14 was not the Jerusalem Temple; it foretold the year when the Messiah would come, when He would be cut off; and when the sacrifice and oblation would end; it revealed that Jerusalem would once more be destroyed; and by dealing with definitely known dates it would make it possible to check the accuracy involved.

Gabriel began the 70 weeks with the issuing of the command to "restore and to build Jerusalem" (verse 25). Three Persian kings issued decrees concerning the restoration of the Temple and the city of Jerusalem—Cyrus, Darius, and Artaxerxes (Ezra 6:14). In 538 B.C., Cyrus issued the decree under which the rebuilding of the Temple was begun. In 516, the sixth year of Darius, the Temple was finished (verse 15). In 457, the seventh year of Artaxerxes, the decree was issued under which Ezra and his company went to Jerusalem (chap. 7:6-26).

The 70 weeks deal with events that can be checked by human calculations. Siegfried H. Horn and Lynn H. Wood have established the beginning date, 457 B.C., in their work entitled *The Chronology of Ezra 7*.

The 70 weeks consist of two parts, 69 weeks and a final week. The 69 weeks reaching to the Messiah extended from 457 B.C. to A.D. 27. Jesus became the anointed Messiah at His baptism in A.D. 27 (Matt. 3:16, 17; Acts 10:38). He died in A.D. 31, "in the midst of the week." After that, sacrifices and oblations were no longer of service (Dan. 9:27). The final week ended in A.D. 34, when the 70 weeks decreed for the Jews came to their end and the gospel was given to the Gentiles.

All this makes the 70 weeks one of the most vital of Biblical prophecies—one of the most amazing prognostications to have come to us from the ancient world. Rarely has an angel from heaven brought more interesting or more important tidings. The years of the Messiah were foretold. Chronological verification is thus provided that Jesus was indeed the Messiah who was to come. The disciple Andrew was correct when he announced after Jesus' baptism that the Messiah had been found (John 1:40, 41). Jesus' message, "The time is fulfilled," was based on Daniel's prophecy (Mark 1:14, 15). "The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel."—*The Desire of Ages*, p. 233.

## Confidence in the future

With such a remarkable fulfillment of the predictions of the 70 weeks we can look with confidence to the completion of the 2300 days. Beginning in 457 B.C., they extend to A.D. 1844. But the sanctuary of Daniel 8:14 is in heaven, and of that the earthly is only a type.

Events taking place in heaven are not seen by human eyes. They are spiritually discerned, and are understood only as God makes them clear. Concerning the vision of Daniel 8, God's messenger had been sent: "Gabriel, make this man to understand the vision" (verse 16). Then again Gabriel came: "O Daniel, I am now come forth to give thee skill and understanding. . . . Thou art greatly beloved: therefore understand the matter, and consider the vision" (chap. 9:22, 23).

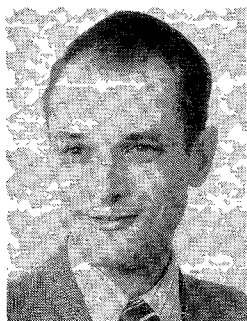
In Daniel 8 and 9 we discover that even a prophet of God who has been given visions may experience difficulties in understanding the things of God. To understand what God has to say, one must be willing to accept what He reveals, and not endeavor to instruct Him. Total humility is a prime essential. "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9). "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). "Though the Lord be high, yet hath he respect unto the lowly" (Ps. 138:6). "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (chap. 40:13).

It is when humans endeavor to set themselves up as teachers of God that they get into trouble. When dealing with the truths of God, we must always be willing to hear what He has to say, and not to endeavor to teach Him to say or do what we think He should.

In the prophecy of Daniel 8:14 there are things that are not easy to understand, but with the light that God has given, the basic points are clear. In this article I have dealt primarily with the validity of the time period of 1844. In a following article I will deal with what it was that took place at that time. □

*To be concluded*

## INSPIRED GEMS



Favorite Bible texts  
and Spirit of Prophecy quotations  
selected by local conference  
presidents of  
North America.

**Philip Follett**  
Northern California Conference

• "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

• "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed.'"—*The Desire of Ages*, p. 25.

# My "special hand"

"After I see Jesus and my family in heaven," Grandma said, "guess whom I'm going to look for?"



By HAROLD BAASCH

"I'll always remember those gatherings in the church lobby with her." As she spoke, Grandma gestured with her small hand toward a familiar black-and-white picture of Ellen White.

I knew that by asking my grandmother, Kathryn Innes Munson, to tell her favorite recollection from childhood, I would hear her recollections of the 1890's in Australia.

"The first time I remember seeing Mrs. White was when I must have been about 4 years old. She attended the Avondale church quite frequently. And whenever she came, we children would be excited all through church service as we were waiting for our special meeting with her afterward.

"After church service," Grandma continued, "Mrs. White would go to the lobby, sit down, and invite us to gather around for 'our special time.'

"While our parents visited together or sometimes waited impatiently [Grandma chuckled at this

memory], Mrs. White would begin. First, she'd greet each of us by name if she knew us, and spend a few seconds in personal conversation. She made us feel so important. These special times were sometimes questions and answers, but more often than not, she'd tell a Bible story. Mrs. White could really tell Bible stories. She would laugh at the humorous part as she told the stories, wink at us if she knew a good point was being made, look sad if the story was sad, and frown if one of us was getting a bit unruly."

## A finger missing

Kathryn Innes, known as Katie, was a quiet little girl. In fact, quiet and shy would describe her even now. But, at age 4, she was extra shy because of a physical defect. She had been born with one of her fingers missing—the little finger on her right hand. That may seem insignificant, but to a small girl it was devastating, especially when the older children would make her the butt of their jokes or give her giggling glances whenever they saw her "funny-looking hand."

"On the Sabbath I first met Mrs. White," Grandma continued, "I slowly followed the children into the lobby. While they gathered boisterously around her, I kept my distance—close enough to watch and hear, but keeping my distance from the other children.

"After sitting down, Mrs. White looked around to greet the new children—the ones she had not met before. Noticing that I was hanging back, she urged me to join the group. Hesitantly I began to move toward her. Suddenly realizing everyone was looking at me, I covered my right hand with my left and stopped. Hearing some of the children joke about my deformed hand, I wanted to turn and run. But glancing up, I saw Mrs. White look at me with a comforting smile. She held out her hands, motioning for me to come right up to her. I stood, embarrassed and afraid. Suddenly with helpless resignation I blindly ran to her for protection.

"Taking both of my hands in hers, Mrs. White felt the differences in my hands—one full and normal, the other long and narrow. Apparently having heard the undercurrent of comments by some of the children, she took my deformed hand and commented so all could hear, 'Katie, Jesus has given you a special hand.'"

Vividly recalling the last time she saw Mrs. White, Grandma recounted, "It was the last Sabbath that Mrs. White was to visit the Avondale church before returning to America. We gathered closely around as she went through the group, spending a brief moment with each of us. When she came to me—I was about 7 years old—Mrs. White gently took my 'special hand' and said something that I've always cherished. 'Katie,' Mrs. White said, 'let's make an appointment to meet in heaven. Let's go to Jesus and ask why He gave you that 'special hand.'"

With tears in her eyes, Grandma adds, "After I see Jesus and my family, guess whom I'm going to look for?" □

*Harold Baasch is director of college affairs at Columbia Union College, Takoma Park, Maryland.*

# The nonimmortality of the soul

It is not just part of a person that receives everlasting life, it is the total person.

Condensation of a devotional message presented at the 1979 Annual Council.

By J. MADSEN

All people are subject to death. We are living in a dying world. Why?

Some theologians have gone so far as to declare that "God died in the nineteenth century and humankind died in the twentieth." Of course humans die, and it may be that the world as it now exists will die in this century, but God has immortality (1 Tim. 6:16).

The great French thinker Pascal was right when he said: "Without Jesus Christ we cannot know what life is, nor death, nor God, nor ourselves."

The Danish philosopher Kierkegaard, once said: "We now live in the era of existentialism wherein men everywhere confess life's problematical nature and their own lack of answers."

Life is a problem, because we humans do not know ourselves, and death is a problem, because we do not know our own nature. We die because of Adam and Eve. Our first parents are responsible for the entrance of death into this world because they were earth's first sinners. Their sin affected more than their own fate, it affected the entire human family. All who die do so because of Adam and Eve. However, we also die because of our own sins. That means that we cannot blame our first parents for our sins and mistakes.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Death is not the problem, but it is the consequence of the real problem.

Paul stated the historical fact that sin entered the world

through Adam and that death was the result. How could Adam be responsible, and why did all his descendants sin through him? What kind of death passed on to humans? These questions have been the subject of much discussion and much misunderstanding. In attempting to answer them, we note first that Adam was responsible because what he did resulted in a depraved human nature and weakened humanity's moral power to resist sin. Adam passed on to humankind a tendency to sin and a liability to its consequences, death. He lost the right of access to the tree of life. The result was death for all.

Sin became an infectious power in human nature that has persisted to this day.

Second, we note the kind of death that was passed on. The Bible defines three kinds of death: (1) physical death, also called the first death; (2) spiritual death; and (3) eternal death, also called the second death.

All die in Adam. What does that mean? Theologians have argued that question through the centuries. The Spirit of Prophecy tells us, "Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach."—*The Great Controversy*, p. 533. Without the plan of salvation, without Jesus Christ, there would be no hope for this world. Eternal death would have been the consequence for all humanity. Physical death would have meant eternal death.

God said to Adam: "But of the tree of knowledge of

## *Behold, I stand at the door, and knock*

By GERALD F. COLVIN

*Dear Lord, we pray that we may be  
Always open unto Thee,  
That every longing of our hearts  
May feel the balm Thy touch imparts.*

*O Lord, we pray that trial and pain  
May always lead to Thee again,  
And that our heavy days of care  
Will lighter grow when Thou art there.*

*Please grant us, Lord, the grace to see  
Our lukewarm state of poverty,  
Our need of raiment, gold, and salve—  
The fervent zeal Thy children have.*

*Dear Master, enter in at will  
To speak Thy wondrous "Peace, be still."  
O lift Thy loving, nail-scarred hand  
And usher in Thy kind command!*

*J. Madsen is president of the West Nordic Union Conference.*



good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

When Adam sinned, he passed from the state of conditional immortality to that of unconditional mortality. In that moment death was physical, spiritual, and eternal. Had it not been for the plan of salvation, the result of Adam's sin would have been eternal death. But because of Jesus Christ, eternal death cannot be passed on to others. That means that we cannot blame Adam for the second death, because that eternal condition comes as the result of our own choices and decisions.

### The deepest reality

"As descendants of Adam, we possess no inherent principle of eternal life. 'We must be born again,' i.e., united, by regeneration to Christ, the Incarnate life of God, the second head of the human race. And this union by the Holy Spirit personally dwelling in us is no *legal fiction*, no dream, or mere imagination, or figure of speech. It is the deepest reality in human existence."—Edward White, *Life in Christ*, pp. 230, 231.

