

# Adventist Review

General Organ of the Seventh-day Adventist Church

November 6, 1980

## Design for success

Page 3

## The sanctuary truth—1

Page 4

## Stamps of the Bible

Page 15

## Thanksgiving notes

Page 19



As the author of the Family Living feature seeks to understand the background of the stamps he collects, he gains a better understanding of the Bible. See article on page 15.

**Ernest Wendth**, author of "Stamps of the Bible" (Family Living, p. 15), which is illustrated on our cover, is communication director of the Columbia Union Conference and editor of the *Columbia Union Visitor*. His approach to stamp collecting should give impetus to other persons who would like to collect stamps but have no idea how to begin.

Elder Wendth shared with us the story of how he entered the field of communications. "I was working my way through Atlantic Union College and studying for the ministry when my wife was hospitalized, wrecking our delicate budget and forcing me to temporarily drop out of school. World War II was raging, but I held a deferment based on my theological plans. When I told the draft board my situation, they told me not to worry but to get back to classes as soon as I could. A year later, one week before Christmas, we paid the last bill, and I was making definite plans to register for the second semester at school.

"However, on January 2, I received a notice for induction. A week before I would have returned to the classroom I moved into an Army barracks. It was hard then to understand God's plan for my life.

"Two weeks after I started

basic training I had the opportunity to serve as a unit reporter for the camp's newspaper. Although I had taken a course in introductory journalism in college, I had no interest in journalism and turned down the opportunity.

"Months later, in England, I accepted the challenge and was assigned to medical public relations.

"While in the Army I wrote to J. R. Ferren, then head of the General Conference Bureau of Press Relations, telling him about my work in the Army and my interest (for so it had become) in journalism. I asked him about its place in the work of God. He kept in touch and encouraged me to continue thinking about public relations."

Elder Wendth's whole ministry has been in the communication field, which he may not have discovered if he had not been drafted.

Many, many people could tell their life's story similarly—what seems at the time to be a tragedy to us and our plans, God can use to point us in a new direction that turns out to be just as rewarding, if not more so, than our first plan.

**A note to our contributors:** From time to time the REVIEW staff discover that an article they have just published or were preparing for publication is also in

the inventory of another magazine. To send a manuscript to several magazines without informing the editors that it is a simultaneous submission is poor journalistic practice. All editors would sleep better at night if authors would tell them to whom they have sent copies of their manuscripts. In fact, since most editors will not accept a simultaneously submitted article, authors would be well advised to submit their article to one magazine at a time.

**A word to poets:** While we appreciate beautiful poetry and use as much as we can in the space we have, please be aware that we receive reams of poetry every week. Since we may not publish an average of even one poem per week over the course of a year, we are very selective in what we use.

Continue sending us your *best* efforts, but please be understanding when we cannot use your labor of love or when publication is postponed beyond your expectations.

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## LETTERS

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

### Snakes

"The Snake With the Big Lump" (For the Younger Set, Aug. 21) perpetuates the myth that a dead snake is a good snake.

The snake in the story was not threatening the family; it wasn't even in their path. Just because the snake was poisonous does not mean that it was "ugly." Snakes (poisonous as well as nonpoisonous) have their place in the earth's ecosystem. Our children should be taught to respect life, not destroy it. I hope that forthcoming REVIEW articles will not exhibit this insensitivity.

CHARLES MCKELVEY  
San Gabriel, California

### Voting

"The Right to Vote" (Sept. 18) states, "Some States granted women partial suffrage earlier. Colorado did this in 1894 and California in 1911." According to *World Book Encyclopedia*, Wyoming first gave women the right to vote in 1869; Colorado in 1893.

ANNA POWELL  
Sunnyside, Washington

### "Dear John"

After reading the article "Dear Mary" (Family Living, Sept. 18), I felt compelled to write and request a "Dear John" article. As a wife who lives in a situation where divorce has been seriously considered, I think I can offer a suggestion or two for content.

First, love is deeper than words. It includes, among other qualities, helping a tired and tried wife with chores and giving her encouragement. If men who have abandoned their God-appointed

position in the home would take it again, women could easily "love, honor, and cherish" them. I could add many more ideas, but I'm sure you get the idea for "Dear John."

NAME WITHHELD

### Seven days adventure

After reading "Seven Day Adventists" (editorial, July 3) I was reminded that during the last few years we have received at least two letters addressed to "Seven Days Adventure Hospital."

Many believe that the life of a Christian is dull and boring. However, I have found that every day of the week is an adventure in exploring new and alternative methods to pass over the narrow way and to enter the strait gate that leads unto life.

SAM KETTING  
Medical Director  
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Vol. 157, No. 50.

# Design for success



Neal C. Wilson, president,  
General Conference

A recent publication alleges that Seventh-day Adventism is facing the most serious crisis of its existence. According to this source, one of the issues before Adventism today is "the triumph of the laity over the hierarchy." This interesting statement seems to suggest (1) that there is internal upheaval, (2) that we are not a part of one body, (3) that there is a struggle for supremacy, (4) that organization is unnecessary, and (5) that the apostolate as instituted by Christ has become a "hierarchy."

Even though there is justifiable desire on the part of the laity for genuine participation in the governance of the church, I find no clamor for triumph over the "hierarchy." Rather, I sense a proper and healthy spirit of mutuality and interaction.

Perhaps in certain places and at certain times human nature has prevailed and there has been some abuse of office by leadership, and maybe there has been an imbalance between the members and the clergy on committees and boards. But the church earnestly seeks to rectify such matters when they arise.

Administrators should be willing to admit that at times they are not completely submissive to the Holy Spirit and make mistakes in dealing with complicated issues. There is no shame in correcting a matter and being forgiven. In fact, this is the trademark of Christian leadership. On the other hand, every day I see many exhibits of the marvelous working together of the various parts of the spiritual body of which you and I are members.

The question is repeatedly asked, Who is a lay person? I have heard people argue for hours trying to provide a definition. Frankly, I think this is one of the snares of the devil to try to get us to divide the church sharply into laity and clergy, or laity and "hierarchy." At the General Conference session in Dallas there were a number of delegates who were lay persons, church members who were nondenominationally employed, and who made some excellent contributions on committees, in planning sessions, and in special discussion groups.

At times I have heard it stated that we ought to have businessmen as treasurers of church organizations, or have a lay person as a conference president, or have our committees made up primarily of lay persons.

I think it would be well to mention that the majority of our treasurers today have been trained as businessmen and could easily sell their skills and talents on the open

market. We are developing an excellent auditing system made up of certified or chartered accountants.

It is well to keep in mind that when a so-called lay person begins to function as an employee in some office of the church, in a short time he is no longer considered a lay person.

The effectiveness of committees is not in the proportion of lay persons to clergy, but rather whether individuals can conceptualize, think in broad terms, express opinions, show commitment and vision, and are led by the Holy Spirit. There are many lay persons on committees who say little or nothing. This is true also of clergy. Among lay persons there are "yes men," and among clergy there are "rubber stamps." I have known ministers who have felt threatened by strong lay leadership, and lay persons who failed in their Christian duty of being honest and forthright when they did not agree with ministers.

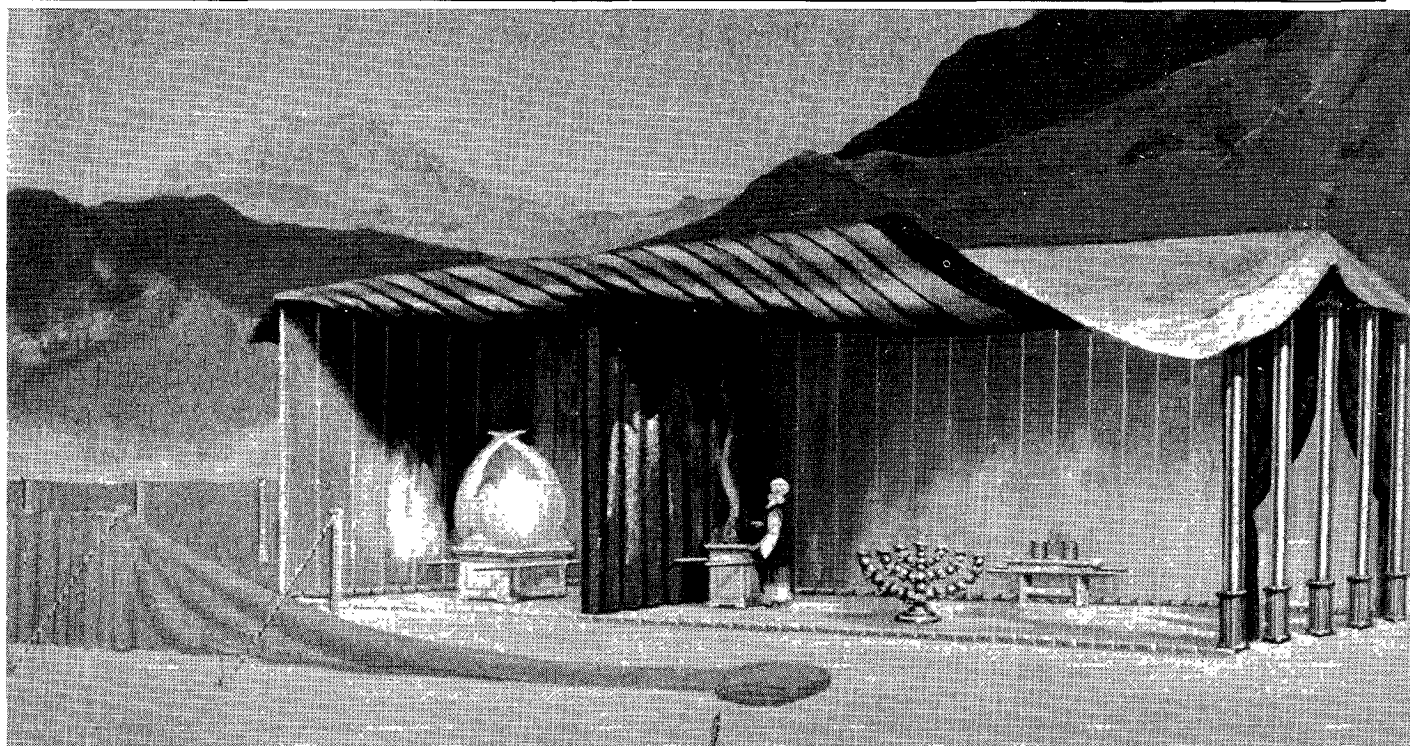
What I am trying to suggest is that the plan of many members of one body working together in sympathetic harmony is really the design for success as outlined by the Lord. We are to be partners in carrying out the great commission. We need each other, and we need to listen to each other and gain strength from each other. It is misleading and fallacious to say that one group is more spiritually-minded than the other, or that one group is more practical than the other. Instead, we are all to serve one another and together carry out the design of our Lord.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."—*Testimonies*, vol. 9, p. 82.

The forces of evil are arrayed against us, seeking either to divide or discourage. As we, lay persons and those employed fully by the church, surrender our wills to Christ each day, we will prevail. How? Let us look at 1 Kings 18 and 19. A vast multitude had gathered on Mt. Carmel. It appeared as though a lone man was face to face with Jezebel's prophets—850 in number. It appeared as though the priestly army of Baal was marching into battle amid imposing splendor and pageantry. All sensed that a fearful crisis was at hand. Surrounded by thousands of observers stands the defenseless man, Elijah, apparently alone, yet not alone. Angels who excel in strength have come from heaven to shield the faithful and righteous prophet. It was a strange, disappointing situation. All Israel was silent. Not one in that vast assembly dared to utter a word for God and show loyalty to Jehovah.

A leader must be willing to exhibit courage and to act in time of crisis. "If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime."—*Ibid.*, vol. 3, p. 281.

The dramatic events that took place on Mt. Carmel and the way in which God vindicated His name, His truth, and His faithful representative, hold promise for us.



# The sanctuary truth-1

The correct understanding of Christ's ministration in the heavenly sanctuary is the foundation of our faith.

This series of articles was prepared initially in the office of the Ellen G. White Estate for the book *Christ in His Sanctuary*, published by Pacific Press Publishing Association: Mountain View, California, 1969.

Writing of what must be accomplished by the emerging Seventh-day Adventist Church before the Lord shall come, Ellen G. White in 1883 said:

"The minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people."—*Selected Messages*, book 1, p. 67. In a crisis in 1906, in which certain of the basic teachings of Seventh-day Adventists were threatened, she wrote:

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."—*Evangelism*, p. 221.

Among the prophecies forming the foundation of the advent awakening of the 1830's and the early 1840's was the prophecy of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Ellen White, who passed through the experience, explains concerning the application of this prophecy:

"In common with the rest of the Christian world,

Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844."—*The Great Controversy*, p. 409.

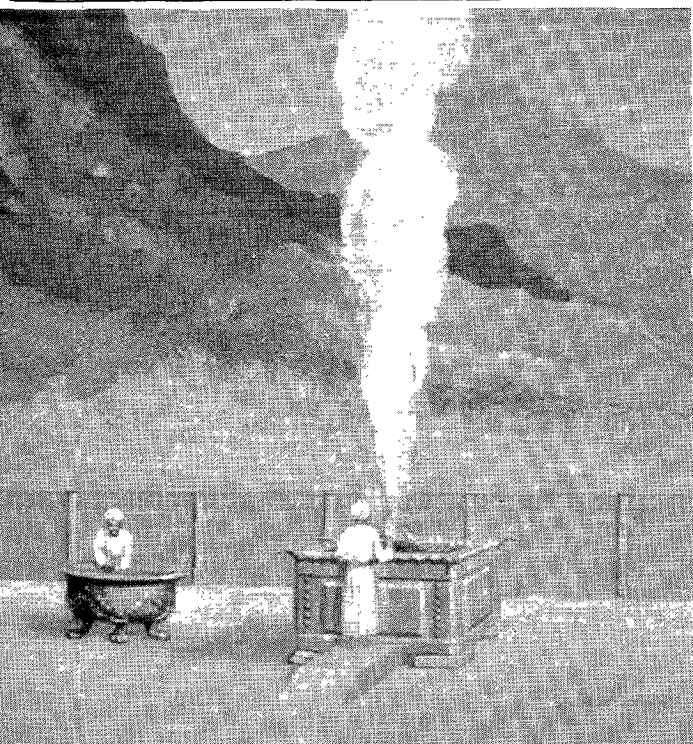
This prophetic period came to its close on October 22, 1844. The disappointment to those who expected to meet their Lord on that day was great. Hiram Edson, a careful Bible student in mid-New York State, describes what took place among the company of believers of which he was a part:

"Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawn. . . .

