

# Adventist Review

General Organ of the Seventh-day Adventist Church

January 8, 1981

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Lynette Gibson, 3 years old, is one of 85 children ranging in age from infancy to 5 years old who attend a daily preschool and receive therapy at the District of Columbia Society for Crippled Children, a nonprofit affiliate of the National Easter Seal Society. Lynette, like Bob in our story on page 4, has been diagnosed as having cerebral palsy. For more about Lynette and the school she attends, see photos and caption on page 5.



## THIS WEEK

The United Nations General Assembly has proclaimed 1981 as the International Year for Disabled Persons. The Year is intended to promote the theme of full participation, equality, and solidarity with disabled persons. The Year also will promote the enjoyment by disabled persons of rights and opportunities that are available to other persons in society.

In conjunction with this Year the REVIEW plans to publish several articles dealing with this topic.

The first of these articles, "Bob" (p. 4), shows how a person can overcome the effects of great disability and live a full and useful life.

One of the pleasures of work-

ing on the REVIEW staff is the opportunity it affords for meeting many interesting people. Luanne Gibbons, director of development for the D.C. Society for Crippled Children, is one such person. We contacted the Society for a picture to use, and she not only arranged to have the pictures of Lynette taken, she also has entered enthusiastically into our plans for this issue and has taken the time to give us the extra information needed in its production. We are grateful for her assistance. We also greatly appreciate Mrs. Gibson, Lynette's mother, for allowing us to feature her daughter on our cover.

**Update** on the Bissetta-Briscoe story ("James Briscoe's Rich Harvest") that we published last

week: G. S. Dudney and June Strong report that on October 10 Al and Mary Bissetta, Jim Bissetta's parents, and Eileen McEntee, Jim's sister, were baptized.

Jim's brother Jack, Jack's girlfriend, Lisa, and her parents are attending a current Focus on Life. Mary Bissetta's sister and son and James Briscoe's youngest son, Jimmy, have also attended. As June Strong writes, "There seems to be no end to this heartwarming story."

**Art and photo credits:** Cover, p. 5, photographer R. L. Hatzes, courtesy D.C. Society for Crippled Children; p. 3, Review; p. 11, Nettie Eden; all other photos, courtesy of the respective authors.

## LETTERS

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

### EGW inspiration

Regarding the borrowing of Ellen White from other sources, I would like to quote one of my favorite authors, Watchman Nee. In the preface of his book *The Spiritual Man* he gives the names of other writers who have had the same teaching and says, "I have used their writings freely since we all have received the same commission from the Lord; therefore I have decided to forgo notating their many references."

Frankly, I am much more comfortable with Ellen White's unique calling since discovering that she read extensively and selected truth from the writings of others. To think that in the whole world the Holy Spirit worked on the mind of only one writer in two centuries seems ludicrous to me.

We need to understand the principles of inspiration; to recognize that the Holy Spirit works through many of God's children and is not exclusive. Searching out the exact original source of every thought is not only virtually impossible, it also is a pointless waste of time and money.

MARGI BROWN  
Oroville, Washington

I appreciated the editorial "Reflections on Ellen White's

Inspiration" (Nov. 27). Jesus is coming soon. He is even at the door. Ellen White prophesied that what is happening—tearing down and attempting to make of no effect her work—would happen.

MARTHA WOODS  
New Albany, Ohio

The words "In the final analysis, however, inspiration cannot be proved—neither of the Bible nor of Ellen White's writings. Inspiration is known in the inner being: as we read we hear God speak to us, and we know that these words of man are the Word of God" (next to the last paragraph of the editorial) clearly state what I believe. If we do not read all the testimonies and the counsels from the servant of God and *experiment* with them, along with the words from the Holy Scriptures, we will be caught in the predicament described in Hosea 4:6, "My people are destroyed for lack of knowledge."

RAYMOND S. MOORE  
Berrien Springs, Michigan

After studying the available information on the criticism of Ellen White and her books, I find myself to have more confidence in her writings than ever before. I believe that Mrs. White did all that she could do and God did what she could not do. Included in what Mrs. White could do was improving her education by much reading and finding the way that others wrote so that she could do as well or better. I wonder whether those who criticize her would act any differently had they been in her place.

In my country we speak Spanish. I think that Mrs. White's translated books have led more people to the truth here than any other source. The inspiration evident from reading her books is the same regardless of the language or the country.

ELRU NEWBALL  
Medellin, Colombia

The associate editor's statement that "inspiration cannot be proved" is a very dangerous one. The Bible is definitely inspired whether a person's inner being feels it or not.

Inspiration is realized as one studies and hears God speak, as was stated, but lack of realization does not make the Word any less inspired.

RODNEY and PATTI HEINRICH  
Okeene, Oklahoma

In considering inspiration and particularly the inspiration of Ellen White, my attention was drawn to a few remarks by Adam Clarke. Speaking of his commentary, he said that he could not give credit for everything that he wrote. He pointed out that for many years he had read and listened to the thoughts and opinions of a host of learned and godly men, and that many of these thoughts had become essentially his own. He pointed out that it would be impossible for him to sort out what was his originally and what came from another, or who that other might be.