Because of sin Adam lost his immortality. There was nothing left that was not affected by sin. The body, the soul, and the mind were affected. The whole creation is

corrupted by sin and death, and there is nothing left. "For dust thou art, and unto dust shalt thou return" (Gen. 3:19). After Adam sinned, God did not tell him that his soul would be separated eventually from the body and exist independently of the body. The Bible does not teach that the soul is immortal. The word *soul* is used often as an expression for the whole living being. The King James Version of Genesis 2:7, tells us that man became a living soul. Other translations say that man became a living being.

The word *soul* does not appear anywhere in the Bible in connection with immortality. The body and the soul cannot be separated. A human being is united by the spirit, the soul, and the body (1 Thess. 5:23). God wants to save the whole person. The three dimensions—body, soul, and spirit—form our full existence. When they are separated there is no life.

Why do so many Christians believe in the immortality of the soul? First, because of a Greek idea circulated by Socrates and Plato. According to this concept, the body is a garment, a prison for the soul. Because the soul belongs to the eternal world we must get rid of the body in order to enjoy real life. Because of this philosophy, death became a friend to the Greeks. But for Jesus

### FOR THIS GENERATION By MIRIAM WOOD

## Serious business

We live in a world of violence, starvation, fear, hatred, greed, and deceit. Reading through a newspaper or listening to a news-cast convinces us, in short order, that even though we know that "God's in His heaven," we are equally sure that NOT "all's right with the world." Strangely enough, though, it is amazingly easy to push these disturbing facts to the back of our minds and consume the days with trivia of one sort or another.

When a group of young people, on their own initiative, takes a different route, it is as though there'd been a burst of sunlight in a dark room. For instance, I'm thinking of a group of students at Andrews University. A friend of mine was conducting weekend meetings there a few months ago, teaching some classes on a guest-lecturer basis and, all in all, being pretty

tightly programmed. Then a student approached him. Hesitantly he said, "A group of students will be getting together at eight o'clock to discuss what we can do for the starving people of Cambodia. Would you come to our meeting and discuss it with us?"

My friend said that he'd have accepted the invitation, no matter how many meals he would have missed or how much sleep he might have lost as a result. As the concerned students spoke of their love and care for some of God's children so far away, in such suffering, he felt a renewed faith in the vigor, faith, and purpose of young Adventists.

How can we be most effective in meeting needs that exist everywhere—that are so staggering that they boggle the mind? Can one person make any impact at all?

First, I think we have to accept the fact that one per-

son cannot make a dramatic impact, or at least that his chances of doing so are remote. What he can do is alert as many other people as possible to the need, and suggest methodologies for meeting the need. I have become convinced that many more people would respond than do, if responding were made easier. For instance, let's say that used clothing is badly needed for refugees in a community, or for local residents who are undergoing financial reverses. A general appeal—"Bring your used clothing to ..... at ....."—usually does not elicit a great response. People are tired. It's too much trouble.

If a person, young or old, volunteers to drive to each house where clothing can be obtained and to go down to the basement (or wherever) and wrestle the boxes and bundles into the car or truck, the clothing drive has a much better chance of success. A corollary to that is the thought that some people, especially those who are feeble, are hesitant to give clothing because they are not well enough to wash and press it and get it into good shape, or to take it

to a self-service cleaning place. This leaves the field wide open for a strong, vigorous person to make an offer to take care of that phase.

Then there's money. Some people are fortunate enough to have the means to write out a sizable check for almost every plea. But they are in the minority. If your five dollars, or whatever, seems small, this is a chance to organize a group of friends, to make a systematic plan (a dollar a week?) that all of you will contribute toward and that one of the group will take the responsibility for collecting and turning in. Giving made easy—that's what it's all about.

You still will not feel that you're touching the lives of the millions of needy. But you will feel that you are doing something. Essentially, that is all that you are asked to do by God. He asks for you to live up to your capabilities.

You will think of other ways to extend effectiveness. The interesting part is that the more you get into these projects, the less you will be attracted to trivia. You can't lose—everyone is a winner.

Christ, death was an enemy. The doctrine of the immortality of the soul is one of the greatest misconceptions that have crept into Christian thought and teachings.

The nonimmortality of the soul has long been one of the pillars of the Seventh-day Adventist faith. It has not always been easy for Seventh-day Adventist ministers to proclaim this message, but we cannot teach or preach anything that cannot be confirmed by the Word of God. We do not believe in the immortality of the soul. Instead, we believe in eternal life.

Some are saying that we say too much about death and too little about life. I do not want to do this. I want to emphasize life.

One Archbishop of Canterbury wrote: "Man is not immortal by nature or by right, but he is capable of immortality and there is offered him resurrection from death, and life eternal if he will receive it from God and on God's terms."—William Temple, *Nature, Man and God*, p. 472. What is important is not what we know about death, but what we know about life. What is eternal life, and how do we get it? All of us die in Adam, but we shall all be made alive in Christ.

There is a great contrast between the doctrine of the immortality of the soul and the Christian belief in the resurrection to life. "Let not your heart be troubled," Jesus said: "ye believe in God, believe also in me. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

These words imply that there will be no life for us in heaven before the second coming of Christ. Paul was not deceived by the heathen philosophies regarding the immortality of the soul. Instead, he spoke about the last day on earth, when the last trump shall sound and the dead in Christ shall arise.

## To call the dead to life

One of the primary reasons why Christ is coming again personally is to call the dead to life. Christ was present when life began on this planet. He also will be present when the dead shall be called back to life.

Eternal life is a gift from God through Jesus. But what is it? It is not a form of life outside the body. It is not just part of a person that receives everlasting life, it is the total person. Eternal life is a divine act of creation, which brings the whole person back to life.

Sin and death have destroyed life. The resurrection is an act of creation by God. The whole person who was dead is recalled to life by a new act of creation by Jesus Christ.

Why is Christ the second Adam? Because Christ is the head of a new humanity. He took Adam's place as head of the human family, and proved that Adam did not need to sin.

The first Adam brought death into this world. The second Adam brought life; not only physical life but spiritual life—eternal life.

"In Christ is life, original, unborrowed, underived.

'He that hath the Son, hath life.' The divinity of Christ is the believer's assurance of eternal life."—*The Desire of Ages*, p. 530.

"If thou hast been there, my brother had not died," Mary and Martha said. Had Christ been in the sickroom, Lazarus would not have died, because Christ is life.

How do we get eternal life now? Lazarus died because Christ was not present. Millions of people are dying today because Christ is not present. God's power of creation is given to us through Jesus Christ by the Holy Spirit. We do not believe in the immortality of the soul, but we do believe in the immortality of the Holy Spirit. If the Holy Spirit lives in you, God will give life to your dying body as He gave it to Jesus Christ (Rom. 8:11).

This wonderful news brings us the assurance that already in this life we have eternal life in Christ—that life which will be bestowed finally on the great resurrection and transformation day. Eternal life is ours now through the Holy Spirit if He dwells in our hearts.

The body is not meant to be a prison for the soul, but a sanctuary for the Holy Spirit.

Adam sinned on behalf of the human race and brought death upon all. Jesus Christ died on behalf of the human race and brought life to all.

How can we get this life? When does it begin? None of us will ever see the kingdom of God without being born again. The second Adam gives us a second life in a second world. None of us receives immortality before Jesus comes again, but something must begin now when we accept Him.

In some way or another we pass the border of eternity now. What do I mean by this? Matthew 22:32 indicates that many will come to be with Abraham, Isaac, and Jacob. They passed the border of eternity in this life, even if they died and have been dead for 2,000 years.

The eternal power that touched their lives must touch yours and mine and create in us something that will never die.

How do we get it? By faith in Jesus Christ, by the indwelling of the Holy Spirit, by surrender, by loyalty. We are on the border of the eternal world. Life in this world will not continue. In fact, it is later than we believe.

The greatest need in the Seventh-day Adventist Church is not more scientific power, not the power of heathen philosophy, not the power of sin and immorality. We do not need the power of an un-Biblical doctrine, but we do need the power of the Holy Spirit. We must be united in doctrine, in Christ, and in the Holy Spirit.

Are we church leaders merely business people or are we spiritual leaders who inspire our fellow believers to a greater experience with the Holy Spirit?

Something great must begin in the here and now if we are going to live forever in the world to come.

Great possibilities are ahead of us. Time is running out. Have we decided where we shall spend eternity?

The power is ready. Christ is waiting. The church is looking. What will we do? □

# What the child needs from you . . . is you!

Children need their parents' attention more than they need toys, candy, or peanut-butter-and-jelly sandwiches.



The family—complemented by the Sabbath school and the church school—provides the environment that nurtures spiritual growth and development.

By ALICE LOWE

The first few years of a child's life are filled with exciting growth and change. This rapid growth—physical, mental, and emotional—affects the child permanently, either for good or ill. How important, then, that children develop the right mind-set toward God early in life, thus giving them the right sense of direction and purpose in life.

Dare we allow the foundation years of a child to be molded by the baby-sitter and the TV set? Is it enough to

inundate children with toys so that they can amuse themselves?

What children really need is—your time, your eye contact, your physical touch, your time to dialogue with them, your love and understanding care, and your fair discipline. They need their parents' or other adults' attention more than toys, candy, or peanut-butter-and-jelly sandwiches.

When one little girl asked her mother to stop what she was doing and tell her a story, the mother replied, "I'm busy. Go put a Bible record on."

The little girl paused a moment and then said, "Mommy, the record doesn't have a lap!"

The home is the greatest training ground on earth. Here young children should develop patterns of action and attitudes toward prayer, the Bible, Sabbath school, church, and Christian living. It is the family—

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*Alice Lowe is an associate director of the Sabbath School Department of the General Conference.*

complemented by the Sabbath school and the church school—that provides the environment that nurtures spiritual growth and development. Character development is an all-day-every-day-of-the-week process. Parents can take advantage of the “teachable moments” to apply Bible truths.

To assist parents in doing so, there is a section in the cradle roll and kindergarten Sabbath school lesson quarterlies called “Just for Parents.” It is designed to help parents direct the child’s activities throughout the day, as well as to help them make worship more enjoyable and interesting for their children.

Because music is a fine learning tool, the memory verses have been set to music and are available on cassettes. The songs suggested in the quarterly also are provided on records or cassettes. Illustrated songbooks, called the Come Unto Me series, amplify one of the kindergarten lesson concepts for the quarter and help the children recognize a spiritual lesson or church doctrine in everyday activities.

*Happy Sabbath Afternoon* activity books are available to enhance an interesting togetherness time on Sabbath afternoon. These emphasize, reinforce, and reexplain what the significance of the lesson is to children’s lives now.

### Ask questions

As you work together, ask a few questions to stimulate the child’s thinking—such as “Why do you think . . . ?” “When you want a drink of water, what do you do?” Then explain that a *well* in Bible times was a place to get water. (Remember, to today’s child *well* means “not sick.”) Make a well out of a milk carton or detergent bottle.

Give the child time to decide what the answer is; the mental exercise of drawing his own conclusions will lead hopefully to subsequent right actions.

Plan something for your child each day that will give him opportunity to live out the principles taught in the Sabbath school lesson. Make opportunities to help him be kind, as Jesus was, or to witness to his friends by telling the lesson during play and giving away *Our Little Friend* or *Primary Treasure*—or to do something else that the application of the lesson might suggest.