"I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given—our disappointment explained, made clear and satisfactory.

"After breakfast I said to one of my brethren, 'Let us go and see and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway of the field. Heaven seemed open to my





view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of Days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding. And my mind was directed to the tenth chapter of Revelation, where I could see the vision had spoken and did not lie.”—Unpublished manuscript published in part in the *Review and Herald*, June 23, 1921.

### Crosier article

There followed a careful investigation of the scriptures that touched on this subject—particularly those in Hebrews—by Hiram Edson and two close associates, Dr. F. B. Hahn, a physician, and O. R. L. Crosier, a teacher. The result of this joint study was written up by Crosier and was published, first in *The Day Dawn*, a paper of limited circulation, and then in rewritten and enlarged form in a special issue of the *Day-Star*, on February 7, 1846. This was a more widely read Adventist journal, published at Cincinnati, Ohio. Through this medium it reached a number of the disappointed Advent believers. The rather lengthy presentation, well supported by Scripture, brought hope and courage to their hearts as it clearly showed that the sanctuary to be cleansed at the end of the 2300 days is in heaven, and not on earth, as they had believed earlier.

Ellen G. White, in a statement written on April 21,

1847, declared in endorsement of the Crosier article on the sanctuary question:

“The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc.; and that it was His will, that Brother Crosier should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.”—*A Word to the Little Flock*, p. 12.

At a later time she wrote of the rapid development of doctrinal understanding which followed the disappointment:

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth.”—*Counsels to Writers and Editors*, p. 30.

### Confirmed by the Holy Spirit

The visions given to Ellen White, while not running ahead of Bible study, confirmed the soundness of the position that an important phase of Christ’s ministry in the heavenly sanctuary was entered upon on October 22, 1844. Gradually the breadth and depth of the subject opened before the Advent believers. Looking back on the experience in later years, she recalled their study and the manifest evidences of God’s guiding hand:

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce,\* Elder (Hiram) Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the City of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that

\*Older brethren among the pioneers are here thus reminiscently referred to. “Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days.

when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.”—*Selected Messages*, book 1, pp. 206, 207.

The realization that Christ had entered the most holy place in the heavenly sanctuary to begin His closing ministry in our behalf, typified in the sanctuary service observed by Israel of old, solemnized the hearts of our pioneer Adventists. The truths were so clear, so grand, so vital, that it was difficult to sense that upon them rested the responsibility of imparting this light to others. Ellen White wrote of the certainty of their position:

“We are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.

“As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years.”—*Gospel Workers*, pp. 302, 303.

The pioneers of the movement saw the sanctuary truth as basic to the whole structure of Seventh-day Adventist doctrine. James White, in 1850, republished the essential portions of the first presentation of the subject by O. R. L. Crosier, and commented:

“The subject of the sanctuary should be carefully examined, as it lies at the foundation of our faith and hope.”—*The Advent Review* (special combined number).

It was in the setting of a view of the heavenly sanctuary that the Sabbath truth was confirmed in the vision given to Ellen White on April 3, 1847, at the Howland home in Topsham, Maine. Of this she writes:

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it

was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes.”—*Early Writings*, pp. 32, 33.

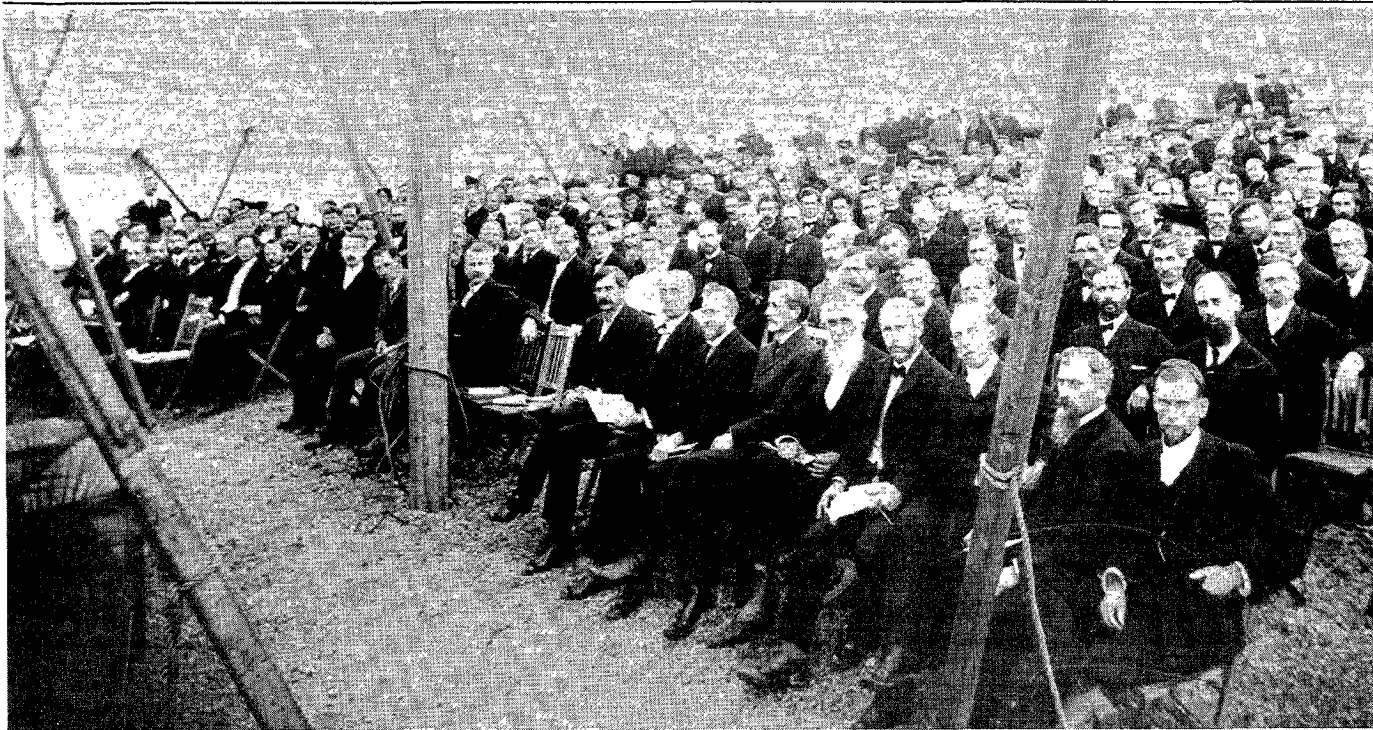
### **The sanctuary truth under fire**

While there were those who saw clearly the binding claims of God’s law and began to observe the Seventh-day Sabbath as set forth in the law of God, they encountered strong opposition. Of this and the reasons for it, Ellen White explains:

“Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God’s law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary.”—*The Great Controversy*, p. 435.

It is little wonder that those in subsequent years defecting from the Seventh-day Adventist Church should make the sanctuary truth a point of opposition. It was so with Elders Snook and Brinkerhof, conference officers in Iowa, who withdrew in the middle 1860’s, and with D. M. Canright, an influential minister, who left the Seventh-day Adventist Church in 1887 to become a bitter enemy and critic. Nor is it strange that the pantheistic views at the turn of the century, espoused and advocated by both medical and ministerial workers, should strike directly at this fundamental doctrine. It was in this setting that Ellen White in warning words wrote on November 20, 1905:

“To those medical missionaries and ministers who have been drinking in the scientific sophistries and bewitching fables against which you have been warned, I would say,



During the 1905 General Conference session, Ellen White made several comments about the sanctuary. Delegates to the session are pictured above. They met in a tent erected in the grove that recently had been purchased in Takoma Park, Maryland, for a training center for workers.

Your souls are in peril. The world must know where you are standing and where Seventh-day Adventists are standing. God calls for all who have accepted these soul-destroying delusions no longer to halt between two opinions. If the Lord be God, follow Him.

"Satan, with all his host is on the battle-field. Christ's soldiers are now to rally round the bloodstained banner of Emmanuel. In the name of the Lord, leave the black banner of the prince of darkness, and take your position with the Prince of heaven. . . .

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Special Testimonies*, Series B, No. 7, pp. 16, 17.

It was in the setting of this pantheistic crisis that Ellen White, attending the General Conference of 1905, declared in words significant to us today:

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety

unless it be in the truths that the Lord has been giving for the last fifty years?"—*Counsels to Writers and Editors*, p. 53.

The pantheistic views, so earnestly advocated by some, Ellen White declared, would "do away with God" (*Special Testimonies*, Series B, No. 7, p. 16) and invalidate the sanctuary truth.

At about the same time one of our ministers, A. F. Ballenger, espoused the view that when Christ went back to heaven after His ministry on earth, He went into the presence of God, and that where God is must be the Most Holy Place; therefore on October 22, 1844, there was no entering into the Most Holy Place in the heavenly sanctuary as we believed and taught.

These two concepts, both of which struck at the doctrine of the sanctuary as we held it, led Ellen White several times to refer to the soundness and integrity of this point of faith. In 1904 she wrote:

"They [the children of God] will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.

"We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths."—Letter 233, 1904. □

*To be concluded*

# Health, wholeness, and healing

Does God still heal today as He did through Jesus and the disciples? If so, how does such faith healing take place?

By LEO R. VAN DOLSON

Until the recent trend of viewing health as holistic emerged, the Biblical concept of health, for the most part, had been thrown out of focus. The almost universal acceptance in the Christian world of the dualistic concept of human nature brought this misconception about. Greek philosophers influenced the Western world to draw a distinction between the psychic and the somatic in dealing with health. However, the Bible does not do this. The Biblical view is that health encompasses the total person—the physical, mental, emotional, social, and spiritual dimensions of life.

In addition, the Biblical understanding of health has been distorted by the tendency to read our Western and modern assumptions into what the Bible actually teaches about health. Seward Hiltner, professor of theology and personality at Princeton Theological Seminary, points out: "Our modern assumptions about health tend to place it at the very top of the hierarchy of values, whereas the Bible does not make something like health the *summum bonum* of human life. We also assume that salvation is 'religious' and health is either 'secular' or at least 'ecumenical' or 'catholic,' and that everybody is interested in 'health,' but only those who share our slant are interested in 'religion' or 'salvation,' whereas the Bible refuses to separate 'health' from 'religion,' since it does not know any 'religion' that is a mere

optional decision in life and men engaged in exercising what religion designates as significant, are attempting in obedience to God's Word to reunite the divided. To them, religion is not a separated area but the source and motivation for all their efforts."\*

## "Thorn in the flesh"

Hiltner also points out that the Bible is supportive of those processes that generally lead in a healing direction, and God is for, with, and in all healing processes. Nevertheless, this is not the ultimate goal to be reached. At times God's purpose may be served by less than perfect health, as is demonstrated in the case of Paul's "thorn in the flesh" (2 Cor. 12:7). The Bible says that illness, suffering, and pain are proper subjects of Christian concern and of the means of healing, but gives no guarantee, as it does when it comes to salvation, that all suffering can or should be alleviated in this present life. Indeed, it is part of the law that governs human relationships that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Even though Jesus said to some He healed, "Your faith has made you whole," the New Testament view of the relationship that faith bears to healing is a complex one. The presence of faith does not necessarily guarantee healing, otherwise no true Christian would remain ill. Sometimes faith is strengthened by suffering.

The means whereby healing is

effected in the Bible accounts demonstrate that "religious healing" is not necessarily preferred. Clinical means as well as pharmaceutical are alluded to (see John 9:11), and all means of healing point beyond the agent to the God who heals. All the appropriate means of healing, and health itself, are from Him.

Nevertheless, the human body is not a second-class citizen. The Christian need not be apologetic about reasonable attentiveness to health or to the ministry of healing. In fact, the pattern ministry of Christ indicates that our evangelistic outreach can be more effective if we will begin our ministry by showing an interest in people's health. We should keep in mind, however, that health itself is not to be a preoccupation. It should be viewed as just one part of the Christian pattern of life. An overriding preoccupation with health could become a form of idolatry, getting in the way of a satisfying relationship with God. Hiltner suggests that health is to enable service to God, but is not an end in itself.

Because we are subject to the laws instituted by the Creator, our physical, mental, social, and spiritual well-being is enhanced as we intelligently conform to the laws He has given to govern life and well-being in each of these spheres. Health, then, becomes a necessary base for Christian service and practice and the enjoyment of life at its best.

But where does the Christian turn in time of physical need? How do we understand the healing miracles performed by Jesus and the disciples? Does God still heal today? And, if so, how does He do so?

If God is interested in us, as the Bible indicates He is, can we not expect Him to respond sympathetically to our prayers for healing? Not only *can* we expect it, but God Himself has established a plan for us to follow when we turn to Him for such healing, just as He has established a plan for recovery from spiritual infirmity. The plan He has instituted is *not* limited to those fully committed to Him, but also is one

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\*Seward Hiltner, "The Bible Speaks to the Health of Man," *Dialogue in Medicine and Theology* (New York: Abingdon Press, 1968), pp. 52-57.



that He has provided in order that those who have not yet learned to know and trust Him may be impressed by His love and interest in them. That this is so was demonstrated when Jesus healed all the sick in some of the villages He passed through. There must have been some undeserving or uncommitted people among those healed.

## Faith healing investigated

William A. Nolen, the author of the popular book *The Making of a Surgeon*, reports on his extensive investigation of faith healers in a recent book entitled *Healing: A Doctor in Search of a Miracle*. In spite of his honest attempts to do so, he claims that he could not find one specific "cure" that could be medically substantiated as having been the result of faith healing.

The fact that Dr. Nolen was unable to establish a single case of undeniable cure of organic disease upon examining faith healing in his "laboratory" does not mean, of course, that there are no such instances. The Bible is full of reports of miraculous healings.

One of the most spectacular cases of supernatural healing that I am acquainted with is the one documented in Rose Slaybaugh's book *Escape From Death*. Rose tells of her husband, Roy, being critically injured in an automobile accident near Gold Beach, Oregon. He was not expected to live when Rose called the ministers of her church and asked them to pray at Roy's hospital bedside. As they did so, he was healed instantly.

Soon after I became pastor of the Brookings-Gold Beach district in Oregon, Rose and Roy, who were members of our Brookings church, began to travel through the Northwest at the invitation of other churches to tell the story of Roy's miraculous healing. The officials of my employing conference asked me to investigate quietly the facts of the matter, since the Slaybaughs' story was drawing a lot of attention and interest.

In the course of my investigation I



A man who had been crippled from birth longed to meet Jesus to request healing. His hope left him when he learned that Jesus had been put to death. However, Peter and John passed by and in the name of Jesus of Nazareth commanded him to walk. Today God can still answer our prayers for healing. Our part in healing is to pray that His will be done in our lives.

talked with those involved who still lived in the Gold Beach area. The doctor who treated Roy told me that as a result of the terrible auto accident Roy had been in, he had been certain that there was not much hope for Roy's recovery. When I asked him how he could explain Roy's healing, he shrugged his shoulders and said, "Well, I'm an atheist; but I do know that Roy did not recover because of anything that I did."

Mrs. Jenny Schneidau, a member of the Gold Beach church when I was pastor there, was one of the nurses that took care of Roy. When she went off duty the morning before Roy was healed, she told Rose that she would probably not see her again because she did not think that Roy would live through the day. She was greatly surprised when she was called back later and found him completely healed. She told me that there was no way that this could be explained—it was a miracle.

As a consequence of seeing the

direct results of anointing and prayer, Jenny Schneidau was so impressed that she asked Rose to give her some of their church's literature. After a while Mrs. Schneidau and some of her family were baptized. She was only one of several whose conversion can be traced directly to either witnessing or hearing of this miracle.

I talked to another of Roy's nurses, a Catholic. She told me that she believed in miracles but had never seen one before. She was convinced that in Roy's case she actually had witnessed one.

Although God expects us to do everything we can to take advantage of the modern scientific knowledge of healing, when the physicians have done all they can and human help has failed, we can claim the promise of James 5:14-16 that God will heal the sick.

Not long ago I read the story of an answered prayer written by my friend Paul Eldridge. He and his wife, Reatha, were concerned about their

daughter Norma's leg being deformed. When it was suggested that they might anoint her, Paul responded, "Why? She isn't dying!" Telling about it later, he explained that as they thought it over, they realized that the promise of James 5 was not given just for those who are dying. The scripture says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Notice that it does not say, "Is anyone *dying*?" but merely, "Is any *sick* among you?" Taking that as a cue, the Eldridges had a prayer and anointing service, and Norma was healed.

Many Christians have thought of the anointing service called for in James 5 as sort of an "extreme unction." But even the Catholic Church, since the year 1972, has changed the name of the sacrament from that of extreme unction to Anointing of the Sick. It is administered to those who are sick, not just to those who are dying.

One thing we need to understand in analyzing this text is that God does not heal people promiscuously. He does not restore us to health in order that we might waste our lives and strength again. He expects that we will eliminate those harmful habits that are causing our sickness and begin to practice the preventive measures that He has given us.

This pinpoints one of the greatest problems with "faith healing." Most of its practitioners do *not* teach people to live according to God's laws of life and health. Would God be doing that which is best for us if He allowed us to "burn the candle at both ends," disregarding all the laws of life and health, and then, when we experienced the natural consequences of such recklessness, healed us from such illness upon demand?

We should never demand that God heal us, but should come to Him as one who loves us and in whom we have confidence that He will always do that which is best under the circumstances.

God does not answer our prayers always in the way we expect Him to.

God's way and God's will, although not exactly what we might wish for ourselves, are wiser and better for us than our own limited viewpoint can anticipate. Therefore, when we pray, we should pray in accordance with His will for us, just as Jesus did in the Garden of Gethsemane when He prayed in total surrender and full acceptance, "Nevertheless, not my will, but thine, be done" (Luke 22:42).

God longs to answer our prayers. He longs to give the best of everything to His earthly children. But often He is limited by our narrowness and shortsightedness.

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## **The consistent course is to commit our desires to our heavenly Father.**

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How to present our prayers in such a way as to express quiet confidence in and submissiveness to the will of God is explained in the health classic *The Ministry of Healing*: "In prayer for the sick, it should be remembered that 'we know not what we should pray for as we ought.' Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: 'Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. . . . If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings.'"

"God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a

curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, 'Nevertheless, not my will, but thine, be done.' Luke 22:42. . . . The consistent course is to commit our desire to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him."—Pages 229, 230.

Although God may not answer our prayers in the way we might wish that He would, there are times when He does so.

Many years ago in Kansas a boy named David injured his leg in a farm accident. At first he paid little attention to the injury, but soon it became infected, causing him to become seriously ill. The doctor came and, upon examining the wound, decided that there was nothing to do but amputate.

When David heard that, he called his big brother to the side of his bed, making him promise that he would not let the doctor take his leg off. The older boy kept his promise and would not allow the doctor to come near his brother. Not having permission to perform the amputation, the doctor left, telling the family that David could not possibly live very long.

## **God answered prayer**

David asked the family to pray for him. And they did—for many long hours through the difficult crisis that followed. After a while David began to feel better as the swelling in his leg was reduced. David did not lose his leg. Moreover, he went on to become President of the United States. Dwight David Eisenhower always gave God's answer to his family's prayer the credit for saving his leg and his life.

When we are in desperate need, we have a Great Physician who will intervene for us in the way that He knows is best. After we have placed ourselves under His loving care, we must trust that He has heard our prayers and will answer them in the way we would want Him to if we could see the end from the beginning as He can. □

*To be concluded*

# Lord, I'm coming home

For nearly 30 years Jim had put God out of his mind. Why was he thinking about Him now?

By BETTY KOSSICK

Autumn breezes blew against Jim's face. An uneasy feeling disturbed him as he studied the sun. "What's wrong with me?" He could not understand his own thoughts and actions as he kicked against the spent leaves spinning across the yard. "It's hunting season, and I've always gone hunting. I love to hunt. Why don't I want to go now?"

Instead his thoughts concerned someone he had not thought about for a long time—God. "Why, I haven't thought about Him since I left the church. How many years ago—maybe 30? That's a long time. Why should I begin thinking about Him now?"

Betty Kossick is a free-lance writer living in El Monte, California.

## The quiet time

By CATHY CARLIN

*I wanted to write a poem today  
Praising the things You have done.  
It doesn't look like I can pray;  
Too wrapped-up in flowers and sun.*

*But since these words seem to rhyme,  
I'll put in a little thought:  
Thanks for the breeze and the quiet time;  
I'm enjoying them a lot.*

"All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God."

—The Ministry of Healing, p. 37.

Jim had avoided speaking the name of Jesus through these years, yet now he began thinking about the judgment, death, the fellowship of the country church he attended as a boy, and about how Jesus died to save him. For some reason he did not feel well. A sensation of weakness came over him. Also, he felt guilty and ashamed.

For years he had prided himself on his self-sufficiency. Now, suddenly, he felt that he was dependent—on Jesus.

Bible texts and words of hymns began to roll, like waves, across his mind. The words of one of those hymns seemed impressed into his being like frontlets on his forehead. He repeated them over and over in his mind: "I've wandered far away from God, Now I'm coming home; The paths of sin too long I've trod; Lord, I'm coming home."

Before he realized it, he was standing at the ticket window of the Greyhound bus station. "You want a ticket to where?" the agent asked.

"My church," Jim mumbled.

"I'm sorry, sir, I didn't quite get that."

"Oh, I'm sorry. Smytheton."

As the bus rolled along the highway Jim realized that he did not know why he was on the way to his former church. But he felt happier than he could remember feeling since his boyhood.

Jim was not a stranger, despite his years away from the church. Family reunions (most of the church was related to him in some way) had kept him in contact through the years.

As he walked into the church a hum of happiness quickly grew into a buzzing of emotion. There were hugs—long, tearful ones. Hearty and invigorating backslaps were heaped upon him. His eyes misted.

This little church is still the same. So full of love. So full of Jesus, Jim reflected as the tears became rivulets running down his cheeks.

"Brothers and sisters, today concludes our fall Week of Prayer," announced the pastor. "What a blessing it has been. Now the time has come for a commitment to continue in the footsteps of Jesus. He died for——"

"Me!" Jim stood up. Then he began to walk toward the altar.

The pastor smiled. "Is there any doubt in our minds now about the power of intercessory prayer?"

"Amen. Amen!" came the response from all around the sanctuary.

Stepping down from the pulpit, the pastor took Jim's hands. Holding them, he said, "Jim, this Week of Prayer has been dedicated to wooing you back to the Lord through intercessory prayer. You've been away for a long time. Welcome home."

Now Jim knew the answer to his whys. The Holy Spirit was at work in his life. The rest of the hymn he had been humming came rushing into his mind: "Coming home, coming home Never more to roam; Open wide Thine arms of love; Lord, I'm coming home." □

# Wonderful Comforter

The comfort that Jesus brings is the comfort that comes with the realization that there is hope for us.

By G. E. GARNE

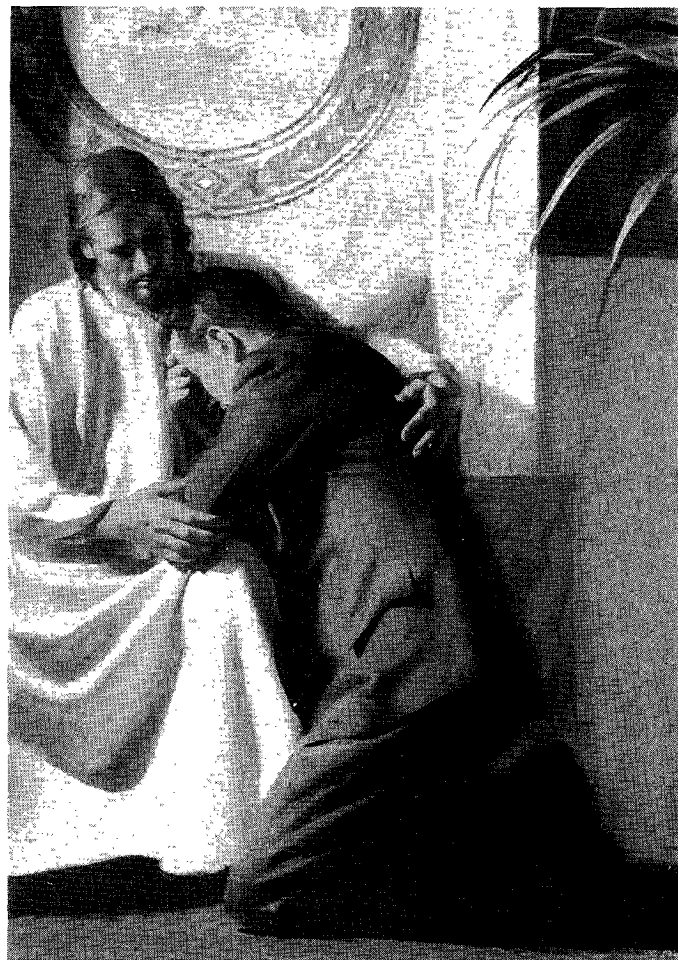
“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted . . . to comfort all that mourn” (Isa. 61:1, 2). Thus did the gospel prophet portray Jesus as the Comforter in his Messianic prophecy hundreds of years before the Saviour came to dwell with humanity.

Up to the time of Christ’s incarnation, people thought of God as a merciless, cruel, vindictive tyrant, who was ever looking for opportunities to wreak vengeance on transgressors and to destroy all who did not comply with His sovereign will.

This concept of deity had permeated every religious system. It was the central characteristic of the religions of Babylon, Egypt, Greece, and Rome. Angry gods had to be appeased with sacrifices—sometimes even the sacrifice of children.

Then Jesus came. One of the purposes of His incarnation was to show the world what God was really like. We cannot conceive precisely what God is like, but we *do* know Jesus, and by studying His life, we can gain a correct concept of God. “Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father” (John 14:8, 9).

One of God’s characteristics that Christ revealed to the world was His pity. One who pities can comfort; a pitiless heart is incapable of giving comfort to those who mourn. Men and women thought that deity was devoid totally of the capacity to know and show pity, but Jesus revealed to humanity a God whose heart was full of compassion. When Jesus “saw the multitudes, he was moved with



compassion on them” (Matt. 9:36). “And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick” (chap. 14:14). “And Jesus, when he came out, saw much people, and was moved with compassion toward them” (Mark 6:34).

“And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean” (chap. 1:40, 41). “And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. . . . So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight” (Matt. 20:30-34).

“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not” (Luke 7:12, 13).

The comfort that Jesus brought to the human race was not mere consolation in times of sadness. It is the comfort that comes with the realization that there is hope. The

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darkness that enveloped humanity was the darkness of despair. Human beings were irrevocably lost. Any effort they made to extricate themselves from their hopeless situation was thwarted by a tyrannical God who persistently evaded the searching fingers that were reaching up through the gloom for something to cling to. Miners trapped without hope behind a rockfall that has cut them off from the outside world and their source of supply are a fitting representation of humanity, trapped by the rockfall of sin, cut off from the universe—and from God.

### No need for despair

But Jesus brought the comforting news that God had not left human beings to perish. He had not condemned the inhabitants of this world to remain trapped in their dismal dungeon. God was not only able but willing to rescue humans from their dreadful fate. "The Lord hath anointed me to preach good tidings . . . he hath sent me to bind up

the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:1-3).

The good news that Jesus came to bring was that no one is beyond hope. No one needs to despair. There was hope for the woman with a shady past whom He encountered at Jacob's well (John 4:4-42). There was hope for the woman taken in adultery (chap. 8:3, 4). There was hope for a crooked tax collector (Luke 19:5). There was hope for a publican (chap. 18:13). There was hope for a wayward boy (chap. 15:11-32). There was hope for the thief on the cross (chap. 23:39-43). There was hope for a vacillating disciple (chap. 22:54-62; John 21:15-17). There was hope for a ruthless persecutor (Acts 8:3; 9:1-18).

There has been hope for every sinner who has ever lived

### FOR THIS GENERATION By MIRIAM WOOD

## Parades and people

At first glance a Thanksgiving Day parade and the roles of men and women in society wouldn't seem to have much in common. But one thing led to another, as I found when I was being nostalgic on Thanksgiving in between my dinner preparations. In the distant past, I attended several of those extravaganzas put on by Macy's Department Store, though in recent years they certainly have become more lavish than the ones I saw. Be that as it may, I was keeping one eye on the television set and the other on the table I was setting. You know how they do these things. Celebrities are hired to discuss the various countries; remarks are exchanged, some inane, some trivial. Suddenly my attention was caught by a female performer's statement.