Even though Sabbath school teachers suggest applications, those applications must be supported at home. Learning experiences do not just happen. They take time and work. Parents need to schedule a time for morning and evening worship, and also a time for planning the worship periods so that they not only will be special but will motivate the curious minds of children. Inevitably, to develop the life that counts has its cost in time spent.

Bible teaching is like no other teaching. It is unique. It involves an all-day-every-day experience. With the power of the Holy Spirit it is exciting, but it does take time. Children have important decisions to make—giving them yourself and your time will make an eternal difference. □

## FOR THE YOUNGER SET

# When great-grandma rescued the puppy

By GLADYS DEQUER

Dear Dawn, Wendy, and Jenny,

Yesterday, while I was waiting for your Uncle Virgil to pick me up at the clinic, the wind began to roar, the lightning to crack, and the rain to fall as if poured from a giant bucket.

I’ve always liked to watch storms, so I decided to go outside to watch from the safety of the clinic porch. When I opened the door, a wet, trembling little dog dashed inside. Pretty soon one of the nurses put him outside, because a clinic is no place for a dog. However, before long, another person opened the door, and the puppy rushed inside again. The second time the nurse put him out, I picked him up. He got my clothes wet and dirty, but I didn’t mind, because I felt sorry for him. He was so frightened.

A family of Mexican-Americans sitting in their parked car nearby saw me holding him. One of them hurriedly got an old blanket out of their trunk and handed it to me. When I wrapped the dog in the blanket, he snuggled down quickly. I think he was happy to feel safer and drier.

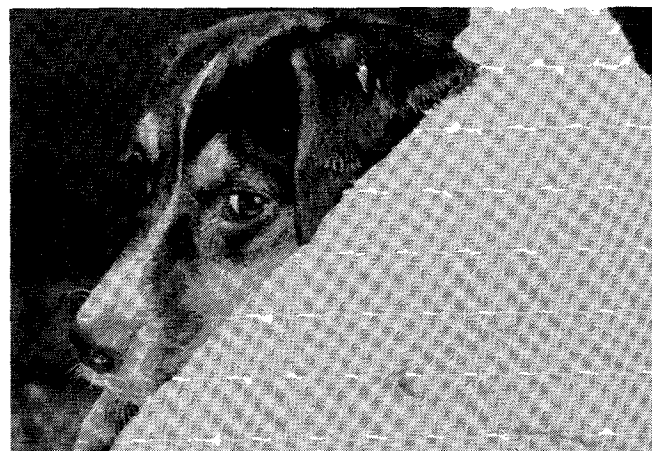
Since he had a license on his collar, I decided that I would take him home with me and call his owners. I didn’t want to leave him out in that terrible storm.

When I got home, I gave him some food and turned on the news. The weather reporter said that a tornado—a fast-moving, twisting wind—had struck on the other side of town. The roofs of houses had been ripped off, and many mobile homes had turned over. Then I was really glad that I hadn’t left the puppy out in that storm!

I reached the puppy’s owners by phone this morning. When their car drove up, two excited little girls jumped out and ran up to my door, calling, “Charlie, Charlie.” I opened the door, and Charlie (for that was the puppy’s name), seeing his playmates, couldn’t decide whose face to lick first. They had a very happy reunion.

The little girls and their parents told me that they had worried all night about Charlie being out in that awful storm. I’m happy that he found his way to the clinic porch so that I could rescue him.

Love, Great-grandma.



# The Dark Day

The three articles on the Dark Day of 1780 (by Meriton E. Sprengel, *Adventist Review*, May 22, 29, June 5) interested me, not because they brought out anything more about the event than I had already read in the May, 1780, newspapers and other early accounts in the Library of Congress, but because the author traced the views of the Adventist (Millerite) and Seventh-day Adventist writers who discussed its prophetic significance. (Two minor corrections might be noted: Joshua Spaulding and Amzi Armstrong were not "Adventist" theologians; the term *Adventist* was coined by, and is the proper designation of, the people nicknamed Millerites and of their successors.)

I was not aware that James White had accepted the accounts of natural causes for the darkness before he changed his mind—presumably, to judge from the *REVIEW AND HERALD* extracts—from reading the later, abridged accounts such as those of Josiah Litch and D. T. Taylor. The later reports sometimes confused the details, attributing to the day the clear sky and the appearance of the stars, originally reported as following the passing of the clouds in the night; they omitted mention of clouds, rain, and smoke, and of soot or burned leaves floating on rainwater, emphasizing instead a mysterious, supernatural cause.

It is not surprising that many people at the time were unable to explain what had happened. The eyewitnesses were clear on the fact that there were clouds, smoke, and the rest, and it was known that farmers had been burning fires in the woods to clear new land (see descriptions in the *Source Book* [1962], Nos. 562-575, "Dark Day, 1780"). Yet it seemed to them impossible that the usual spring burnings could

produce enough smoke to cause such an unusual darkness. They did not know, as we do now, that smoke from forest fires in the far distant West can travel across the continent. Without the instant communication and extensive weather reports such as we have today, local observers could not know the extent of the smoke and did not realize that the fog coming in from the Atlantic was blocking the eastward flow of the smoke-laden clouds and piling layers of mist, clouds, and smoke thick enough to darken a large part of New England. A synthesis of the varying local descriptions underlies this explanation of the weather conditions in an 1825 report (*Source Book*, No. 575), corroborated by the meteorologist consulted by Leggitt, whose Master's thesis is cited by Springel.

Seventh-day Adventist writers have long had access to the contemporary reports of this Dark Day. Many of the accounts were included in the 1919 and 1922 editions of the *Source Book*, and more of them were included in the 1962 edition. In Ellen G. White's discussion of the Dark Day as a sign of the last days, she inserted (*The Great Controversy*, pp. 306, 307) quotations from historical sources that mention clouds, rain, a "black cloud," and heavy mist. Apparently she was not disturbed by the presence of these natural causes. Seventh-day Adventists have accepted the 1833 falling of the stars as Leonid meteors; and no one claims that the Lisbon earthquake had any characteristics that are not present in other earthquakes; or that other signs mentioned in the same discourse of Jesus—such as "the sea and the waves roaring" or "men's hearts failing them for fear" for the future—must be produced without natural causes. In both the 1922 and 1962 editions of the *Source*

*Book*, editorial notes explain that natural causes do not invalidate an event as a divinely ordained sign, since the Scripture tells us that God has at other times used natural means—such as a wind to part the Red Sea for the Israelites—in intervening for His special purposes (1922 ed., p. 134; 1962 ed., No. 571).

Much earlier, Seventh-day Adventist writers had pointed out that natural causes or repetitions of these signs in nature are not incompatible with their being last-day signs. In the first edition of Uriah Smith's *Thoughts on the Book of Revelation* appears his 1865 statement (pp. 111, 113-115) mentioning other dark days and the cyclic return of the Leonid meteors, emphasizing their timing and their effect on the people. He expands this in the 1885 printing (pp. 145, 146); and in a *Review* editorial of July 5, 1877, page 16, he says that repetitions within the predicted time may be God's method of reaching different localities with the same sign.

In 1882 A. Smith (no relation to Uriah Smith) writes of the Dark Day of 1780 as not unique, but preeminent, and describes the clouds, vapor, and sooty scum; he adds that "the fact that the phenomenon was a local one also locates the causes," but says that "this fact does not invalidate the phenomenon as a fulfillment of prophecy" (*Review and Herald*, June 20, 1882, p. 388). J. N. Loughborough, writing in 1883, answers the inquiry, "If these were signs of Christ's coming, why have they not been given in other parts of the world?" He replies: "Our Saviour said, 'There shall be signs in the sun'" and mentions an eruption of Mount Hecla, a few years after 1780, that caused considerable obscuration of the sun in Europe, and one very dark day in Amsterdam that sent frightened people into the churches (*Review and Herald*, Dec. 1883, p. 756).

In 1913 D. E. Robinson answered the same question—Why only in the United States?—by citing the recurrence of the Leonid meteor showers and different dark days in various

parts of the world, including one in France during which the country people concluded that the last day had arrived. He observes: "So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural?" (*Review and Herald*, July 24, 1913, pp. 701, 702).

The Old Testament prediction of the darkening of the sun and moon puts it among last-day "wonders" (mentioned, incidentally, immediately after the phrase "pillars of smoke"), before the great day of the Lord (Joel 2:30, 31). In the New Testament it is to come "after the tribulation of those days" (Matt. 24:29), "in those days, after that tribulation" (Mark 13:24), and following "the great earthquake" under the sixth seal (Rev. 6:12).

Some have clung to the idea that to be a sign from God this must be a supernatural event, against or completely unaccounted for by the laws of nature. The forest fires were known at the time, but because of lack of information were deemed an insufficient cause. Aside from several fantastic explanations put forward, the alternative view was the supernatural cause. The latter turned the attention of many in New England to the prophecies of the last days, and doubtless to some extent prepared their minds for the message of the Miller movement to come.

But to continue to say that the darkness cannot be accounted for and that the cause is unknown is no longer valid—especially since 1950, when smoke from forest fires in British Columbia and Alberta was known to have caused an unusual darkness across the northern part of the United States (*Source Book* [Commentary Reference Series, vol. 9, 1962], Nos. 576-578). The difference was that the 1950 smoke swept on across the Atlantic instead of piling up in an area as small as New England. The Dark Day of 1780 was scheduled for a specific period, 200 years ago, and it accomplished its purpose.

JULIA NEUFFER  
Tampa, Florida

## Seven Day Adventists

Richard C. Halvorsen, well-known pastor of the Fourth Presbyterian church in Washington, D.C., concludes each Sunday service by admonishing his congregation that it is not what they do on Sundays that makes them Christians, but what they do *between* Sundays.

We were somewhat amused recently when an advertisement we had placed in the religion section of the Washington *Star* for a program at the Brotherhood church was flagged by the name "Seven Day Adventists." Once again we were impressed with the thought that it is essential for us to be truly Seven Day Adventists. It's what happens between Sabbaths that counts most as far as our Christian witness is concerned.

L. R. V.

## "Show us"

Simple things elude us at times when we try to translate written instructions into something concrete such as an afghan or a stew or a reconstructed carburetor. Even photographs or the best of illustrations can't analyze our mistakes and show us where we went wrong.

And while, through much trial and error, we may eventually figure instructions out on our own, how much easier the project becomes if someone will show us.

A teen-ager couldn't plow a straight furrow until his

farmer uncle told him never to look back, to always drive straight toward a point ahead.

A friend couldn't conquer crocheting until someone showed her how to tie a slipknot.

A good teacher, whether professional or enlisted on the spot, helps us sort through our confusion to reach understanding.

To this world of befuddled people who couldn't get the instructions for living straight or their ideas about God unconfused, the Father sent His Son. "Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life."—*The Desire of Ages*, p. 23.

To His contemporaries who asked whether God was fair, Christ's life answered, "Yes."

Those who wondered whether God loved them, were loved by Christ, and they knew.

But they discovered more. They discovered that living the way God asked them to live was not impossible, that for the life He required of them, God provided both example and strength in the person of His Son.

To our human plea, "Show us," God responded with Jesus.

Today, what we have learned about God through the life of His Son, revealed by His Spirit and His Word, we must demonstrate to others around us, who in anguish and frustration cry, "Show us." We must be able to recognize the cry of their hearts when their lips are unable to articulate their needs.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

A. A. S.

### HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

## New problems in nutrition

By ELLA MAY STONEBURNER, R.N.  
Associate Director

The rapidly moving age in which we live leads to many new and unanticipated questions about diet. One of the reasons this is so was explained recently by John E. Vanderveen, Ph.D., director of the Division of Nutrition of the U.S. Food and Drug Administration, when testifying at the recent Congressional Oversight Hearings on Nutrition Research Methods and Technology. He stated that "advances in nutrition knowledge have not kept pace with the advances in food technology and food development."

Today much of the food we eat is highly processed. In the United States in particular, people eat largely from a human-and-machine-created food supply. Doing so raises two unanswered questions. The first is, Do these

fabricated foods cause adverse interactions between nutrients? The second is, Is the body able to absorb the nutrients in the new forms being delivered by the new technology?

Alfred E. Harper, Ph.D., chairman of the Department of Nutritional Sciences at the University of Wisconsin, cautions that "processing may improve the retention or availability of nutrients; it may also cause destruction and deterioration of nutrients."

At a time when there seem to be more questions than answers in the field of nutrition, we need to put more emphasis on eating food in the form God has given. Plain food, prepared in a simple manner, is the most healthful diet.



## Caraja Indians converted in Brazil's interior

By ARTHUR S. VALLE

The young Indian Bible worker, Antonio Tewahura, travels many miles by canoe proclaiming the message of salvation among the Caraja tribe, who live on Bananal, one of the largest fluvial islands in the world. Located in the Araguaia River in Central Brazil, the island is several hundred miles to the northwest of Brasília. Often Antonio is accompanied by another Adventist youth, Paulo Kuady, and as they labor there among their own tribe members, Antonio cannot but express his deep conviction that "Adventist Christian teachings are superior to those of other religions because such instruction helps people overcome their bad habits, showing them a better way of life as they lead them on the pathway to heaven."

The first 50 years of work among the Caraja was more in the area of education and social assistance. The Indians also were taught about the Bible, but this did not result in many baptisms. The Carajas have a matriarchal society in which the woman is the head

of the household. Because the women do not quickly accept new ideas, it is necessary first to gain their confidence and approval, and when this is accomplished it becomes easier to win the men to the message.

There are now 35 baptized members—all firm in the faith—on Bananal Island, but many others attend church. The *Luzeiro do Araguaia* medical launch carries on social-assistance work along the 800 navigable miles from Fontoura to Araguacema, the launch formerly worked out of the town of Fontoura, but since 1977 headquarters has been in Aruana.

The first reference to the work among the Caraja Indians is found in the Portuguese *Review and Herald* dated July, 1926, in an article by N. P. Neilsen, then president of the South American Division. He wrote: "Recently a new step was taken to begin work among the Indians of Goiás who have never heard the message. The executive committee of the South American Division has taken the following action: 'VOTED, that the MV offerings in 1926 go to the work among the Goiás Indians.'"



Young Adventist Indians bear face markings that identify their tribe. These markings were made by firebrands when the girls were infants.

Pastor Neilsen continued, "The youth of South America are invited to contribute their means toward the starting of the work among the Indians in this huge state in the center of Brazil which is bounded and crossed by two large rivers, the Araguaia and the Tocantins; and a state whose length is about equal to the distance between Buenos Aires and São Paulo. . . . We have the Cherentes on the margins of the Sono River; the Carajas on the large Island of Bananal; the Chavantes on the Araguaia River in the Mortes River region; and others."

Thus it was that in 1926 Elder and Mrs. L. Allen

began their missionary activities with the Caraja Indians, and in 1927 the work was strengthened when he went to São Paulo in search of more help and found Emilio Gutzeit and his wife. The two couples lived in simple huts, and the women cooked out in the open under the trees—a considerable hardship during the six months of the rainy season.

One day when Elder Allen was near the river, possibly praying that he somehow could make contact with the Carajas, a tall, strong, rather fearful Indian approached him and said, "We know that you white people can construct schools, and we want you to build a school and teach our children. We trust you because we have been watching you for a long time. You do not fight; you do not cheat the Indians; you respect our women; and you don't drink or smoke. You can help us. This is our request." So it was that Elder Allen and Mr. Gutzeit could now go ahead with their plans.

A school was established for the Indians in Fontoura on Bananal Island. Later, a medical launch was built to care for those who lived along the Araguaia River. Two missionary couples, Isaac and Joaquina Fonseca and Alvino and Maria Campos, played an important part in the advancement of the work



Tribal style was preserved when new homes were built for the residents of the Caraja Indian Mission in Brazil.

among the Carajas. At present Caleb de Pinho and his wife are working among the Indians.

When he was president of the Central Brazil Mission, Wilson Sarli, now editor of the Brazil Publishing House, did a great deal for the Indians. One project was to build homes that were permanent, yet that preserved the basic design and tribal characteristics of the former dwellings.

On July 19, 1969, the president of Brazil at that time, General Arthur da Costa e Silva, visited the Adventist Social Assistance Center for the Caraja Indians and spent two hours traveling on the medical launch. In 1977, the Government created a new organization to protect the Indians and their culture. This brought about some difficulties in teaching religion to them and made it necessary to move the launch headquarters from Fontoura to Aruana. However, the work continues to advance, and the Indians are being cared for with the same dedication. Two young Indians, Coxini and Tamauna, went to study in the academy in Campinas (Instituto Adventista, São Paulo) in order to prepare themselves to help their people.

The Caraja Indians live many miles inland, and when they know that the launch is going to pass by they walk great distances in order to receive help. But when there are sick who cannot be brought to the river's edge, then the launch worker has to penetrate the jungle to give medical aid.

One day when the *Luzeiro* was sailing peacefully along the river in the vicinity of the little city of Luciara, where about 5,000 people live without a doctor or nurse, they were asked to help a child who had broken his right leg in a fall. The bone was exposed. The boy had been waiting many days for the launch to come by. In the meantime a local witch doctor had exploited the boy's family, taking their money but doing nothing to alleviate his pain. Gangrene was beginning to set in, and the Ad-

ventist nurses could only pray to God that the boy would not lose his leg. There, deep in the heart of the jungle, they gave what medical care they could to the child. In about two weeks' time he got better and soon recuperated. Old and young who have been bitten by snakes, stricken with fever, or who have had other maladies have gone to the launch in search of treatment. There are those who say, "We know the Adventists have the power of God, and that is why we come asking for healing." Many times God has performed His miracles in answer to prayer.

Rodolpho Gorski, president of the Central Brazil Mission, says about the work, "For more than half a century we have seen God's innumerable providences in behalf of our medical work among the Carajas. The stories are

thrilling and inspiring. Evangelism continues in this place. Many Indians will be baptized."

When Brazil was discovered in A.D. 1500, it is estimated that there were approximately 4.5 million Indians in this country. Today there are no more than 180,000 throughout Brazil with its 110 million population. But the message is reaching the Indians living in the heart of this nation, as well as those along the Amazon, where there is an extensive work being carried on among the larger tribes. Besides the white missionaries laboring in the Araguaia region, we see the young Adventist Indians Antonio Tewahura and Paulo Kuady plying the river in their canoe, carrying on their task of proclaiming that Jesus is coming soon!



## Kigazi, Burundi, church dedicated

E. Nyagetema, Central African Union administrative secretary, cut the ceremonial ribbon, officially opening the new Kigazi, Burundi, church on March 11. For several years members in Kigazi met in the open air for their worship services, which had to be canceled when it rained. Two businessmen who are members of the church began the building fund and organized the members to assist with the construction. The church was built and paid for within 13 months.

Members in Kigazi consider themselves fortunate. There are at least 100 churches in Burundi without buildings in which to worship. It will be difficult to build these churches because materials are expensive—approximately \$20 for one bag of cement—and yearly per capita income is only about \$70.

T. K. STRUNTZ

Communication and Publishing Director  
Central African Union

## Religious Newsbriefs

from Religious News Service

● **Tobacco consumption per capita descends to low:** The use of tobacco products by adult Americans has dropped to the lowest level per person since 1898, reports the U.S. Agriculture Department. Government figures show tobacco consumption per capita steadily declined in recent years, reaching a low in 1979 of 7.91 pounds for every American over age 18.

● **Israel adopts shekel as new currency unit:** The Israeli Cabinet has decided to change the country's unit of currency from the pound to the shekel. The shekel, first used in Babylon five millennia ago, was a unit of weight—not a coin—equivalent to about half an ounce. It was first used to measure gold, silver, and other metals. Later silver coins of that weight came to be called shekels.

● **Increase in Bible output reported in Soviet Union:** Tens of thousands of Bibles have been made available to Russian Christians with the approval of the Soviet Government. A report from the American Bible Society in New York indicates that Christians recently printed 20,000 Bibles in Leningrad and shipped them to Moscow for distribution. The printing was paid for with offerings received from the Government-recognized Baptist body, and shipping was financed through gifts collected by Bible societies and Baptist churches around the world. Last year, the Russian Orthodox Church was given permission to print 50,000 Bibles, the fourth such printing since World War II. The United Bible Societies (UBS), the international body of which the ABS is a member, indicates that some 365,000 Bibles and New Testaments have been printed in the Soviet Union since 1917. Last year, the UBS sent 25,000 Bibles and 5,000 concordances to Russia with Government permits.

# Christian Record asks, "How much do we really care?"

By E. M. STILES

As concerned Christians, Seventh-day Adventists face the world with hearts sensitized by the love of Christ. We reach out to show pity and solicitude, only to see hopes fade as suffering increases.

Brilliant accomplishments in the sciences and healing arts make it possible to cure many of the world's dreaded diseases. These amazing accomplishments are inadequate, however, when faced with the effects of Satan's resolute and merciless spawning of global strife and suffering.

For example, it is estimated there are more than 40 million persons with severe visual problems. It is expected that this number will double before the end of the century unless such diseases as trachoma, cataracts, and glaucoma are conquered.

Seventh-day Adventists need to know and understand the needs of blind persons and others in our church fellowship who may have severe handicaps. Experience has impressed blind and other handicapped persons that their environment, even in the brotherhood of Christians, is sometimes cold, even cruel.

Recently a Christian Record representative rejoiced as a blind woman with whom he had been studying accepted the Lord and was baptized. But soon he was informed about an incident that happened during a Sabbath potluck dinner. This meticulous sister had carefully prepared a casserole and had placed it on the dinner table. She overheard someone asking who had brought that dish. When the questioner was told that the blind woman had brought

it, she responded that she certainly would not try any of that dish, and influenced others to follow her example.

One can only imagine the hurt the blind woman experienced as she took her casserole back home untouched. Consider also the burden borne by the church pastor and the Christian Record representative as they prayerfully attempted, with the ministry of God's Spirit, to undo the wrong and remove the woman's hurt and her feelings of rejection. Wounds such as these leave deep scars that only God's grace and the shared love of His children can erase.