"You men really get off easy on Thanksgiving," she told her cohort, with a little more fire than I would have expected. "All you have to do is sit around and wait for someone to call you to the table."

Trying to get out of it gracefully, he replied, "Hey, are you going to outlaw Thanksgiving?"

Her cool rejoinder: "I'm going to outlaw pampering the males, if I can."

So there I was, up to my elbows in Special K loaf, egg gravy, mashed potatoes, peas, celery, and olives, and up to my ears in thought. I've continued to think about the implications and ramifications of that woman's position. I've come to a few conclusions that may not increase my popularity in some quarters, but, as I'm not running for election, I can dismiss that worry.

First of all, it seems to me that the very core of Western civilization is the home. It's the unit around which communities are formed—the homes form the community and then communities form a nation. So without the starting nucleus, it's difficult to envision any order or structure. I am aware that some primitive societies have a different social structure, but because we live *here*, this is what we have to deal with.

For a long time I have been quite vocal, on occasion, on the need for females to have unobstructed career paths toward "the top of the heap," professionally speaking. I will always feel that it is wrong to deny one segment of society its rightful opportunities on the basis of color, sex, or whatever. There is no excuse for artificial barriers to full realization of

potential. Any organization that pays one class of employees less than it does another for the same work or makes certain positions impossible of attainment is surely not being religiously or ethically fair. On the other hand, women (and others) have no right to demand jobs for which they are not qualified, merely on the basis that they are women or whatever.

Having said this, and cleared the air, now I am equally concerned about another facet of the matter. I fail to see any conflict between professional skills and social living. A professional person performs while he is on the job. While he is there, he is a member of a certain kind of group. When he rejoins the most basic group, that of the home circle, he must assume a different identity, if the home is to survive.

### Survival of the home

Yes, I am concerned about the survival of the home. I honestly believe that a home must have a warm, central core. It must have someone who is willing to be the "keeper" of the family (if that term may be used), who is willing to do the extras, who is willing to go the second mile (actually, to go as many miles as necessary), who places at the top of her value system that of the continuity of the home. That wasn't a typing error. I said "her" because I will always believe that this is a sacred trust given to women. It does not mark her as inferior. Quite the contrary. Could it be that God knew her special

capabilities so well that He entrusted her with this massive task?

My next point is that if you, as a young woman, aren't willing to assume this role, then I can't imagine why you'd consider marriage. And if you, a young man, propose to a young woman who holds the negative viewpoint, then I can't imagine why you don't withdraw the proposal. Believe me, there's a lot more involved here than "good sex" and "satisfaction" and all the other mumbo jumbo with which we are now afflicted.

This isn't to say that partnerships can't prevail and that arrangements can't be worked out so that not all the work of the home is done by the female. I'd certainly never sit still for exploitation, but since I'm never asked to paint the house, take care of the yard, repair the faucets, keep the cars running smoothly, do the family book-keeping, or get up at night to investigate funny noises—then I don't see why my marriage partner should be asked to do my chef's chores, something that I am fairly accomplished at doing. (I realize marriages vary with the capabilities of their partners; I'm simply giving an example from my own experience.)

Well, you see how I feel about it. And, as a matter of fact, I love preparing Thanksgiving dinner. I'm a pretty special person around about that time. Nobody yet has been able to duplicate perfectly my egg gravy.



(John 6:37). There is hope for you and me (Matt. 11:28-30). The comfort that Jesus brings is encouragement to persevere along the pilgrim way, assurance that we are not fighting a losing battle, and certainty that our efforts are not in vain (Phil. 1:6; 1 Cor. 15:58).

"He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow-men, only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

"Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To

such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory."—*Gospel Workers*, pp. 46, 47.

Sometimes we are tempted to think, What's the use? Sometimes in discouragement our hearts cry out within us, Will I ever make it? Then we need the comfort that Jesus brings: the comfort of knowing that God is at work on our behalf, that He is constantly contriving ways and means to help us reach our goal, not looking for reasons to close against us the portals of heaven. He promises: "All power is given unto me in heaven and in earth. . . . And, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). □

## FOR THE YOUNGER SET

# Billy's new bicycle

By TAMLYN GRAUPNER

Since Billy had wanted a bicycle for almost as long as he could remember, he was especially happy when his parents gave him a shiny red one for his birthday. He could hardly wait to learn how to ride it.

After dinner Billy went into the garage to look at his bike. He could just see himself riding proudly around the block where his friends could see him.

Riding that bike sounds like so much fun, thought Billy as he went into the house to find Daddy, who had promised to help him learn how to ride.

Pretty soon Billy and Daddy had the bike out on the driveway.

"Hop on, Billy, and I'll hold the bike steady for you."

Around the driveway they went, with Daddy holding the bike while Billy got the feel of riding.

"Push me so that I can ride alone," Billy directed.

"Are you sure you're ready?" asked Daddy.

"Yes, yes," Billy answered. "Let me go."

So Daddy gave a little push, and off Billy went for a few feet, tipping this way and turning that way. Then he went down with a thump! He got up and Daddy got him started again, but after going a little way Billy fell once again. This time he got up in a huff.

"I don't care about that old bike. I don't want to ride it anymore!" He stamped into the house. "I want to sell it!"

Daddy came inside too and settled down in his chair to read the evening newspaper.

"I guess we're going to have to sell that brand-new bike of Billy's. He got angry at it and doesn't want to ride it anymore," he told Mother.

Daddy and Mother knew that Billy didn't really want to sell his bike. He was just



angry because he had fallen down. Daddy could see Billy out of the corner of his eye, sulking as he looked out the window at the new bike.

After a few minutes Daddy heard Billy say in a much calmer voice, "I guess I'm not really mad at my bike. Would you come outside and help me again, Daddy?"

"Of course," said Daddy. "I didn't think you really wanted to sell your

birthday present. If you want to learn to ride it without losing your temper, I'll be more than happy to help you."

Billy and Daddy practiced riding that evening and the evening after that. Before long, Billy was a good rider. And he also learned an important lesson. Some things take longer to learn than others, so it's a good idea to be patient and keep trying.



## FAMILY LIVING

# Stamps of the Bible

Topical stamp collecting turns an old hobby into a new fascination with the Bible.

By ERNEST N. WENDTH

Can a Christian get a better understanding of the Bible by collecting stamps?

To the surprise of many, this hobby of young and old can turn collectors from their albums to the pages of the Bible. The colorful and intriguing bits of paper they collect can cause them to learn more about the message of the God-man and of godly men and women who have served Him through the ages.

Topical stamp collecting has helped to establish my faith in the Bible. For years entomologists puzzled over Solomon's statement about the ant, which "gathereth her food in the harvest" (Prov. 6:8). Of the many species of ants in Palestine identified by scientists, none were known to "harvest" food as Solomon suggested. However, in

*Ernest N. Wendth is communication director of the Columbia Union Conference and editor of the Columbia Union Visitor.*

1872 a British scientist discovered harvester ants on the shores of the Mediterranean and the wise man was proved right after all.

I came across these facts after obtaining East Germany's red-ant stamp of 1961 (591)\* and researching the insect. As I collected stamps featuring animals of the Bible, I was seeking a better understanding of the part those creatures played in everyday life in Old and New Testament times. Today many philatelists lean toward collecting by subject matter, since they find this approach more interesting and instructive.

## Answers to Bible questions

Why did Christ ride triumphantly into Jerusalem on a lowly donkey instead of making a grand appearance on a noble horse? My hobby has given me the answer to this and many other questions.

On the often-damp-and-slippery stone streets of the cities the donkey was a more secure animal than the horse. It was the best animal to use and the common way of travel for both royalty and the average person. When Solomon was to be anointed king, David did not send a horse or a chariot for his son's use, but gave instruction to use the king's own mule for this special occasion (1 Kings 1:33).

The horse was used primarily for military purposes and therefore carried the stigma of war. In prophesying of the triumphant entry of Christ into Jerusalem, Zechariah spoke of the Saviour's riding on a donkey, rather than a horse, because Israel's king would come as the Prince of Peace and not as a conquering warrior (Zech. 9:9). Although the prophet did call Jesus "lowly," he was referring only to the Saviour's humility and not to His mode of travel. The Saviour rode on the "foal of an ass" because it was the kingly way to travel, not because it signified humility.

Was Jonah swallowed by a whale? The Old Testament Hebrew word used in the story of Jonah refers only to a "great fish," and the New Testament Greek for "whale" as used by Christ (Matt. 12:40) refers to all marine monsters, including the 30-foot white shark. The entire bodies of men and even horses and other large animals have been found in the stomachs of these big fish. Naturalists say the white shark may throw up, whole and alive, the prey it had seized and swallowed earlier. The sperm whale, once common in the eastern Mediterranean, also has a gullet large enough to swallow a man. Reports of men being swallowed by whales have been published in newspapers through the years.

Another point of interest to the story of Jonah is that a whaling industry existed in the Middle East before the time of Christ, and Joppa (now Jaffa), the port from which Jonah sailed, was a center of the whaling industry of that day. I would never have known these facts if I had not studied into the background of Israel's set of three stamps (242-244) featuring the story of Jonah.

When I was a lad, collecting stamps meant getting only

\* Numbers in parentheses refer to the listing assigned to each stamp in *Scott's Stamp Catalogue*, the standard reference work for U.S. stamp collectors.



as many different kinds as I could. But the growing multiplicity of new issues discouraged me. How could I hope to complete the pages of my album where blank spaces called attention to those stamps I could not find or afford? Every time I saw such a page it shouted discouragement.

Once I began collecting stamps by topics, however, things changed. Each of my topical collections is complete at all times, for there is no prescribed number of stamps needed.

When I first became interested in animals of the Bible on stamps, I developed a topical collection by remounting all animal stamps on blank album paper. As new stamps were added I soon had enough of some animals to mount on their own pages. Then later, when more stamps were added, I separated them into subgroupings, as with my bear stamps—black bears, brown bears, polar bears, and so on.

To classify these stamps meant research, but this was where the fun began. *Scott's Stamp Catalogue* (available at most public libraries) often reveals which species of animal is pictured on a stamp. For instance, Hungary's 40 filler stamp (1348) is listed as a brown bear and the 1.40-forint value in this set is a polar bear.

When I checked a Bible dictionary I found that the bear of the Bible was the Syrian bear (*Ursus syriacus*). It has somewhat lighter fur than the European bear pictured on my Hungarian stamp. I use it, however, to represent the bear of the Bible until such time as I may find a stamp actually showing *Ursus syriacus*.

What do I do with stamps showing animals or birds not listed in the Bible? Since every species of created being found a place in the ark, I put all animals not specifically mentioned in Scripture into a "Noah's ark" section of my album.

Other valuable helps are stamp periodicals found in local libraries or at stamp dealers. Books on life in the 16 (1344)

Holy Land reveal facets of living that may tie in with stamps in your own collection. For example, the *SDA Bible Dictionary* lists fauna and flora of the Bible. This is a good checklist for a stamp collection featuring nature in the Bible.

After I began collecting Bible animals, it was easy to move on to Bible birds. How many readers of the *ADVENTIST REVIEW* know anything about the hoopoe and where it is mentioned in Scriptures? I found out about this bird in midwinter. While bird watchers were fighting cold temperatures I was finding background information about various birds in the comforts of my cozy study. I discovered that the "lapwing" mentioned in Leviticus 11:19 and Deuteronomy 14:18 of the King James Version is translated as "hoopoe" in many recent versions.

I have also branched out into Bible trees and flowers. Recently a set of stamps picturing musical instruments of the Bible started me singing the praises of a subcollection on music and the development of musical instruments. After that, I sailed off seeking stamps picturing ships that plied the waters in Bible times. Noah's ark and a stamp showing the type of boat Paul could have been on when he sailed for Rome are two I have found in this category (Israel 394-398 and 138). I also discovered a set of stamps from Malta (275-277) featuring Paul's escape from the sinking boat and his stay on that island. Finding a stamp depicting "running the race" spoken of by Paul (Heb. 12:1, 2) started me hurrying to my dealer for stamps of runners, and I soon added sports as another topic.

Art, babies and children, customs of the world, stones and shells, science, and transportation are but a few of the hundreds of themes that can be collected. Any collection can be expanded into a topical one by the purchase of topical packets from a stamp dealer or larger discount stores.

## Using Bible themes

Now I am collecting stamps with Biblical themes. Already I have more than 750 stamps carrying a definite Biblical message, including 54 different events in the life of Christ. These do not include the hundreds of other stamps on nature in the Bible that I have collected. Stamps issued by Palestine, Egypt, Lebanon, and Israel are particularly rich in Old Testament references, while Vatican City and other Catholic countries have issued many with New Testament themes.

Scores of nations have used famous paintings as subjects for their postage stamps, and a large number of them are masterpieces of today's printing processes. They add color and interest, cost very little to own, and add many Biblical events to a collection of stamps of the Bible.

As this hobby of mine continues to grow, I eventually will have millions of dollars' worth of religious art—for only pennies. But until then, I am richer in my understanding of the Scriptures, for an old hobby has developed a new fascination. New riches are mine because topical stamp collecting has turned me from my stamp album to the treasure-filled pages of the Bible. □

# THE FAMILY ALTAR

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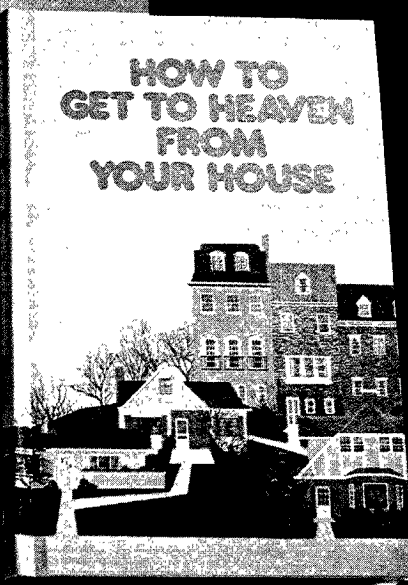
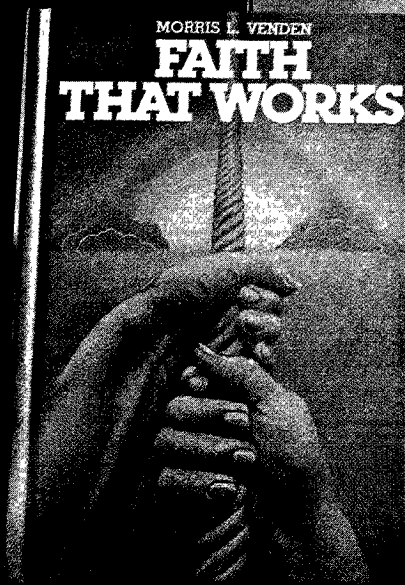


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# Something to try

One way to make the Bible come alive is to pause every now and then as one reads and ask, "Why was this thought (or fact) included?"