## Sympathetic attitude

Both the Scriptures and the writings of Ellen White remind us that God expects the members of His church to show a responsive and sympathetic attitude toward those who are disadvantaged. In *Testimonies*, volume 3, pages 517, 518, Ellen White had specific counsel for a certain church. In a letter, she wrote that "if a selfish and unsympathizing spirit is allowed to exist in any of its members toward the unfortunate, the widow, the orphan, the blind, the lame, or those who are sick in body or mind, He will hide His face from His people until they do their duty and remove the wrong from among them. . . . The Lord holds the church accountable for the sin of its members until they have done all they can to remedy the existing evil. He will not hearken to the prayer of His people while the orphan, the fatherless, the lame, the blind, and the sick are neglected among them."

The message is clear and penetrating. We must cultivate a spirit of love. We must be sensitive to the concerns, the burdens, and the afflictions of those in our midst. In volume 9 of *Testimonies*, page 189, we are promised

that "if we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

For 80 years the Christian Record Braille Foundation has been involved in a unique ministry to the blind. This year the Christian Record has begun to provide services for the deaf, also.

Day after day approximately 100 Christian Record field representatives visit blind people all across North America. Each member of the Seventh-day Adventist Church can be proud of this humanitarian and social work, for no other denomination or agency attempts to accomplish such a task. At the publishing house and headquarters in Lincoln, Nebraska, a wide variety of reading services is produced and circulated. These services include monthly Braille, recorded, and large-print magazines that go to 87 countries. A lending library circulates reading and listening materials to thousands of readers. Sixteen Bible correspondence courses lead many to Christ each year. An increasing number of inspirational and message-filled large-print booklets are sent into the homes of those who are eager to read these sight-saving and soul-refreshing materials. The circulation of these booklets is swelled by requests that come from nursing homes and other institutions. Since 1967, specialized camping programs have made Christ real to thousands of visually impaired youth.

The year 1981 has been designated by the United Nations as the International Year of the Disabled Person. The Christian Record Braille Foundation was one of the first organizations to begin promoting this humanitarian concern. During 1981 we will be reminded in many ways and by many organizations of our individual responsibility to help lift the burdens of those who are disabled. Should not we Seventh-day Adventist Christians be in the forefront, participating in the

very work that Jesus announced to be His priority when He began His earthly ministry (Luke 4:18)?

Adventists will have an opportunity to aid the Christian Record on July 12, when an offering will be collected for the foundation. The Christian Record is doing all it can to show the world that Seventh-day Adventists, filled with the love of God, care for their handicapped brothers and sisters.

## NORTH AMERICA

### Disaster Relief Guide available

A *Disaster Relief Guide*, produced by the Department of Lay Activities and printed by the Review and Herald, is now available for local church use in preparing church members to serve in disaster situations.

In preparation for two years, the *Guide* is based on much experience in disaster service. The initial materials were supplied by George Schram, who directed Adventist relief service for more than a decade in what is known as the "tornado-hurricane alley" in the Southwestern United States. Other experienced relief workers contributed their expertise. Ronalee Whittington, from Hawaii, made many valuable suggestions. Carl Guenther, formerly Community Services director of the General Conference, served as general editor.

Packed with information and practical help for local church use, the chapters of this guide deal with planning, personnel, tasks, disaster-relief centers, emergency vehicles, specialized services, available aids, communication, and other aspects. Included are a training exercise for volunteers, floor plans for relief vehicles and for the relief center, and a substantial appendix with information on valuable resource materials. There is a detailed index.

The price has been kept low to make it possible for every church officer and member to secure a copy.

*E. M. Stiles, former general manager of the Christian Record Braille Foundation, recently was elected an assistant treasurer of the General Conference.*

Distribution is handled by local conference lay activities departments.

Disasters are increasing in frequency, intensity, and in devastating force. According to *Welfare Ministry*, page 137, Adventist Christians "should be ready to render immediate assistance to those who are under a severe pressure." Foremost among such persons are victims of disaster who lose possessions, homes, and in some cases loved ones. Disaster service presents both a challenge and an opportunity to the church.

**PERRY F. PEDERSEN**  
Associate Director  
Lay Activities Department  
General Conference

#### INDONESIA

### Remote tribe learns of Jesus

Until March 5, 1980, the Suku Wana of Sulawesi Island in Indonesia were perhaps the most isolated people on earth. It took at least seven days of hard travel to reach the nearest Indonesian Government outpost at Poso from the Suku Wana's Uetangko Village, on the Bongka, the island's largest river.

In 1978, Adventists sent their first missionary, Daniel Busdan, to live among the Suku Wana. He found them a friendly, but in many ways primitive, people with no written language, no knowledge of Indonesian, and no real contact with the outside world. Their unique language was spoken by a few thousand people at the most.

When Daniel went to work among the Suku Wana, he had one child. He was the "midwife" when his second child was born in Uetangko Village. When his wife developed toothaches, he pulled a tooth or two with a pair of kitchen tongs.

Daniel and his wife, assisted by friendly villagers, built their own house and the village's first school from bush materials. When the school was finished, Johnny Malingkas, a student missionary from Mount Klabat

College, arrived to teach. Johnny hikes eight hours each week to a neighboring village where an interest is developing.

Approximately 35 of the Suku Wana have been baptized, about 25 students are in school, and 40 candidates are preparing for baptism.

The Suku Wana are no longer an isolated people. For several months, using primitive tools, they have been cutting trees, leveling land, and planting grass for the area's first landing strip for aircraft.

March 5 was an exciting day, when the Adventist-owned Cessna 180 landed for the first time among the Suku Wana. On board were Bill Tol, mission pilot; Jim Greene, East Indonesia Union treasurer; Leroy Kelm, mission pilot; and a government inspector. The landing strip was declared fit for operations, and the following Sabbath, from Mount Klabat College, C. G. Oliver, Mrs. Jim Greene and her son, and Mr. and Mrs. Clarence Wallace flew into Uetangko Village with Pilot Kelm and an SOS worker, Ralph Gladden, for a special day of thanksgiving.

More landing strips are planned around the Suku Wana villages so that eight-hour walks between villages will be shortened to five-minute flights. This will enable the gospel to be spread quickly among the awakening Suku Wana.

**M. G. TOWNEND**  
REVIEW Correspondent  
Far Eastern Division

#### CAMEROON

### Hospital expands its beds and outreach

Staff at Cameroon Mission Hospital, United Republic of Cameroon, treated more than 3,000 inpatients and more than 36,000 outpatients dur-



Daniel and Carolin Busdan, pictured with their two children, built a school and began classwork with the Suku Wana of Uetangko Village.



On March 5 the first airplane landed in a Suku Wana village. Thirty-five of these tribespeople are Adventists.



ing 1979. Fourteen nurse's aides and seven manual workers, all Cameroonians, assist four expatriates—two doctors and two nurses. The number of hospital beds has been increased from 94 to 114, but in spite of this, many patients have to sleep on mats on the floor.

Because infant mortality is high in the area, a program of prevention of disease geared to mothers and infants has been strengthened, especially in the field of prenatal instruction, vaccination, health education, and nutrition. These programs are carried out every month in 21 villages, and an average of 2,760 children and 160 pregnant women have been seen each month. Plans are to add two more villages soon.

A Swiss government grant has made it possible for the hospital staff to vaccinate children against measles, and adults against tetanus.

The nutritional rehabilitation program, now in its fifth year, is working well. Children spend 15 days at the hospital with their mothers, who are taught how to feed their children a balanced diet using local foods. The results of a year's survey of these children are being published in a medical journal. They compare favorably with similar published studies.

The second physician's arrival has permitted what is nearly a doubling in the number of operations and the performance of more difficult operations.

Two years ago it was found that a parasite causing "river-blindness" was active in the Koza district. In collaboration with the University of Bordeaux, studies were launched to investigate two other parasites, as well as this one, namely those causing malaria and bilharzia. Particular attention was given to see whether the dams, built to conserve water in the dry season, contributed to the frequency of these diseases.

Other plans for the development of the hospital and its services include constructing a new building for administration and storage of medicines, leading the people to assume their responsibilities as far as health is concerned, appointing health committees and health supervisors for each village, constructing latrines, cleaning the villages, and establishing a small pharmacy in each village. Several of these projects have been possible only through the help of friends from abroad.

Three plans are being implemented to strengthen the spiritual outreach of the hospital:

1. Staff members are learning how to share their faith with Moslems.

2. A chaplain is to be appointed—a nurse who also is qualified as an evangelist. He will contact the patients during their stay in the hospital and visit them in their homes later if they seem interested in such a visit. He will use a motorcycle recently donated by friends in Europe.

3. Staff members visit isolated mountain villages for five-day periods, treating the sick, teaching hygiene, and presenting the Word of God. Every other Sabbath they return to conduct evangelistic meetings.

The latest series attracted 190 persons.

KOHLIA STEVENY  
Director, Cameroon  
Mission Hospital

## Books in Review

### The Making of a Christian Leader

Ted W. Engstrom  
Zondervan Publishing House  
Grand Rapids, Michigan  
Paperback, 214 pages  
Price \$3.95

History can be viewed as the record of the achievements of great leaders, or as the record of great movements in society. Judging from the contents of this book, Ted Engstrom would favor the first viewpoint. History is the record of leadership—good or bad.

This is a practical book that sensibly, creatively, and pointedly approaches the subject of leadership. It also is a serious book. This may be judged by the telling quotation in the Introduction. "The power of leadership appears to be declining everywhere. More and more of the men we see coming to the top seem to be merely drifting . . . the result is helplessness in a collective leadership that hides from the public."—Page 12.

There is a healthy bluntness about Ted Engstrom by which he is able to state facts acceptably, however unpleasant or unacceptable they may seem to be.

The book is aimed at anyone "who guides and develops the activities of others and seeks to provide continual training and direction. This includes the president, administrator, executive, pastor, director, superintendent, supervisor, department head, and so on." The list can be lengthened to include such church officers as the Sabbath school superintendent, the lay activities director, and

church board and school board chairmen.

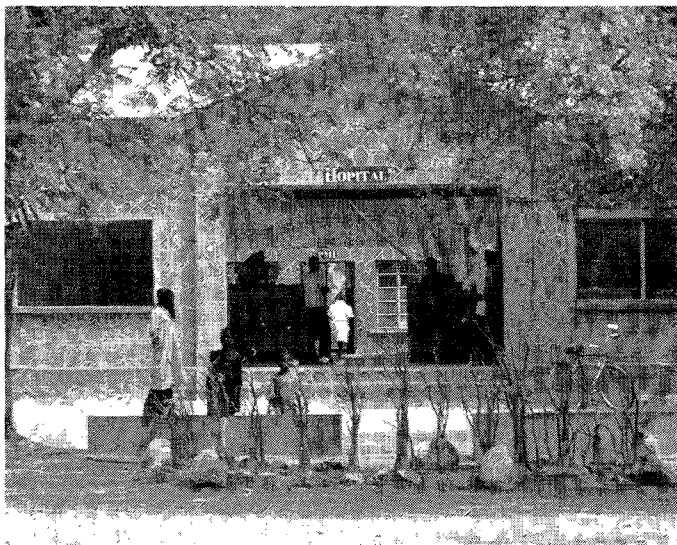
Leadership is about people, and today it demands more than ever that the leader can understand and apply the "basic theoretic principles of management and human relations in order to accomplish success." Ted Engstrom writes to clarify and set out plainly these basic principles and concepts of leadership. He wants to help the leader know what, and who, he is; what he should and must do if he would actually achieve as a leader.

The author is an expert in the field of management. He writes clearly, humbly, helpfully, bluntly, and Biblically. His book is the best of its kind this reviewer has read. It will bear rereading many times and prove a good reference tool on the major aspects of leadership for a long time to come.

If there is one limitation, and I am not sure there is, it relates to the causes of leadership failure. There are references to this throughout the book, but I would have appreciated a whole chapter devoted to the major factors that cause failure in leadership roles.

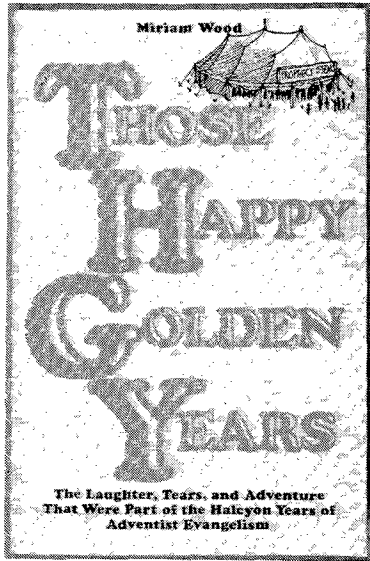
The apostle Paul admonished those to whom he wrote in Rome, "If you are a leader, exert yourself to lead" (Rom. 12:8, N.E.B.). In this good book Ted Engstrom shows how leadership may be fulfilled effectively, efficiently, and in a manner that will please and honor Christ, who is Himself the archetypal leader. It would be a very dull person who could read this book without profit, and few could read it without benefit.

PATRICK BOYLE



The number of beds at Cameroon Mission Hospital has been increased from 94 to 114, but still many patients sleep on mats on the floor.

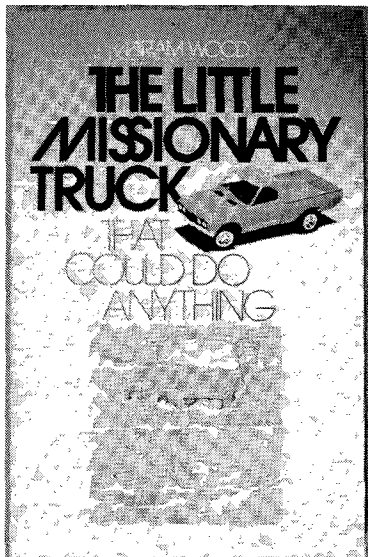
# From The Pen Of **Miriam Wood**



## **THOSE HAPPY GOLDEN YEARS**

A call to the ministry in the twenties, thirties, and forties meant a working relationship with tent flaps, sawdust, and all the mundane aspects of canvas evangelism. Here is an opportunity to go behind the scenes and share in the joy and sorrow, in the achievement and disappointment and the excitement, of the public "effort." Many colorful anecdotes highlight the record of this significant era of Seventh-day Adventist history.

Paper **US\$6.95**



## **THE LITTLE MISSIONARY TRUCK THAT COULD DO ANYTHING**

Mission stories from all places and times are interesting, but to inspire young people of today with the thrill of mission service, contemporary stories are needed. **THE LITTLE MISSIONARY TRUCK THAT COULD DO ANYTHING** chronicles mission life in Peru in such a way as to captivate the young reader and inspire him to service. It would seem that the mission truck *could do* just about anything! The details of this story were related to Mrs. Wood on a trip to South America, and she has written them with her usual flair.

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REVIEW AND HERALD PUBLISHING ASSOCIATION



## North American

### Canadian Union

● Church officials from the Alberta Conference, along with invited guests from the Canadian Union Conference and the local community, broke ground for a new conference office on a 2.4-acre site just south of the city of Red Deer in central Alberta on May 15. A brass ensemble from Canadian Union College, under the direction of Curtis Wolfe, provided music for the occasion.

● Several changes have occurred in the staff of the Canadian Union Conference recently. Don Crane, former stewardship director, is the new assistant secretary of the Ministerial-Stewardship Department of the General Conference. His place has been taken by Perry Parks, from the Oregon Conference. The position of trust services officer, vacant since the retirement of R. A. Matthews, has been accepted by F. Lloyd Bell, of the Ontario Conference. Lawton Lowe, union Ministerial secretary, has accepted a call to be president of the Maritime Conference. His replacement has not yet been named.

● Marily Banford, of North Vancouver, and Sonja Zinner, of Surrey, British Columbia, both physical education teachers, have teamed up to present a number of health-oriented programs in the Vancouver area. One was a half-day workshop on vegetarianism for all the home economics teachers in the public school district of North Vancouver. Another was a seminar for 140 Mormons, on diet, health, and exercise. A third was an evening program on weight control, held in conjunction with the Radiant Living team's evangelistic series, Life Line.

### Central Union

● Dale Culbertson, former associate pastor of the College View church in Lincoln, Nebraska, is the new stewardship director of the Nebraska Conference.

Elmer E. Hagen, who has been retired for several years from the Central Union Conference lay activities and Sabbath school departments, has been asked to serve on the College View church pastoral staff as a volunteer associate pastor.

● The 1980 Western Colorado Pathfinder Fair, held at the Montrose church school, reported its largest attendance in history. The Eastern Colorado Pathfinder Fair, held at the Adams County Fairgrounds, also reported the largest number of Pathfinder boys and girls in attendance in memory. William C. Hatch, Colorado Conference president, was the grand marshal for the parades.

● The Moyo Kwende Pathfinder Club of the Grove Heights church in Wichita, Kansas, sponsored a special dinner in honor of the senior citizens living near the church. The dinner initiated a share-your-faith activity in which the Pathfinders once a month will go into the homes of these people to clean and paint, mow lawns, or do odd jobs.

### Columbia Union

● The Braxton church members of Gassaway, West Virginia, dedicated their school-church building to their outgoing pastor, Fred Rogers, at special services. When Elder Rogers accepted the call of the Mountain View Conference to be a full-time evangelist, his parishioners raised \$4,000 to pay off the loan on their building before he left. At the surprise ceremony, they displayed a plaque that honors Elder Rogers as "pastor, builder, friend."

● A new building is being constructed to house the Mount Vernon, Ohio, Academy bakery and the ABC health-food store.

● The Park church in Salisbury, Maryland, was the only area church to have a display in the town's recent Living Expo. This sole church exhibit, among 200 business displays, had for its theme

"Serving the needs of the total man." As a result of this outreach program, 59 persons indicated an interest in nutrition classes, 43 in a Five-Day Plan to Stop Smoking, and seven in Bible studies.

● Fifty-four persons of the Spencerville, Maryland, area recently attended a stress-management seminar. J. Fred Hughes coordinated the tension-course directed by J. Wayne McFarland, recently retired from the General Conference, and Bryce Pascoe, of the Columbia Union Conference. Numerous benefits were received by those attending the seminar. Fifteen indicated they had increased their ability to trust God with problems too large for them to handle.

### Lake Union

● A new Community Services center recently was opened in South Bend, Indiana, by the local church. Formerly a home, the spacious building was sold to the church for a third of the appraised value. It has been remodeled to be a Community Services center.

● The Chiefs, Pathfinders from Downers Grove, Illinois, participated in Earth Day, April 22, by cleaning up a picnic area at the Maple Grove Forest Preserve.

● Two people were baptized recently in the Elgin, Illinois, church after studying with the local elder, Myron Rheinhardt. Eight young people were baptized in the Aurora, Illinois, church on May 17.

### North Pacific Union

● A luncheon for representatives of service agencies in Wenatchee, Washington, was hosted recently by the members of the Adventist Community Services Center. Mr. and Mrs. Elmer Brody, directors of the center, and Dennis Wyson, church health educator, led out in the program.

● When fallen ash from the eruption of Mount St. Helens made travel impossible in the Yakima, Washington, area,

Adventist school facilities were put to use. Many stranded travelers slept in the Yakima Junior Academy gymnasium on cots supplied by the Red Cross. Later many of the workers brought into the city to help dispose of the ash were accommodated at the gymnasium. Yakima Pastor Dan Knapp served as the coordinator for housing.

● Many Adventist churches in the North Pacific Union took part in the recent Great Commitment Celebration, when a special Sabbath was set apart for baptism of youth. In laying plans for the day, Jere Patzer, union youth activities director, called the unbaptized young people in Adventist academies a great missionary challenge. One of the largest baptisms was held at Auburn Adventist Academy, where 22 students were baptized.

● During the past four years many children from Sri Lanka and Pakistan have been adopted by Northwestern Adventist families. Recently 16 of these children and their parents enjoyed a get-together at the Mike Balkan home in Sequim, Washington.

● Ernest Ching has retired after 40 years of medical practice in Seattle, Washington. Most of his work was among black, Hispanic, Korean, Vietnamese, and other Oriental families. A recent feature in the Seattle *Times* called him "a physician-surgeon who dispenses more Christianity than medicines."

● Twenty-two persons were baptized during an evangelistic series in the Moses Lake, Washington, church, conducted by Don Parks and Les Fowler.

### Southwestern Union

● The Oklahoma Conference began its summer camp session by enrolling 65 young people in Teen Camp.

● On Monday, June 9, the Bristow, Oklahoma, *Record-Citizen* featured the Seventh-day Adventist church, printing eight large photos and 15 column inches of copy.

# To New Posts

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

## NORTH AMERICAN DIVISION

**Jose Guillermo Barrios**, pastor of the Spanish-speaking churches in the Utica, Herkimer, Rome area of the New York Conference; formerly from El Salvador, Central America.

**F. V. L. Bateman**, president, Loma Linda Foods, Loma Linda, California; formerly manager of the Sanitarium Health Food Company in New Zealand.

**Rocky Davis**, leader of publishing district five in the Potomac Conference; formerly a district leader in the Michigan Conference.

**G. M. Dunn**, pastor of the Laramie, Wyoming, district; formerly from Bakersfield, California.

**Don English**, pastor of the Woodbury and Laurel Springs, New Jersey, districts; formerly pastor of the Anderson, Indiana, district.

**R. L. Johnson**, director of lay activities and Sabbath school departments in the Illinois Conference; formerly from the Wyoming Conference.

**D. M. MacBalrae**, vice-president for marketing at Loma Linda Foods, Loma Linda, California; formerly he served in an administrative capacity in South Australia and Queensland.

**John Oddie**, pastor, Parkersburg church, West Virginia; formerly from the Wyoming Conference.

**S. D. H. Seltzer**, youth and lay activities director, Wyoming Conference; formerly pastor of the Wichita, Kansas, church.