Recently as I was reading about the experience of God's people just before they entered the Promised Land, I came upon the statement "And Joshua rose early in the morning" (Joshua 3:1). Immediately I asked, With space at a premium, and with all the significant information and great ideas that might have been placed in the record, why did the inspired writer include the fact that "Joshua rose early in the morning"? Was God recommending obliquely the practice of rising early each day? Was He illustrating Joshua's deep commitment to his task of leading Israel into Canaan? Was He merely providing background information for the narrative that was to follow? Was He using this method of saying that midday temperatures in the desert were so high that creative work could be done only in the early morning when it was cool?

After thinking about the matter for a while (and arriving at no single or final answer), I decided to look for other scriptures that tell of people rising "early in the morning." With the aid of a concordance, I found several. Second Kings 6:15 reports that one morning in Dothan, Elisha's servant "was risen early" and saw horses, chariots, and a large contingent of the Syrian army deployed to capture the prophet. In Psalm 63 David pours out his soul to God, declaring, "I remember thee upon my bed, and meditate on thee in the night watches" (verse 6) and "Early will I seek thee" (verse 1). Apparently David considered the early morning and his wakeful hours in the night as times that offered special opportunities for fellowship with God.

Psalm 113, which was part of the hallel, sung before the repast during the Passover, contains this verse: "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (verse 3). Elsewhere in the Old Testament, the industrious nature of a good wife is suggested by the fact that "she riseth also while it is yet night, and giveth meat to her household" (Prov. 31:15). And God's interest in humanity is underlined by the fact that both He and His messengers, the prophets, are pictured as "rising early" to give their messages to the people (see Jer. 7:25; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4).

In the New Testament, both Luke and John mention the fact that certain women, including Mary, visited Christ's sepulcher early in the morning. John reports that Mary Magdalene went so early that "it was yet dark" (see Luke 24:22 and John 20:1). In this way the inspired writers provided more than incidental information; they showed

the depth of devotion that these women had for Jesus.

Mark reports this incident in the life of Jesus: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (chap. 1:35). On this particular morning Jesus must have been especially tired, for He had spent the previous day, the Sabbath, in the synagogue teaching and healing, and after sundown, at Peter's house, He continued His work of healing the sick and casting out devils. Imagine getting up early in the morning after putting in such a strenuous day! Jesus, the Son of God, the One who came to show us how to live, felt that it was better to shorten His night's rest than shorten the time spent in communicating with His Father. From the time He was a youth in Nazareth He made opportunities to pray and study, particularly early in the day.

"His hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil."—*The Desire of Ages*, p. 90.

## How to start the day

If we pattern our lives after that of our Lord, each morning when we wake we shall praise God for His blessings and ask Him to have His way in our lives. Beautifully this practice is encouraged in the following passages:

"Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven."—*The Ministry of Healing*, p. 253.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more, and more after the life of Christ."—*Steps to Christ*, p. 70.

My study led me next to the beautiful description of heaven and the new earth found in the last chapter of *The Great Controversy*: "In the city of God 'there shall be no night.' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close."—Page 676. With this



glorious, inspiring image in my mind I thanked God for including in Scripture the brief statement "Joshua rose early in the morning," for it had led me into "green pastures" and "beside the still waters."

If you feel the need of a fresh approach to Bible study, explore the reasons why God has included apparently incidental expressions in His Word. The results may surprise you—in increased interest, in information obtained, and in spiritual blessings.

K. H. W.

## Thanksgiving notes

For the tenth consecutive year Sligo Seventh-day Adventist church in Takoma Park, Maryland, will hold its Festival of Praise on the Sabbath before Thanksgiving.

During this festival joyful banners decorate the church; praise and thanksgiving resound through music and prayer. The elderly, newlyweds, singles, parents, teens, and children bring sacks of groceries and hold them on their laps or crowd them at their feet. At the appointed time a procession begins, and people file to the front of the church to place their food on the platform steps. After the service the food is repackaged in brown paper sacks and distributed to some 400 families throughout the area who might not otherwise have a special meal on Thanksgiving.

The food offering by more than 1,500 people makes an awesome mountain. "Pressed down, and shaken together, and running over" aptly describes the sight. (One year a

teddy bear perched atop the pile. We hoped he would go to a child who needed him.) Besides offerings of food, people are invited to give a money offering for the poor. This bright and bountiful Sabbath is a favorite among members.

Another custom on Festival Sabbath is to provide members with a piece of paper upon which to write a note to someone they feel they have not thanked or appreciated properly during the year. The church then mails these notes to private homes or delivers them to the appropriate local Adventist institution where the recipient is employed.

If our anticipation is any indication, people eagerly await the arrival of these notes. Their message may be simple—Thank you for your help, Thank you for your friendship, Thank you for the work you do to make things run smoothly in our church, office, home—yet they can make the recipient's entire day brighter.

The arrival of these notes each year reminds me that I don't say Thank you frequently enough, that written thanks can mean more than spoken (although the latter is certainly important), because people seem to feel that written words carry more weight than spoken words.

Perhaps churches could institute the writing of such notes as a part of their Thanksgiving services. That is one way to start expressing thanks more often. But better still would be our personal resolution (*Thanksgiving* resolution) to acknowledge kindnesses, favors, services, and people throughout the year with those two golden words, Thank you.

A. A. S.

### HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

## Nutrition guidelines

By ROSE GREER STOIA, R.D.  
*Community Health Nutritionist*  
*Kettering and Sycamore Medical Centers*

One of the latest nutritional buzz words is *nutrient density*, which simply means the ratio of the calories to the nutrients (vitamins, minerals, protein, and fiber) in a food. To maintain proper body weight and positive nutrition, most people must choose food wisely by minimizing calories and maximizing vitamins and minerals. This places emphasis on calories as being the appropriate common denominator for relating human nutrient requirements to the ability of the food to provide those nutrients.

A good example of a high-nutrient-density food is parsley. Three tablespoons of raw parsley have only six calories, while providing more than one half of the Recommended Dietary Allowance (RDA) for vitamin A and more than one third of the RDA for vitamin C. In fact, "the foods in the vegetable category provide in general more nutrients per calorie than do those in any other group."—*Journal of Nutrition Education*, vol. 9, No. 1 (January-March, 1977), p. 26.

Nutrient "dilution" occurs when one serving of a

food provides a large proportion of the calorie requirements and a small proportion of the vitamins, minerals, fiber, and protein recommended. For example, a 12-ounce soft drink provides about 144 calories from carbohydrates, but no other nutrients. A less extreme example of nutrient dilution is cake with icing. One medium-size piece provides about 350 calories, or approximately one fourth of the RDA of calories for an adult female, but does not provide one fourth of any other nutrient. If most of the diet is chosen from low-nutrient-density foods, excess calories would have to be eaten to obtain an adequate supply of most of the other nutrients.

Foods belonging in the high-nutrient-density category are vegetables, most fruit, legumes, most nuts, whole grains, and low-fat milk.

Foods of low nutrient density are foods highly refined, high in fat and/or high in sugar. Does all this sound vaguely familiar?

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by the Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing."—*The Ministry of Healing*, p. 296.

The best set of guidelines is still the following: "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."—*Counsels on Diet and Foods*, p. 314.

## Spectacular growth reported in Bidar territory in India

By DOROTHY M. WATTS

Two years ago there were no Seventh-day Adventists in Bidar district of India's Mysore State. Today there are nearly 2,000 baptized members in 40 congregations in this newly organized territory.

John Roberts left his post as Karnataka Section president to organize what is known as the Hyderabad-Karnataka Territory, with headquarters in Bidar. It includes the northern Karnataka districts of Bidar, Gulbarga, and Raichur. Assisting in the work are four evangelists, 24 lay preachers, six teachers, and one accountant.

In the past six months, a day school has been opened with 80 students. A boarding school with 150 children has been established with the aid of REACH International. Four churches have been

completed, and another six are under construction with help from The Quiet Hour.

"We praise the Lord for the wonderful progress that has been made," says Pastor Roberts, "but it is nothing compared with the opportunities that lie before us. At the present time we are working in 125 new villages, and we expect to baptize 7,000 before the end of this year."

A lame youth, Kashinath, helped to open up 60 of these villages to the church. When he accepted the Adventist message, he had a great burden to take the good news he had heard to the villages around his home near the Maharashtra border.

"Please come and preach to my people," Kashinath urged Pastor Roberts. "I know they will respond."

But Pastor Roberts was busy organizing the new territory and building churches and schools. It would be sev-



Pastors Roberts and Watts visit schoolchildren in a Bidar village.

eral weeks before he could visit with Kashinath.

Meanwhile, Kashinath decided to go himself. With great difficulty he began limping from village to village. Everywhere he sensed a tremendous longing to hear the gospel of Christ.

Christian missionaries had worked in this border area 50 years ago, but when they went away, the members had been left without pastors. Most had become indifferent, but the lame boy's message stirred their hearts.

"We want to be ready for Jesus to come," they said. "Please tell someone to come and teach us how to get ready. We are hungry for the Word of God."

### Amazed at work done

When Pastor Roberts finally visited Kashinath, he was amazed at the work the young man had done. He bought Kashinath a bicycle and sent a lay preacher to pedal it from village to village. To date, they have visited more than 60 villages where the people are eager to study the Bible.

In such a large program, whole months must be set aside as baptizing months. During the last such month, Pastor Roberts traveled by

jeep from village to village conducting at least one baptismal service daily. At the end of that month more than 1,000 had been baptized.

One day Pastor Roberts was scheduled to conduct a baptism in Balike at 9:00 A.M. However, on the way to the village his jeep was stopped by a worker, who said, "You cannot go there. Last night four men came and threatened to make trouble if you baptize anybody."

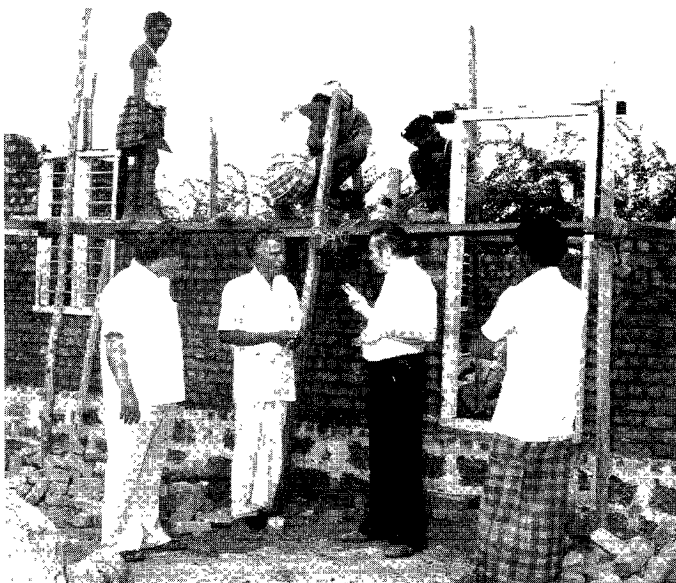
While they were discussing the difficulty, Balike villagers began to arrive at the spot where they were parked.

"You must come for the baptism," they urged. "We are not afraid. We are more than those of the opposition. We all have stayed home from work today. Do not disappoint us."

When Pastor Roberts reached the village at 3:00 P.M., the people were still waiting. He was surprised to see two policemen also at the site.

"The inspector of police sent us to guard your meeting," one said. "The four men who are opposing you made a complaint last night. They asked us to stop your meeting. Instead we have come to assist you."

Sixty-four were baptized in



D. R. Watts talks to builder in front of hostel for the Bidar school.

that village. More than one hundred attend Sabbath school each week, seated on the ground in front of a village house. There are 30 well-established congregations that need church buildings. Land has been donated, but no funds are available to build churches.

"There are 600 villages in this area of northern Karnataka where we are now welcome to preach our message," says Pastor Roberts. "Just across the border in Andhra Pradesh there are another 120 villages where we can establish churches if we will send workers in there."

Calls are coming from the far corners of Bidar, Gulbarga, and Raichur districts. Recently a village leader wrote: "I represent 20 villages that will send delegates if you will have a camp meeting in our area. We all want to become Seventh-day Adventists."

A pastor of three churches of another denomination said, "I am convinced that the Adventist Church has the truth for these last days. My congregations and I want to follow all of God's commandments. Please come and tell us how to become Adventists."

### Division-wide growth

"If we work in a careful and systematic manner, we can get from between 200,000 and 300,000 fully instructed members in this area in the next few years," commented D. R. Watts, Southern Asia Division Ministerial adviser. "I firmly believe that what is happening in northern Karnataka can happen throughout this division."

Union presidents in attendance at a recent advisory council accepted the challenge and set themselves baptismal goals for the next five years that if reached would double the membership of the Southern Asia Division for a total of 200,000 members by 1985.



**Top:** Administrative offices are on the upper floor of the new outpatient wing at Atoifi Adventist Hospital in the Solomon Islands. **Bottom:** These student nurses at Atoifi are from the Solomons and Vanuatu (New Hebrides).

### SOLOMON ISLANDS

## Hospital opens outpatient wing

Typical Atoifi weather begins with sunshine and ends with showers. In such weather the new outpatient wing of the Atoifi Adventist Hospital in the Solomon Islands was officially opened on August 5.

Atoifi Adventist Hospital, which originally was opened in 1966 by the Seventh-day Adventist Church, now has 92 patient beds, a school of nursing, a dental service, operating rooms, obstetrics, and wards for medical, surgical, and TB patients.

The new outpatient facility was requested by the Solomon Island Government, as the existing area was congested, overcrowded, and inefficient. The government request was linked to the church's request for registration of Atoifi's school of nursing.