## Regular Missionary Service

**Francis Noble Chase** (U. of Nebr. '59), to serve as science teacher, Bethel College, Esdabrook, Transkei, South Africa, and **Retta Louise (Brakke) Chase**, of Walla Walla, Washington, left New York City, May 5, 1980.

**John Byron Hoehn** (LLU '71), returning to serve as medical director, Mwami Adventist Hospital, Chipata, Zambia, **Lynne Deanne (Holland) Hoehn** (WWC '70), and one child left Houston, April 27.

**Douglas Charles Matacio** (S. Ill. U. '75), to serve as director, Adventist English Conversation School, West Indonesia Union Mission, Jakarta, Java, Indonesia, **Verla Rae (Newman) Matacio** (WWC '73), and one child, of Gaylord, Michigan, left Los Angeles, May 4, 1980.

**John Clark Sponenberg** (U. of Tex. '77), returning to serve as dentist, Saipan Seventh-day Adventist Clinic, Saipan, Marianas Islands, left Houston, Texas, April 20, 1980.

**Leonard Wayne Walker** (LLU '72), to serve as head of maintenance, Kamagambo Sec. School and Teachers College, Kenya, E. Africa, **Betty Jean (Lorenz) Walker** (LLU '71), and two children, of Chowchilla, California, left Chicago, April 14, 1980.

## Volunteer Service

**Thomas Warren Bischoff** (LLU '77) (Special Service), to serve as anesthetist, Kanye Hospital, Botswana, of Hendersonville, North Carolina, left New York City, March 31, 1980.

**Balf Wellington Bond** (Pacific Uv. '49) (Special Service), to serve as optometrist, Maluti Hospital, Lesotho, South Africa, and **Doris Ardel Bond**, of Eugene, Oregon, left New York City, March 31, 1980.

**Charles Clark** (Special Service), to serve as dentist, Guam SDA Clinic, Guam, of Encinitas, California, left Los Angeles, March 30, 1980.

**Venus E. Clausen** (LLU '73) (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, April 8, 1980.

**Dorothy June Eller** (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Colton, California, left Los Angeles, April 8, 1980.

**Shawna Graham** (Special Service), to serve as nurse, Mwami Hospital, Chipata, Zambia, of Glendale, California, left Los Angeles, March 30, 1980.

**James W. Hunt** (Special Service), to serve as dentist, Saipan S.D.A. Clinic, Saipan, **Susan Hunt**, and two children, of Arroyo Grande, California, left Los Angeles, March 29, 1980.

**Angeline Yvonne Laabs** (Special Service), of Eugene, Oregon, left New York City, March 31, 1980, to join her husband, **Leonard Eugene Laabs**, teacher, Ethiopian Adventist College, Ethiopia.

**James Trumble Ladd** (LLU '54) (Special Service), to serve as physician, Mwami Hospital, Chipata, Zambia, and **Cleo Lorene Ladd**, of Portland, Tennessee, left New York City, April 2, 1980.

**David H. Lowe** (LLU '71) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Camarillo, California, left Los Angeles, April 8, 1980.

**Florence A. Lowe** (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Camarillo, California, left Los Angeles, April 8, 1980.

**Louis James Patton** (SOS), to serve as assistant to SAWS director, Central African Union, Burundi, Africa, and **Emilia Ann Patton**, of Angwin, California, left Washington, D.C., April 1, 1980.

**Willard Claude Regester** (LLU '53) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Saratoga, California, left Los Angeles, April 8, 1980.

**Byron Lewis Reynolds** (Special Service), to serve as physical therapist, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Weimar, California, left Los Angeles, April 8, 1980.

**Linda Jo Roberts** (LLU '79) (Special Service), to serve as nurse, Malamulo Hospital, Malawi, Africa, of Grand Terrace, California, left Los Angeles, April 9, 1980.

**Wilma Dolores (Manfull) Russell** (WWC '40) (Special Service), to serve as accountant, Afro-Mideast Division, Nicosia, Cyprus, and **George Calvin Russell** (WWC '40), of Puyallup, Washington, left Seattle, Washington, March 31, 1980.

**Gary Alan Smith** (LLU '76) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Glendale, California,

left Los Angeles, April 8, 1980.

**Cheryl Lynn Smith** (LLU '72) (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Glendale, California, left Los Angeles, April 8, 1980.

**Walter Carroll Thompson** (LLU '61) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #5A, Bangkok Adventist Hospital, Bangkok, Thailand, of Hinsdale, Illinois, left Los Angeles, April 8, 1980.

## Deaths

**ABNEY, Celia J.**—b. Nov. 23, 1883, Chicago, Ill.; d. Jan. 28, 1980. It was while attending Oakwood College in 1909 that she met and married Elder Benjamin W. Abney, Sr. She served with her husband in his evangelistic campaigns and pastoral assignments in the United States. They were later sent as missionaries to South Africa for a period of seven years. Survivors include her husband, Benjamin W. Abney, Sr.; a son, B. W. Abney, Jr.; a daughter, Celia Cleveland; and two grandchildren.

**CARLSON, Lida Mae**—b. in Alfretta, Ga.; d. March 29, 1980, Adelphi, Md. She served at the Review and Herald Publishing Association from 1943 to 1953. She loved to work with children and young people and was always willing to help out in their Sabbath school departments. Survivors include her husband, Carl; her sons, Phillip, Bennie, and Norman; a sister, Hazel Anderson; and three grandchildren.

**GRIFFIN, Hattie M.**—b. Dec. 14, 1893, Montrose, S. Dak.; d. Feb. 17, 1980, Ukiah, Calif. She served as a cook at the Loma Linda University student cafeteria for nearly 20 years. Survivors include her daughter, Edyth Ridgley; a son, Harvey E. Griffin; five grandchildren; and five great-grandchildren.

**HANKINS, Esther Eckerman**—b. March 18, 1889, near Sumner, Nebr.; d. March 22, 1980. In 1917 she married the late Elder Carl A. Eckerman, and they served in the Kansas, Nebraska, and Wisconsin conferences. Following the death of her husband, in 1942, she married Jessie Hankins in 1956. He died in 1967. Survivors include two daughters, Elvera Eckerman and June Joseph; a son, Roy; a stepdaughter, Sue Baker; two sisters, Ruth and Lydia; and two brothers, Elmer and Paul.

**HARRISON, Gladys L.**—b. Aug. 11, 1894, Coldwater, Mich.; d. March 4, 1980, Encinitas, Calif. Gladys was the wife of Russell M. Harrison, who served as treasurer of the Michigan, Indiana, and Lake Union conferences. Survivors include her husband; a son, Dr. Frederick Harrison; a daughter, Freda Wilson; and four grandchildren.

**HOLM, Grace P. and Edward "Buford"**—Grace was born April 10, 1915, in Nebr.; her husband, Edward, was born Aug. 13, 1907; both died Dec. 21, 1979, in a traffic accident. Grace served for 19 years on the library staff of the La Sierra library and played an important role in systematizing Adventist research by being

the first editor of the *SDA Periodical Index*. Survivors include a son, Nathan; two daughters, Sharri and Mary Hanson; Edward's brother, Jess Holm; and a sister, Jackie Moody.

**JACQUES, John G.**—b. Nov. 6, 1891, in Russia; d. Feb. 20, 1980, St. Helena, Calif. After attending Friedensau Missionary Seminary in Germany for four years, he returned to Russia as a young minister especially interested in working for the young people, and organized seven young people's societies. While working in Odessa, Russia, he and several other ministers were arrested and sentenced without a trial to Siberia. A few months later the Lord opened a way of escape from Siberia, and, walking through much of Manchuria, he finally reached Shanghai, China. Our ministers there helped him to reach the United States in 1916. While in Germany he had read some of Ellen White's books and longed to meet her. But she died the year prior to his arrival. While in St. Helena, California, he was interested in seeing Mrs. White's home, where some of these books were written. It was here that he met his future wife, Evelyn Grace White, granddaughter of Ellen White. John attended Pacific Union College and then worked for a time with W. C. White in the Elmshaven office. He then went to Loma Linda University and graduated as a physician and surgeon in 1929. Because of poor health, he decided to give up medical practice in 1944, and months later, with returning strength, to engage in preaching the health message. In 1965 the Jacqueses moved to Elmshaven, where they served as caretakers of Ellen White's last home. Survivors include his wife, Grace; two sons, Oliver Leonard and Sylvan Arnold; a daughter, Lenora Holbrook; two sisters, Helena and Anna; 15 grandchildren; seven great-grandchildren.

**LICKEY, Charles R.**—b. June 23, 1922, Galt, Mo.; d. April 1, 1980, Puyallup, Wash. He completed the ministerial course at Union College. He and his wife, Julia Joan (nee Rowland), accepted their first full pastorate at Benson, Minnesota. It was here that he conducted his first evangelistic tent meeting. Through his 37 years as a gospel minister he served in Minnesota, Georgia, Alabama, Mississippi, Michigan, Texas, California, and Washington. Survivors include his wife, Julia; one son, Harold; one daughter, Karen Struts; his mother, Gladys Dean; two brothers, Arthur and Harold; and four grandchildren.

**RADANCEVIC, Miroslav**—b. June 27, 1918, in Yugoslavia; d. March 14, 1980. He first served the denomination as a literature evangelist and later as a minister. He was ordained to the ministry in 1943. From 1938 to 1946 he was executive secretary of the Yugoslav Union, after which he served as president of the Western Yugoslav Conference. He and his wife then served for six years at the French Cameroon Mission. He later worked with the Yugoslav believers in Canada and New York City for 18 years. He was the author of several books and publications in the Yugoslav language. Survivors include his wife, Helen; one daughter, Yolande; and one granddaughter.

**RICH, Esther A.**—b. April 15, 1898, Lake Eunice, Minn.; d. April 14, 1980, Fortuna, Calif. She taught church school from 1914 to 1915 in Viola, Idaho, and in Brownsville, California, from 1953 to 1969. Survivors include her three sons, LeVern, Keith, and Verland; one daughter, Zeldia Carson; 14 grandchildren; and 20 great-grandchildren.

**WALTON, Harold M.**—b. Feb. 5, 1892, Battle Creek, Mich.; d. April 2,

1980, Loma Linda, Calif. He entered denominational work in 1911 at Paradise Valley Sanitarium, and while there met and married Daisy Coleston. He then attended Pacific Union College and earned part of his expenses by serving as cook at the St. Helena Sanitarium from 1916 to 1922. To improve his skills as a cook, he went to Battle Creek Sanitarium and enrolled in the dietetic course, becoming the first Seventh-day Adventist man to graduate from the dietetic course, and also the first one to be admitted as a member to the American Dietetic Association. He and his wife then moved to Loma Linda, where he organized the School of Dietetics of the College of Medical Evangelists and served as its first dean. He was a firm believer in the writings of Ellen White, and in order to make her writings on nutrition and health available to his students, he compiled in mimeographed form a collection of quotations from her various publications. This collection later was published under the title *Counsels on Diet and Foods*. When the School of Dietetics was operating efficiently, he began the full-time study of medicine, and graduated from Loma Linda School of Medicine in 1927. He then was appointed medical director of the Loma Linda Sanitarium and Hospital, a position that he held for seven and one-half years. In 1937 he was invited by the General Conference of Seventh-day Adventists to serve as secretary of its Medical Department. He served in this capacity until 1946, and was instrumental in founding and developing hospitals in South America and the Orient. In 1946 he was called to southern California, where he served as medical director of the White Memorial Hospital until 1955. He was instrumental in organizing and chairing the graduate program in medical education and in establishing the Alumni Post Graduate Convention. In 1953 his wife Daisy died. In 1954 he married Jessie Susan Tupper, and this marriage lasted until 1979, when she preceded him in death. Survivors include his daughter, Mrs. Herbert Walls; three grandsons, Arthur, Robert, and Donald; and three great-grandchildren.