But where does a mission hospital suddenly find \$150,000 for a new building? Charge higher fees? But fees are only ten cents (or the equivalent in sweet pota-

toes) per visit. So how does a hospital that cannot generate income find such an amount?

The Australian Government gives money to developing countries, including the Solomon Islands, to be used for the building of various facilities. Such grants usually are given to provide facilities for government health services.

But there was one person whose vision and drive has helped Atoifi Hospital to be what it is today. We pay respect to the man who got the idea, made application, and then received the approval for government funding—Len Larwood, business manager and director of nursing. Unfortunately he didn't live to see the completed project; he was killed as a result of a tractor accident at the hospital.

Providentially, we believe, A\$150,000 (US\$172,500) was provided by the Australian Government to the Solomons' Government to build and equip the new outpatient facility and complete the extensions to the operating room at Atoifi.

And so the work began. The lower story of the building is mostly of concrete block, and

asbestos sheeting is used on the upper story. The institution functioned with administrative offices since 1963, but the upstairs section of the new wing also provides these.

Concrete blocks were made on the site from cement shipped from Japan and sand purchased from local villages.

The opening of the new wing was attended by government and church representatives. The building was officially opened by the Minister of Health of the Solomon Islands, Gideon Zoleveke.

After the official opening ceremony, the new building was inspected. The Australian High Commission commented on "the quality of workmanship" and noted that "the money has gone a long way." Responsible for this was Kevin Chugg, Western Pacific Union Mission builder, and his team—blockmakers included.

A feast was held on the lawn in the front of the new building, and spirits were high despite the temperamental Atoifi weather.

JOHN BANKS  
Health Director  
Western Pacific Union Mission



## Living Springs is outpost for New York City

By ROBERT H. PIERSON

Living Springs Retreat is tooling up to play its part in cooperating with the Greater New York Conference and Metropolitan Ministries in taking the Adventist message to New York City. Living Springs is a self-supporting health-education center in Putnam Valley, New York, 45 miles north of mid-Manhattan. It is seeking to follow Spirit of Prophecy counsel in working the cities from outpost centers.

A beautiful new conditioning-center unit is nearing completion. Already residents from the metropolitan area are receiving physical help as a result of proper diet, exercise, and trust in God. Recently I spent several hours on campus

and talked with guests taking advantage of the new facilities. All were positive in their expression of appreciation for both the physical and spiritual help they were receiving.

Bill Dull and his associates carry a burden for medical missionary work in metropolitan areas. Every phase of their work is geared to sharing their faith in a soon-coming Saviour, both in public and on a one-to-one basis. It is their goal to reach the heart and soul through ministry to the body.

Although the medical missionary work at Living Springs Retreat has just begun, there is already encouraging evidence of God's blessing on their sacrificial efforts:

Tom, a 32-year-old nightclub comedian, found Bill Dull's Daniel and Revelation Seminar in the Manhattan

church by way of the It Is Written telecast. Bible studies followed, and Tom gave his heart to Christ. Later he confessed that he had been contemplating suicide. He has visited Living Springs, helped with the building program, and enjoyed the fellowship. His whole life has been changed by the Word of God, and he is preparing for baptism.

Workers from Living Springs take their message of health and spiritual blessing into the city through cooking schools, classes in nutrition, and weight-management, stress-control, and smoking-cessation programs. They "set up" in public places like Battery Park in the Wall Street area. They cooperate with the local Adventist churches in the city. A vegetarian restaurant and health-food store is to be opened soon.

Living Springs is cooperating closely with the Greater New York Conference. "The conference greatly appreciates the work these committed

workers are doing," Merlin Kretschmar, conference president, told me recently. Robert Dunn, director of health services for the conference, is a counselor and cooperator with the group at the rural conditioning center and in the city-outreach program.

Living Springs Retreat is one of a growing number of self-supporting institutions in North America and in other parts of the world. Their purpose is to join hands with denominationally supported workers in finishing the work of God and hastening the return of our Lord.

### BRAZIL

## Clinic acquired by faith

The South Brazil Union now has a good-health clinic in the São Paulo area where hydrotherapy treatments can be given and patients can go to rest and recuperate. At one of the executive committee meetings of the union, Manfred Krusche, medical director of the Sao Paulo Adventist Hospital, brought up the great need of such a clinic.

Joao Wolff, who is now the South American Division president but then was the president of South Brazil Union, immediately responded, "Thank the Lord we have a solution to this problem." He had just received a letter



*Robert H. Pierson, now retired, is a former General Conference president.*



The recently acquired São Roque Clinic is 45 miles from São Paulo.

offering the Adventists a piece of property that could be used as a health clinic.

For those who were concerned about how they could build a clinic to fill this urgent need, there was no doubt that this was a direct answer from God. The price was rather high, considering the financial situation of the East Sao Paulo Conference. But in reality the price was low, for the property had ample space and modern buildings that could be put to use without many alterations.

The owner was asking \$250,000. The Adventists bought it in faith, promising to pay for it with the Adventure in Faith Offering. The payments are up to date, in keeping with the arrangements made at the time of purchase, thanks to the many members who rallied to the challenge of raising the money.

The property belonged to a non-Adventist physiotherapist, Doroteia Hansen, who with her husband had built it up over a period of five years, but who was unable to continue the project after his death.

The property, 45 miles from

São Paulo, covers an area of 667,339 square feet. The buildings occupy 23,680 square feet of space. Besides the 19 suites that accommodate two patients each, the buildings contain a dining room, kitchen, hydrotherapy area, consultation rooms, and sauna, as well as residences and rooms for the employees.

There are a number of improvements on the property, and the fertile soil supports 500 apple, 300 nectarine, 100 walnut, 200 chestnut, and 20 persimmon trees—all bearing abundantly. There is a good water supply, a swimming pool, and two artesian wells that keep the 13,210-gallon-capacity reservoir full.

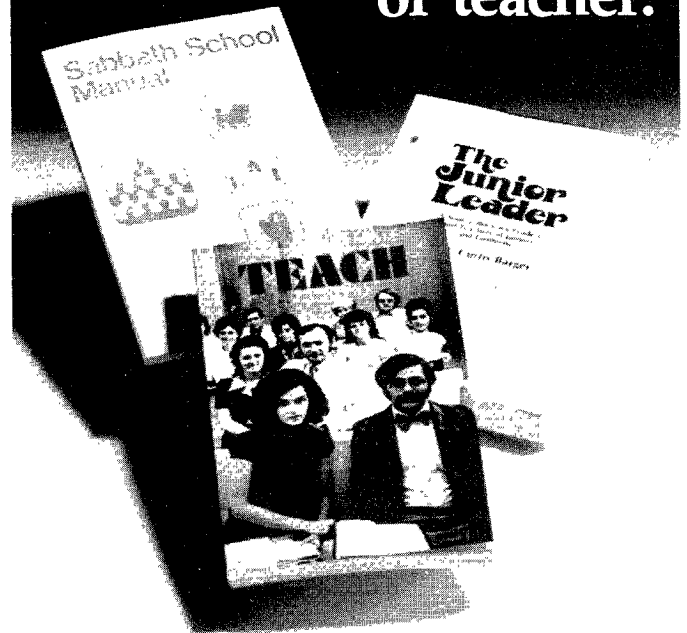
Dr. Krusche is enthusiastic about the possibilities and sees it as a center for disease prevention where people can be instructed on how to keep well and where Adventist workers can receive training to share these health concepts with their respective communities.

Osmundo dos Santos, president of the East Sao Paulo Conference, says, "We bought that beautiful and much-needed property by faith, as we certainly

Brazil's new São Roque Clinic has lovely grounds and a swimming pool.



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didn't have the money in hand at the time. When the members were told about the project, they immediately set to work to help raise the money. We are grateful to the Lord for directing in the finding of this clinic and making it possible for us to acquire this lovely property, which has become part of our growing health-care program."

ARTHUR S. VALLE  
Review Correspondent

## "Another spirit" motivates church members in Mexico

By CONRAD VISSER

The confrontation of Caleb and Joshua with the ten spies and the general assembly (Num. 13:30), in addition to being a dramatic episode, also provides an inspira-

tional account of the value and influence of true servants of the Lord who are motivated by "another spirit" (chap. 14:24). God's people may not confront

mobs or fight battles, but they must have the same spiritual and physical stamina to stand firm. Such people are found in Mexico.

Samuel Guizar, president of the Mexican Union, responded to our questions about the secret of the unprecedented growth in church membership in his union by telling us, "It is the *spirit* of laymen and workers. Laymen get up very early in the morning, work hard to finish their jobs, then rush home, clean up, have some food, and leave for several hours of Bible studies, visitation, and evangelistic meetings. Ministers can't keep up with the requests for baptisms from their respective churches."

The growth in churches, schools, hospitals, clinics, and offices in Mexico is such that there are not enough graduates from Montemorelos University to respond to all the calls. One conference alone employed 36 graduates of the last graduating class.

A young engineer from Monterrey, Alvaro Sauza, left his profitable construction business to lead out in the construction of the new facilities at Montemorelos University and Medical Center at a low margin of profit. In May, 1980, he accepted a call to serve as vice-president for financial affairs at the university on a regular denominational worker's salary. His former associates do not understand his decision, but like others, Engineer Sauza has been motivated by "another spirit."

A certified public accountant from Veracruz also turned his back on favorable positions and responded to a call for service in the Lord's vineyard. Today Daniel Martinez is the vice-president for academic affairs at Montemorelos University.

### 900 colporteurs

More than 900 youth in the Mexican Union chose to spend their vacation this year selling Adventist literature. Their peaceful invasion of villages, towns, and cities has resulted in baptisms and the organization of new companies and churches. Truly they are youth with "another spirit."

I traveled recently with two

Conrad Visser is director of development at Montemorelos University.

## Books in Review

### Making the Most of Family Living

Elden and Esther Chalmers  
Pacific Press Publishing Association  
Mountain View, California  
1979, 168 pages  
Price: \$4.95

Is the will controlled by a "board of directors"? How many watts of power are required for the entire brain to operate and make a decision for the positive? What foods can be eaten to increase emotional stability, and what foods should be reduced to lower tension?

Why is temptation harder for the brain's inhibitory pathways to resist when one is fatigued? What are the three ways God speaks to our conscience through the nervous system, and what can you tell Satan after you succumb to an old habit after a period of improvement when he suggests, "You haven't changed at all"?

Everyone, including singles and youth, will want to discover the answers Elden and Esther Chalmers give to these teasers.

The Gestalt theory that "the whole is more than the sum of its parts" seems to explain the Chalmers' emphasis on the adjustment of the individual. They hold that "each member affects every other member, and the combined effort is greater than if each member were to function alone."

Accordingly, the first four chapters, one third of the book, deal with those who make up the family. This section, based on scientific findings that are supported by the Bible and Spirit of Prophecy, first challenges the

reader to develop his own full potential (humans are endowed with a brain capacity intended for eternity).

Second, the reader is guided through 16 personality factors and enabled to realize that behavior modification for family compatibility is possible, by altering the composition of personality ingredients.

The reader is then given hope for a usually "hopeless" challenge: the changing of habits. Here, Dr. Chalmers covers his favorite theme, for he never tires of encouraging people bound by chains of undesirable habits that these habit patterns can be over-ridden by building newer, stronger pathways in the brain.

In this area of habit-forming, a striking agreement between the science of psychology and the Spirit of Prophecy is mentioned. According to Dr. William Sadler, frequent repetition of the same thought, feeling, or action wears a deeper and deeper groove through the nervous system. Ellen White also refers to the fact that what a child sees and hears draws deep lines upon his or her tender mind.

Of the book's 82 footnotes, 55 are taken from the Bible or Spirit of Prophecy, in addition to numerous scriptural references cited in the text.

This book contains "something for everyone," by including every age span of life. "Every one of us is part of some family—known or unknown. We have a need to belong," the authors say.

After covering the developmental psychology of the child, adolescent, and adult, the book's

last chapters concentrate on the family. Here, the Chalmerses share with warmth what has "worked" for them under the homey titles of "Family Talk," "Family Fun," and "Putting Together a Happy Family."

Changes of style occur as the book moves from a somewhat scientific format at the outset to an educational tone in the middle, then proceeds to a warm, conversational wrap-up.

The combined work of two authors does present style changes, and it is not always clear which is in charge. A chapter beginning with a woman's touch later refers to "my wife," and although the switchovers are troublesome, the Chalmerses have blended their thought flow nicely.

Those caught up in the women's lib movement may take issue with Mrs. Chalmers' defining her husband as the leader. Dr. Chalmers advises that marriages run smoother if the wife is not highly outgoing or assertive, while he refers to "tough-minded" as being a masculine trait.

The book's purpose is broader than what would be expected in a marriage manual. It lifts us out of our existence as mere separate entities and places us in a set of relationships with God and with family and friends helping us find our "real selves." I believe the book's value lies in the reader's discovering the necessity of becoming fully involved in a relationship and that maturity brings us to be more and more dependent, not more and more free—a principle contrary to that of the secular world.

JANET LEIGH



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Mexican professional youth. Throughout the hour-and-a-half trip the youth barraged me with such questions as how to win souls, how to organize Pathfinder Clubs, how to improve Bible studies, what was the best evangelistic equipment, and what pointers could I give them on preaching. These youth wanted to do their best for the Lord. Truly they belong to the group who, like Caleb and Joshua, have "another spirit."

## MADAGASCAR

### Unusual school trains young women

During a recent visit to the Adventist school in Soamanandrariny, Madagascar, Francis Augsburg, president

of the Indian Ocean Union Mission, and I had the pleasure of visiting a most unusual Adventist school, not listed among our church's educational institutions.

This day school is a joint project undertaken by the welfare societies ("Secours Adventistes") of the Adventist churches in the Tananarive area. Started on January 29, 1971, under the enthusiastic leadership of Adolphe Rakotoson, the "Foyer" has a student enrollment of 57 girls, mostly in their late teens. The school is open Monday through Thursday, from 8:00 to 11:30 A.M. and from 2:00 to 4:30 P.M. On Sabbath, the students form a special branch Sabbath school from 8:00 to 9:30 A.M.

The school meets in a large room belonging to the Ambo-

hijatovo church. Students attend classes for three years, after which they receive a certificate if they reach the desired level of proficiency. Courses are taught by about 15 volunteer church members. These courses include: Bible doctrines, sewing and cutting, embroidery, knitting and crocheting, needlework, cooking, weaving, preparation for marriage, child care, moral precepts, social aid, and singing. A choir, formed by selected students, participates in church programs. There are no tuition fees.

Between 1977 and 1979, 12 certificates were awarded and 14 students were baptized. At the present time six girls attend the baptismal class and 20 study the Bible in their homes.

Some of the school's

"graduates" have been able to obtain employment in clothing factories; others knit various items and sell them at the local market.

This is a model project that we hope will inspire other churches on the island and elsewhere. PIETRO COPIZ

*Education Director  
Euro-Africa Division*

## FRANCE

### Television programs help spread gospel

Television is not a new medium for preaching the gospel. But for the Adventist Church in Europe, where nearly all television com-

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Both these books are available at your ADVENTIST BOOK CENTER.

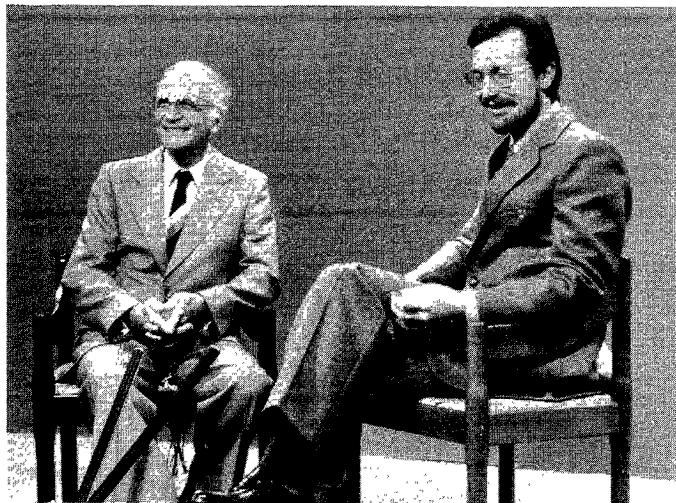
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Paul Tieche, president of the Franco-Belgian Union, engages in a conversation with John Graz in the television studio in Paris, France.

panies are government-operated and do not permit programs by religious denominations, a series of 26 television programs is something new and exciting.

Recently the Franco-Belgian Union, under the leadership of John Graz, its communication director, took a big step forward in faith. While investigating ways to reach into the homes of French citizens, he found two small countries next to France that have private TV stations and offered him air time. Tele-Monte Carlo, aired from the State of Monaco, can be viewed in a vast region of southern France, and Tele-Luxembourg is received in many villages and towns in eastern France.

Pastor Graz's series of 26 programs deals with subjects such as: "Peter—the rock of the church?" "Jerusalem, Jerusalem!" "My second life . . .," "Where are the rebels of the *Bounty*?" "The Bible and archeology," and "Especially for young people." To produce and record these programs and to buy air time is an expensive matter, but the members of the churches in France have donated liberally to this project. The cost for the 26-week series is almost covered.

The TV programs will be made available on video-cassettes for church members to show to their neighbors and friends.

HEINZ HOPF

REVIEW Correspondent

## SURINAM

### More than 100 are baptized

Charles Williams, president and lay activities director of the Surinam Field, reports that more than 100 persons have been baptized in 1980, in spite of the fact that Surinam has been considered difficult to evangelize. In recent months six evangelistic series have been conducted by pastors, members, and students during which about 75 new members were baptized.

R. Daquilla, pastor of the Carmel church, and church youth held two evangelistic campaigns, the first in French, the second in English. A total of 20 were added to the church as a result of these two series. The success in these meetings can be attributed in a large measure to the 80 percent participation of members in house-to-house Bible studies.

"Now there are 26 French-speaking members in this village, and we need a French-speaking pastor," says R. Daquilla.

In the Centrum church Rual Blackman, a senior theology student at Caribbean Union College, and John Luppens, pastor, conducted a series in which 12 were baptized. A Seminar of Spiritual Gifts was held by Pastor Luppens in connection with this series to enable new members to learn how to work in the area of their spiritual gifts.

Loma Linda University's La Sierra campus opened with 130 students and four washbasins. Students solved the problem by forming the "La Sierra Washbowl Association."

During the 1930's president Cossentine asked his enthusiastic students **not** to have a fund raising while he was away. Still, students exceeded the \$10,000 goal before he returned.

In 1973 when San Fernando Hall needed its landscaping finished, Dave Lombard needed a senior project.

Together with the university, Lombard turned his cruciform into a nine-foot Corten steel sculpture. That interpretation of the cross still dominates San Fernando's green.

We are a place filled with people in the process of becoming. Since our inception students have contributed creatively to that which makes us a place and helps us become. We are Loma Linda University.

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1905-1980  
**75 Years in Adventist History**

## Far Eastern

- Recently, 80 church elders in Korea's Southeast Mission purchased a minibus for missionary work in their mission.
- In Pusan, construction on the new Adventist English Language Institute building is well under way. The Far Eastern Division also has granted permission for the construction of a new language institute building in Kwangu.
- O. J. Balansag, lay activities director of the Western Mindanao Mission, south Philippines, reports that a fire that destroyed 21 blocks of houses and commercial premises in Ozamis City gave Seventh-day Adventist World Services an opportunity to care for many of the homeless by providing food and shelter. Some of those who received emergency help are enthusiastically studying the Bible.
- The Project for Indigenous Development is a privately funded venture operating within the Pwo Karen tribal territory of northwest Thailand. Functioning within the missions network of the Seventh-day Adventist Church, the project seeks to stimulate among the Pwo an awareness of the limitations of animistic society and the option for positive Christian action in a preserved cultural setting. Composed of a nurse, an educator, and two public-health workers, the project has chosen to initiate its mission by way of maternal and child clinics.

## Inter-American

- The trust-services program received a great impetus in Inter-America with the visit of a pastor who is also a lawyer, Tom Carter, of the General Conference. He was accompanied by Fred Hernandez, of the Inter-American Division, as they visited five of the seven unions. They spent four weeks counseling with union and local field administrators and lawyers, evaluating the legal possibilities for trust services in each territory of the division.
- Two hundred persons were invested as lay preachers in the East Puerto Rico Conference

Investiture Congress held September 5-7.

- The La Isabela district in the North Dominican Mission set a record by reaching its 1980 Ingathering goal in one day! The district pastor, Bolivar Bueno, organized the campaign so that each member had an individual goal, a territorial assignment, and necessary materials to solicit on Sunday morning, August 30.
- Community Services in the Barcelona church, East Venezuela Conference, sponsored three two-week cooking schools in the first six months of this year.

## Trans-Africa

- Big gains in sales of Bible-related books have been reported by Paul Cordray, division publishing director. Zambia, Malawi, Zimbabwe, and South Africa are leading in the increased sales. Baptisms resulting from the ministry of the literature evangelists are up 55 percent over last year. The South African Union reports highest sales in history for the month of August. More than R92,000 (US\$73,600) in deliveries tops the record set in 1978.
- General Conference auditors conducted an auditing workshop in Johannesburg during their visit to the division. Improving and updating auditing standards and procedures were discussed. To foster professionalism among denominational auditors is one of the objectives of the seminars.
- Communication seminars were held in four key areas of South Africa by P. J. Salhany, of the division, and J. C. Schoonraad, of the Southern Union. A total of 162 persons attended the 14-hour seminars.
- In Malawi, thousands of believers rejoiced in the spiritual blessings they received at camp meeting. The camp meeting held in Nagwengwere District was typical of the many held in Malawi. Nine churches and 12 companies with a total membership of 2,200 joined together in worship. On Sabbath, more than 4,000 people were present, with many prominent government leaders in the congregation. At the close of the camp meeting, 193 converts were baptized.

## North American

### Atlantic Union

- Fifty-one students and sponsors attended the church school Bible conference held September 19-21 at Camp Cherokee, New York Conference. Eloy Martinez, Atlantic Union Conference youth director, was guest speaker.
- William Boyd, the New York Conference publishing director, reports 50 baptisms thus far in 1980 as a result of literature-evangelist contacts, and a gain of \$28,445 in sales as of August 31.
- Eight literature evangelists conducted a group canvass September 14-18 in Albany, New York. They worked a total of 335 hours, gave 121 demonstrations, distributed 583 pieces of literature, prayed in 105 homes, and enrolled 145 persons in the Bible course. Some of those enrolled are to be led in Bible studies by church members.
- Two recent graduates of the Seventh-day Adventist Theological Seminary are now pastoring in the New York Conference. James Ellithorpe, who has been assisting with evangelistic meetings in Batavia, New York, is assigned to the Elmira district. Eric Doran will pastor the Ballston Spa and Gloversville, New York, churches.

### Columbia Union

- The community-health-education department of Kettering Medical Center in Ohio recently conducted its annual home-nutrition instructors' course. Twelve persons attended the 40-hour seminar designed to teach Adventist lay people how to conduct cooking schools.
- Jack Calkins, new pastor of the Ravenna-Salem district in Ohio, formerly was leader of the Ashland Project in Ohio.
- James Hammond, Columbia Union College professor of psychology, is coauthor of an article, "Vegetarian, Variety, and Vitality," in *School Food Service Journal*, June-July, 1980. The article discusses the results of a study in lacto-ovo-vegetarian menus at Sligo Elementary School in Takoma Park, Maryland.

● Alan Perez has taken over the pastor's duties of the Mansfield-Ashland district in Ohio. Formerly he was an assistant pastor of the Dayton Far Hills and North Dayton, Ohio, churches.

● Kenneth Zarska, a Mount Vernon, Ohio, public accountant, is the new treasurer of the Ohio Conference Association and assistant treasurer of the Ohio Conference.

● Nearly 500 literature evangelists and their families attended the annual Columbia Union Conference union-wide institute and retreat at Shenandoah Valley Academy in Virginia this summer. Don Draper, of Federalburg, Maryland, and Bonnie Bomor, of Loveland, Ohio, were named Literature Evangelists of the Year. Reports through July showed that sales were up nearly 11 percent in spite of the recession.

● Ron Thompson, former pastor of the Delaware, Mount Vernon City, and Marengo churches in Ohio, is now the new leader of the Dayton Far Hills-North Dayton, Ohio, district. He replaces Gerry Fisher, new pastor of the Centerville church in Ohio.

● Some 350 persons attended opening-day services at the new Penuel church in Culpeper, Virginia. Situated on land donated by Regina Barksdale, the 200-seat sanctuary cost \$100,000. Forty-five members are led by Lay Pastor Albert Zellars.

### Mid-America Union

- Elder Duncan has been recently appointed director of La Vida Mission near Farmington, New Mexico, in the Colorado Conference. His wife, Dorothy, a registered nurse, will direct the school's health program and assist in the clinic.
- The first Mid-America Union academy youth leadership retreat for the combined Central and Northern unions was held recently at Camp Arrowhead, Lexington, Nebraska. One hundred and twenty students from 14 academies and junior academies attended.
- More than 120 persons were baptized as a result of the successful church campaign con-



ducted by R. P. Stafford, of the Linwood Boulevard Temple in Kansas City, Missouri. Laymen of the Kansas City area from the Beacon Light church shared speaking responsibilities and saw seven baptized at the close of their meetings.

- Mayor Helen Boosalis was one of the main speakers at the Ingathering kickoff dinner held in Lincoln, Nebraska, at the Good Neighbor Community Services Center. Other civic leaders were present, as well as pastors of the five area churches, laymen, and representatives from the conference and union offices and Union College.

- Summer campaigns held by W. D. Felder, Jr., in Denver, Colorado, and George Murray in Wichita, Kansas, resulted in 100 baptisms. These meetings were the only ones held under canvas cathedrals in the Central States Conference.

### North Pacific Union

- The Adventist Adoption Agency, based in Pasco, Washington, has changed its name to Adventist Adoption and Family Services. At a recent board meeting, they also elected new members of the board of directors from throughout the United States. The agency was founded by Mrs. Robert Bradshaw, of Pasco.

- Six of Montana's 12 Pathfinder Clubs took part in a camporee at Fales Flat, in the western part of the State. Paul Bonney, Pathfinder director, led out in the program. Jere Patzer, North Pacific Union youth director, spoke during the Sabbath services.

- Members of the Sun Valley, Idaho, company have purchased a partially completed resort villa in the town of Hailey, which will become their church. The unfinished building was left by a bankrupt enterprise. The Idaho chapter of Maranatha Flights International is aiding the congregation in the work on the church.

- Filming has been completed on a series of five one-hour cooking and nutrition school programs that will be released to cable television outlets in the Northwest. The programs are being produced by the communication

department of the North Pacific Union. Ron Robinson, audiovisual director of Portland Adventist Medical Center, directed the series.

- More than 200 students and staff members of the Auburn Adventist Academy in Washington signed a commitment document entitled "Declaration of Dependence Upon Jesus Christ" during a program directed by Richard Jewett, academy pastor.

### Pacific Union

- Nearly 100 amateur radio operators and their families attended the West Coast Amateur Radio Bible Study Hamfest held at Monterey Bay Academy near Watsonville, California. On the air daily since September, 1959, under the leadership of Guy Welsh, of Visalia, California, club members have been joined by many non-Adventists in their studies. In July of this year one such ham and his family were baptized in Vista, California.

- Three Breath of Life clubs have been organized in California to generate financial support for the telecast, even though it is not widely released in the State. The clubs were a dream of Willie Warnick, member of the Los Angeles Berean church, two years ago to promote the telecast throughout North America.

- September 13 another new congregation, as yet unnamed, was organized as a church in Greater Los Angeles. Of the more than 200 members, only about 30 are transferring from other churches. Most of the group were baptized by George Rainey at the conclusion of a summer tent series. Elder Rainey will serve as pastor until a new minister is secured.

- Jose Chavanz will serve as director of inner-city ministries for the Pacific Union on a half-time basis, continuing with the Southern California Conference half time.

### Southern Union

- On September 13, the 142 members of the Tampa, Florida, Spanish church, along with conference officials and other visitors, witnessed the dedication of their sanctuary. In 1965 a com-

pany was organized by a layman, Gabriel Ramirez. The company was organized into a church in 1971. On January 4, 1975, an existing church building was purchased for \$45,000. According to the present pastor, Manuel Lopez, 42 members were added to the group last year.