**WILES, Alma B.**—b. Sept. 23, 1894, Bernicia, Calif.; d. March 31, 1980, Loma Linda, Calif. When she was just eight months old she traveled with her parents, Elder and Mrs. Edwin Butz, to Pitcairn Island on the third sailing of the mission ship *Pitcairn*. She spent her childhood in Tonga, New Zealand, and in all the states of Australia, where her father served as an evangelist, teacher, and later as president of Avondale College. In 1915 she and her husband, Norman, sailed to Malekula, which was the second largest and the "saddest and most savage" of the South Pacific Islands. Four years later her husband died of blackwater fever. With the help of some friendly natives she laid him to rest on a hillside and then traveled to Atchin, another island, and stayed with some missionaries. She wanted to return to Malekula to continue the work that she and her husband had started but was advised against it, so she returned to Australia. A few years later she came to the United States and completed the nurse's training course at White Memorial Hospital in Los Angeles. She then went as a missionary to Papua New Guinea, where she served at Aroma on the south coast, doing infant-care work. At the age of 66 she volunteered for service in Nigeria, Africa, where she was in charge of the nurse's training program in midwifery at the hospital at Ile-Ife, and was also responsible for establishing an orphanage. On returning to the United States she served at Glendale Hospital until her retirement.

## Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

### Ghana

E. A. Obese, C/O Temperance and Stewardship Director, South Ghana Mission of SDAs, P.O. Box 803, Accra, Ghana, West Africa: paperback *Conflict of the Ages Series, Steps to Christ, Mark of the True Church, Mark of the Beast, The Marked Bible, Bibles, Smoke Signals, Alert, Life & Health, Signs, Message, These Times*.

### Nigeria

SDA Mobile Clinics in Jengre, P.M.B. 2054, JOS, Plateau State, Nigeria, West Africa.

### Philippines

Pastor and Mrs. Jimmy H. Adil, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Pastor Romulo B. Albaciete, Maripipi Biliran, Leyte, Philippines 6904: Bibles.

Mrs. Merlyn T. Anover, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: children's books, Bibles, greeting cards, visual aids, Picture Rolls.

Mr. and Mrs. Crispin Asuncion, Mailag, Bagongtas, Valencia, Bukidnon, Philippines.

Lucilyn Baco, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, songbooks, visual aids for children, greeting cards, Picture Rolls, Spirit of Prophecy books.

Rachel D. Baldon, Chaplain, Gingoog Community Hospital, Gingoog City, Philippines: Bibles, literature.

Mr. and Mrs. Manuel B. Carrera, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines. Child Evangelism Department, P.O. Box 77, Butuan City, Philippines: Picture Rolls, child evangelism materials.

Lilibeth Dealdo, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, doctrinal books, Picture Rolls, books for children and youth, colored picture magazines.

Mr. and Mrs. Luding Denila, C/O Seventh-day Adventist Church, Norala, South Cotabato, Philippines.

Mrs. Emerita Fernal, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Pastor Eduardo G. Frasco, Ministerial Seminar Sponsor, Mountain View College, Malaybalay, Bukidnon, Philippines 8201: Bibles, songbooks, literature.

Apolonio B. Garde, Inawayan Seventh-day Adventist Church, Oringao, Kabankalan, Negros Occidental, Philippines 6029: Picture Rolls, magazines for adults and children.

Ephraim Gersava, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, songbooks, doctrinal and Spirit of Prophecy books, Picture Rolls, colored magazines.

Relomino Hervas, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, books, literature.

Mrs. Andrea A. Lasta, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101.

Mrs. F. R. Layon, Northeastern Mindanao Mission, Butuan City, Philippines: used greeting cards, literature.

Pastor Elenito S. Layson, Lambajon, Baganga, Davao Oriental, Philippines 9602: Bibles, songbooks, Spirit of Prophecy and doctrinal books, Better Life Picture Rolls, colored magazines.

Ruth H. Layson, Lambajon, Baganga, Davao Oriental, Philippines 9602: Picture Rolls, child evangelism materials.

L. T. Llamis, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: Bibles, Spirit of Prophecy books, Church Hymnal, greeting cards, Picture Rolls, *Listen, These Times, Message*.

Z. L. Manalo, Lay Activities and Sabbath School Director, North Philippine Union Mission of SDAs, P.O. Box 401, Manila, Philippines 2800: missionary supplies to be used in follow-up work for Metro Manila Good News Crusade.

Alicia Nazareth, C/O Seventh-day Adventist Church, Notre Dame Avenue, Cotabato City, Philippines.

Mrs. Alice A. Pangca, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101.

Pastor Ernesto T. Pido, Temperance Director, South Philippine Union Mission, P.O. Box 208, Cagayan de Oro City, Philippines 8401: *Alert, Listen, Smoke Signals, Life & Health*.

Romar D. Sausa, P.O. Box 179, Butuan City, Philippines: *Review, Signs, These Times, Life & Health*, Picture Rolls, books, Bibles, greeting cards.

Mr. Juanito V. Teves, C/O Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines 0-203: *Signs, Listen, Bibles, Spirit of Prophecy* books, Picture Rolls.

Mr. Alfonso S. Villarta, Atis Street, General Santos City, Philippines.

### South Africa

Mrs. A. Shearing, Mill House Boudry Road, New Lands, Cape Town, Republic of South Africa: *Review, Listen, Liberty, Insight, Primary Treasure, Our Little Friend*.

### West Germany

Charles Poor, Singerstr. 4-6, D-8500 Nuremberg, West Germany: *Review and Life & Health* back issues up to five years.

## Coming

### July

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

### August

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

### September

- 6 Lay Preacher's Day
- 6 Church Lay Activities Offering
- 13 Missions Extension Offering
- 13 to Oct. 4 *Adventist Review, Guide, Insight Campaign*
- 20 Bible Emphasis Day
- 27 Pathfinders Day
- 27 Thirteenth Sabbath Offering (Australasian Division)

### October

- 4 Medical Missionary Work
- 4-11 Health Emphasis Week
- 4 Church Lay Activities Offering
- 11 Voice of Prophecy Offering

## Update on the church's doctrinal discussions

Questions have been asked recently concerning current research, study, and discussion in the area of prophetic interpretation as it relates to the doctrine of the sanctuary, our distinctive views concerning the investigative judgment, and the significance of 1844. Without adequate communication there is always a possibility for misunderstandings and rumors to develop. Unfortunately, some people have been led to believe that the primary purpose of the special group that will meet in August of this year is for disciplinary action.

The fact is, the issues are much greater than a person or persons. One crucial aspect involved in the final events of the great controversy between Christ and Satan is that each one of us will be tested. We will be confronted with the decision as to whether we personally believe, and can privately and publicly support, the Biblical teachings and fundamental beliefs as revealed by God to His prophetic movement, the Seventh-day Adventist Church.

The recent fifty-third General Conference session, held in Dallas, strongly endorsed and reaffirmed the refined Statement of Fundamental Beliefs. One section clearly summarizes the belief of the Seventh-day Adventist Church about the sanctuary, the investigative judgment, and 1844. Another succinct section of the Statement indicates that the gift of prophecy is one of the identifying marks of the remnant church and was manifested and fulfilled through the life and ministry of Ellen White. The Statement affirms that she was the Lord's messenger and that her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction.

Since these theological positions have been questioned, publicly challenged, and de-

clared erroneous by some within the church, it is essential that a representative and competent committee review the Biblical and historical foundations on which these beliefs rest. In the special group of approximately 120 individuals who will meet in August, every division of the world field will be represented by Biblical scholars and administrative leaders. Such an approach is costly, financially and timewise, but it seems imperative if we expect to maintain unity of faith, doctrine, and action. Central to the work of this special review group will be the examination of the following areas:

1. The conditional nature of Old Testament prophecy and the year-day principle of prophetic interpretation.

2. The central theological implications of the sanctuary doctrine as understood by Seventh-day Adventists.

3. The contextual and linguistic implications of the traditional Seventh-day Adventist interpretation of Daniel 7, 8, and 9.

4. The investigative judgment and the sanctuary teaching in Hebrews 8 and 9.

5. The role and authority of Ellen G. White in the interpretation of the Bible.

The Lord tells us that when new light shines forth from the sacred page to reward the earnest seeker after truth, it does not make void the old. We also have this counsel and encouragement: "There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Testimonies*, vol. 5, p. 293; *Seventh-day Ad-*

*ventist Church Manual* (1976), p. 270.

The church has an urgent world mission and a saving message. Therefore, it dare not spend valuable time and energy responding to every doctrinal challenge. This is one occasion, however, when we feel that because of current Biblical exegesis, new terminology, and changing definitions, the church should examine the issues.

In no way do we expect this restudy of our distinctive truths to weaken the pillars of our message or the foundation of our faith; rather, we believe the results will be renewed spiritual strength, common understanding, increased clarification, and greater unity. When we realize how God has always vindicated His character and truth, and when we remember how He has providentially led and prospered His church, we have nothing to fear in reviewing matters of this nature.

Our confidence in the leading of the Holy Spirit causes us to anticipate that the outcome of the present discussions will be positive for our church. I encourage each of you to engage in personal Bible study and join in daily intercessory prayer for Heaven's guidance.

NEAL C. WILSON

formerly Ministerial Association secretary, Canadian Union Conference. □ R. Dale McCune, provost, Loma Linda University, formerly president, Atlantic Union College. □ D. R. Watts, stewardship adviser, Southern Asia Division, formerly president, South India Union.

**Died:** Ardice Branson, 75, on May 4, in Loma Linda, California. Her husband, E. L. Branson, was president of the Missouri and Greater New York conferences, Egypt Mission, and Middle East Union. □ J. R. Ferren, 96, on June 16, in Deer Park, California. He was secretary of the General Conference Bureau of Public Relations from 1942 to 1954. He also worked at the Pacific Press Publishing Association for 39 years.

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## For the record

**New positions:** R. N. Baird, temperance adviser, Southern Asia Division, formerly Ministerial Association secretary and temperance department director in the Northern Union of India. □ Daniel L. Davis, youth director, New Africa Division, formerly youth director, Columbia Union Conference. □ John Fowler, president, Ohio Conference, formerly president, Missouri Conference. □ John Hayward, secretary, Lake Union Conference, formerly president, Illinois Conference. □ Larry Lewis, president, Atlantic Union College, formerly academic dean. □ L. G. Lowe, president, Maritime Conference,

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