- Just 12 months after moving into new facilities, the Big Cove Junior Academy in Alabama has been able to dedicate the building and burn the \$151,600 mortgage note. On September 28, Del Leeds, principal of BCJA, and R. C. Bottsford, pastor of the Huntsville Central church, welcomed church members, Alabama-Mississippi Conference representatives, and local government and banking officials to the ceremonies.

- On September 22, Harold Flynt, pastor of the Birmingham, Alabama, First church, and Mike Deason, church communication secretary, presented several sets of Seventh-day Adventist books to three local universities. More than 19,450 students attending Samford University, the University of Birmingham, and Birmingham-Southern now have access to the five-volume Conflict of the Ages Series; the ten-volume SDA Commentary Reference Series; the two-volume set of *The Conditionalist Faith of Our Fathers; Creation—Accident or Design?*; *Daniel and the Revelation*; *Education*; *Free at Last*; *The Ministry of Healing*; the four-volume *Origin and History of Seventh-day Adventists*; *The Sanctuary Service*; and *Steps to Christ*.

### Southwestern Union

- The Southwestern Union hosted its annual Bible Conference at Camp Yorktown Bay in Arkansas, September 17-20. According to Wayne Shepperd, union youth director, six young people made a decision for baptism. Valerie Young, a lay evangelist from Las Vegas, Nevada, was the principal speaker and a great influence on those who made decisions for baptism.

- William Wiist, treasurer of Southwest Estate Services and associate trust services director of the Southwestern Union, was elected union director of develop-

ment at the October 1 union committee.

- George W. Reid, chairman of Southwestern Adventist College's department of religion, was named to membership in the Biblical Research Institute (BRI), an advisory body to the General Conference officers. Dr. Reid is the first person from the Southwestern Union to serve with the institute.

- Robert H. Wood, director of dark-area evangelism of the Texas Conference, is the newly elected secretary of the conference. He replaces Charles Grif-fin, new pastor of the Gentry, Arkansas (Ozark Adventist Academy), church.

### Andrews University

- James W. Cox, Ronald E. Sleeth, and James F. White, nationally recognized authorities on preaching and worship, participated in the first annual Consultation on Preaching and Worship held at Andrews, November 3-7. The workshop provided an opportunity for community clergy, as well as Doctor of Ministry students, to refresh their skills in preaching and worship.

- Charlotte Hamlin, assistant professor of nursing at Andrews, won seven medals in the Senior Olympics held in Springfield, Illinois, recently. The 62-year-old Mrs. Hamlin won gold medals in the 50-meter run, 100-meter run, standing broad jump, running broad jump, and badminton. She also won silver medals in the one-mile walk and the 200-meter run. She attributes her success to following the laws of health.

- Alexander Ginzburg, Russian-born journalist, spoke to Andrews students at an assembly held October 9.

- A workshop on the view of mental-health care in the Adventist Church was conducted at Andrews on October 10 to 12 by Lois Eggers, clinical psychologist. Open to the public, the workshop was presented by the Southwestern Michigan Chapter of the Association of Seventh-day Adventist Nurses (ASDAN), and was of particular importance to health-care personnel, teachers, and ministers.

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# To New Posts

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

## NORTH AMERICAN DIVISION

### Regular Missionary Service

**Ralph P. Bailey** (U. of Ala. '70), to serve as director of education, Afro-Mideast Division, Nairobi, Kenya, and **Dorothy E. (Patterson) Bailey** (SAC '70), of Keene, Texas, left Dallas, August 14, 1980.

**Samuel Joseph Cole** (U. of Calif. '77), returning to serve as chemistry professor, Antillian College, Mayaguez, Puerto Rico, and **Shirley Ann (Nightingale) Cole** (PUC '69) left Miami August 14, 1980.

**Phyllis Eileen Collins** (WWC), of Loma Linda, California, to serve as instructor of nursing, Mwami Adventist Hospital and Leprosarium, Chipata, Zambia, left New York City, August 4, 1980.

**Douglas Wayne Culmore** (CaUC '77), to serve as departmental director, Zaire Union, Lubumbashi, Zaire, **Sylvia Jean (Bothe) Culmore**, and two children, of Calgary, Alberta, Canada, left New York City, August 12, 1980.

**Harold Stephens Johnson** (AU '75), returning to serve as Ministerial director, South-East Africa Union, Blantyre, Malawi, and **Harriet Elsie (Dinsmore) Johnson** (LLU '63) left New York City, August 11, 1980.

**Olga Kaiser** (WWC '77), returning to serve as dean of girls, Far Eastern Academy, Singapore, left Los Angeles, August 17, 1980.

### Volunteer Service

**Marion Phyllis Barrett** (Special Service), of Ooltewah, Tennessee, to serve as nurse, Cambodia-Thailand Relief Team No. 8B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, August 10, 1980.

**John J. Beale** (AU '52) (SOS), of Huntsville, Alabama, to serve as teacher, department of religion, West Indies College, Mandeville, Jamaica, left Miami, August 10, 1980.

**Gerald Alexander McKay** (Special Service), of Almonte,

Ontario, Canada, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Seattle, July 17, 1980.

**Renita Scott Zimmerman** (Special Service), of Orange, Connecticut, to serve as nurse, Cambodia-Thailand Relief Team No. 8B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, August 10, 1980.

### Student Missionaries

**Renee Cheryl Beddoe** (WWC), of Ukiah, California, to serve as nursing assistant, Tokyo Sanitarium-Hospital, Tokyo, Japan, left San Francisco, August 6, 1980.

**Eddie Dean Braga** (LLU), of Covina, California, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, Eastern Caroline Islands, left Los Angeles, August 9, 1980.

**Reginald Arthur Burton** (UC), of Topeka, Kansas, to serve as secondary teacher, Palau Mission Academy, Koror, Palau, Western Caroline Islands, left San Francisco, August 7, 1980.

**Murray James Cooper** (CaUC), of Edmonton, Alberta, Canada, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Vancouver, British Columbia, Canada, August 11, 1980.

**Thomas Herbert Ewall, Jr.** (AU), of Moravia, Iowa, to serve as piano teacher, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, left Miami, August 11, 1980.

**Gregory T. Szykowski** (AU), of Royal Oak, Michigan, to serve as teacher, Seventh-day

Adventist Language Institutes, Seoul, Korea, left New York City, August 17, 1980.

**James Robert Williams** (PUC), of Thatcher, Arizona, to serve as teacher, Lower Gwelo College, Gwelo, Zimbabwe, Africa, left New York City, August 11, 1980.

## EURO-AFRICA DIVISION

### Regular Missionary Service

**Lylette Marie**, of Mauritius, to serve as office secretary, Zaire, left March 6, 1980.

**Petra Glanz**, of Germany, to serve as nurse, Cameroun Mission Hospital, left June 5, 1980.

**Samuel Rouviere** (and wife), of France, to serve as relief physician, Cambodia, left June 17, 1980.

**Ferran Sabata** (and **Concepcion Perez**), of Spain, to serve as physician, Bongo Mission Hospital, Angola, left March 9, 1980.

**Daniela Stragapede**, of Italy, to serve as nurse-midwife, Andapa Hospital, Madagascar, left April 8, 1980.

**Julien Liyung Tong** (and **Alice Rosemary** and family), of Mauritius, to serve as secretary-treasurer, Kasai Project, Zaire, left June 28, 1980.

## FAR EASTERN DIVISION

### Regular Missionary Service

**Ronilo Ang**, of the Philippines, to serve as male nurse, Gimbe Hospital, Ethiopia, left January 4, 1980.

**Yozaburo Bando** (and **Clara** and family), of Japan, to serve as district pastor, North Brazil Union, left March 6, 1980.

**T. Y. Billones** (and **Rhodena** and family), of the Philippines, returning to serve as business manager, Bangkok Adventist Hospital, Thailand, left June 30, 1980.

**Emiliano Garcia** (and **Jovita** and family), of the Philippines, to serve as physician, Davis Memorial Clinic and Hospital, Guyana, left April 1, 1980.

**Ruben Guerrero** and **Magdalena** (and daughter), of the Philippines, to serve as business manager and physician, respectively, of Ishaka Hospital, Uganda, left March 12, 1980.

## Deaths

**BLAIS, Maurice J.**—b. May 14, 1903, in Grand Rapids, Mich.; d. Sep. 11, 1980. Loma Linda, Calif. He worked for 25 years in the grounds department of Loma Linda University. Loma Linda, Calif. Survivors include his wife, Elvira.

**FISHER, Hulda E.**—b. Nov. 22, 1891, in Iron Mountain, Mich.; d. July 31, 1980, in Apopka, Fla. She was employed at age 18 as the first church-school teacher at Hinsdale, Illinois. She later taught church school in the Lake Union for ten years between 1909 and 1919. After her marriage to Earl Fisher she was active in temperance work. In 1958 she secured a store mannequin and with the help of a Mr. Walter Gibson, fixed it up to smoke a cigarette, and made an arrangement whereby tar collected in a jar in the back of the mannequin. She took it to camp meeting and demonstrated it. This was the forerunner of the now-popular Smoking Sam. Survivors include her children Aileen Pokrasky, Richard Fisher, Doris Grimes, and Elinor Roush; 12 grandchildren; 17 great-grandchildren; and one great-great-grandchild.

**GRAHAM, Harold L.**—b. March 3, 1897, Portland, Oreg.; d. Aug. 31, 1980. Loma Linda, Calif. In 1937 he joined the staff of The Quiet Hour radio program. He was known as the West Coast gospel singer and wrote more than 500 songs. In 1944 he was ordained to the gospel ministry, and served in California, Washington, and Oregon. His first wife, now deceased, bore him three children. In 1961 he married Letha Dick-Morris. Survivors include his wife, Letha; three sisters; a brother; and eight grandchildren.

## Notice

### Correction

Page 24 of the September 18 REVIEW: In the For the Record section under Died, the name should read Maude Skau, and her husband's name should be Olaf Alexander Skau.

## Statement of Adventist Review Ownership

Statement of Ownership, Management, and Circulation of the ADVENTIST REVIEW, published and printed weekly at 6856 Eastern Avenue NW, Washington, D.C. 20012.

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107,407	108,510

I certify that the statements made by me above are correct and complete.

ROBERT S. SMITH, Circulation Manager

## 10,000 baptized in one day

According to news received from the South American Division, 9,926 young people were baptized on September 21, the day for the division's spring baptism. Reports from five conferences still were unavailable when this statement was made. When those reports are in, the total will be more than 10,000.

Numbers alone cannot describe this moving scene—more than 10,000 young people, under the power of the Holy Spirit, casting their lot with God's people!

To achieve this, pastors, educators, Bible instructors, and members united during months of intense activity, leading out in hundreds of Bible classes to prepare candidates for this special occasion.

Ascribed to a well-known statesman is the following: "The nation walks into its great future with the feet of today's children." Paraphrasing this, we could say: "God's church in South America is walking toward its triumphant and glorious destiny with the feet of our generation of youth, fully committed to the Lord and to the ideals of the blessed hope."

ENOCH OLIVEIRA

## Senior academy is established

Toronto District Academy in Ontario held its first Week of Prayer as a senior academy October 18-24. This is the first senior academy authorized in North America in six years. Fifteen students are enrolled in the eleventh grade, following an on-site visit by an evaluation team in May and authorization by the board of education K-12 in June.

Eugene W. Rau, from Andrews University, is directing

the upgraded program. He replaces William Easterbrook, who accepted a call to Pakistan.

The 23 constituent churches and their 5,408 members are to be commended for the development of their metropolitan area SDA educational system, of which this is the capstone.

CHARLES R. TAYLOR

## Documents on E. G. White sources

Recent newspaper articles concerning Ellen G. White's use of literary sources in her writings have led to requests for further information on this subject. The following documents are available from the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012:

"Ellen G. White's Use of Uninspired Sources," by Robert W. Olson. 20 pages, 25 cents.

"How *The Desire of Ages* Was Written," by Robert W. Olson. 47 pages, 75 cents.

"Inspiration and the Ellen G. White Writings," a reprint of ADVENTIST REVIEW articles by Arthur L. White. 40 pages, \$1.00.

"The Literary Relationship Between *The Desire of Ages*, by Ellen G. White, and *The Life of Christ*, by William Hanna," Part I, by Raymond F. Cottrell; Part II, by Walter F. Specht. 122 pages, \$2.00.

Also available for \$2.50 is a cassette tape of a presentation by Ron Graybill to the South-eastern California convocation, October 3, 1980, in which Ellen White's visions and inspiration, her use of literary sources, and the literary practices of the nineteenth century were discussed. The tape is titled, "The 'Sources' of Ellen G. White's Writings."

ROBERT W. OLSON

## SOS chaplain needed for refugee camps

A retired minister willing to serve as a staff chaplain is needed by the General Conference for the refugee camps of Southeast Asia.

At the present time SAWS (Seventh-day Adventist World Service) is working in two refugee camps in Thailand—Khao I Dang and Kamput. They need a person to serve both as staff chaplain and as a social worker to the refugees. The person must be in good physical condition. The term of service is a minimum of three months.

Round-trip fares are provided, as well as room and board. Persons interested in this Sustentation Overseas Service (SOS) assignment should write or call D. A. Roth, General Conference Secretariat, 6840 Eastern Avenue NW., Washington, D.C. 20012. Phone (202) 723-0800.

## For the record

**First college students:** On October 1, 65 students registered for first-term classes at the University College of Eastern Africa in Kenya. Another 20 were delayed en route, but were expected to register within the next week. This marks the beginning of the first full year of classwork to be offered at the Afro-Mideast Division's new college.

**New positions:** Frances Clark, education director, Southwestern Union Conference, formerly associate director and elementary supervisor. □ E. E. Lutz, president, Minnesota Conference, formerly secretary, Colorado Conference.

**SS lessons on tape:** "Sabbath School Lessons in

Sound" is the name of the adult Sabbath school lessons on tape, according to Charles L. Brooks, General Conference associate Sabbath School Department director. Sabbath school lessons for the entire quarter are recorded to encourage and facilitate study of the Word of God. This is an added service of The Spoken Word, producers of the Leslie Hardinge commentary on the Sabbath school lesson. "Sabbath School Lessons in Sound" for the first quarter of 1981 will be available at Adventist Book Centers this month, according to Elder Brooks.

**Died:** E. M. Meleen, 93, longtime missionary to the Southern Asia Division, on September 23 in Coalmont, Tennessee.

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