R. R. D. MARKS  
Cooranbong  
New South Wales  
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## Adventist Review



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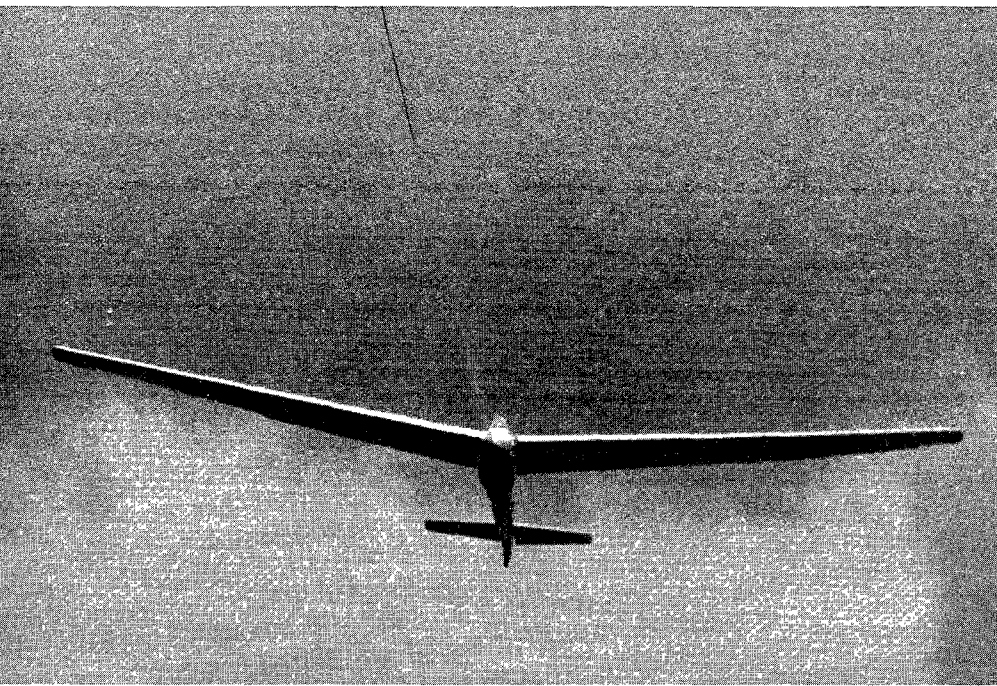
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# On silent wings

When the world spins below us, and there is no visible means of support, we still have a Pilot whom we can trust.

By CAROL HETZELL



We had gone out to the airfield before, hoping to go up in a glider, but the weather had not been right—too windy, they said. As the ancient Morris clattered up to the field once more, I held my breath. Would this be the day?

Then from overhead screamed a long-winged bird, swooping earthward in a steep dive. I had my answer: this was the day.

I strove vainly to conceal my glee and to cling to some vestige of dignity befitting my age as I climbed ungracefully into the tiny two-seat cockpit at the very nose of the glider. The begoggled Indian pilot at the controls beside me surveyed his passenger speculatively.

When I was thoroughly strapped in and the cable attached, the flagman signaled to the winch operator at the far end of the field.

The cable tightened and almost immediately we were rising, climbing steeply with the air rushing past. As we arrived over the winch, the cable dropped off and floated quickly to earth on its small parachute.

We were airborne—gliding smoothly hundreds of feet above the hot Indian plain. The huddle of buildings that was Poona dwindled.

“Have you flown much?”

The question from my pilot broke the quiet of the giant soaring bird.

“Quite a bit,” I replied, “but never in a glider.”

“Would you like to try a little dive?”

“Oh, yes!” I replied, blinking in happy anticipation.

Moments later the nose of the glider dropped, and we descended rapidly only to swoop up again and level off.

The goggles surveyed me. “How was that?”

“Wonderful!” I exclaimed, grinning broadly.

“Would you like to try another?”

“Yes—let’s,” I cried, keenly savoring this unusual experience.

Again the glider’s nose fell, and then the wing on my side dropped. Looking to my left I beheld the brown earth revolving slowly below, with nothing between me and it. But for some reason we were not falling. It seemed that some unseen force was holding us up in the sky.

To climax my maiden voyage in the world of motorless aircraft, my pilot put his craft into a steep descent. The wind screamed in our ears, whipping my eyelashes back against my eyelids. At the focal point of our dive I could see the old Morris and my host, who had brought me to the field.

At the last possible moment, when to me it seemed we would at the very least whip the top off the Morris, my pilot pulled up, did a wingover to bring us into position, and landed.

My grin stretched from ear to ear, I am sure. Reluctantly I hauled my 125 pounds out of the cockpit and over to waiting friends.

“You really had some ride!” one exclaimed. “Weren’t you afraid?”

I think the question startled me. It had never occurred to me to be afraid. My pilot knew his business. I trusted him. I had confidence in his aircraft because he had confidence in it. And because I did not fear, but trusted, I had one of the most delightful experiences of my life.

As we dip and soar on the varying air currents of our lives, can we experience the real wonder of life because we have a Pilot we can trust even when the world spins below us and there is no visible means of support? What a wonderful Pilot is our God—if we but leave the piloting to Him! □

*The late Carol Hetzell was director of the General Conference Communication Department at the time of her death.*

# Bob

When you feel like complaining  
that your eyes are the wrong color,  
or your nose is too long, or your  
feet too big, remember Bob.

By ANNA MAY RADKE-WATERS

He was such a frail little 6-year-old fellow the first time I saw him stumbling along, but never will I forget the twinkle in his eye or the mischievous grin on his face as he stutteringly greeted me, his uncle's fiancée.

Bobby was a victim of cerebral palsy, the result of a long and complicated birth. He had learned to walk twice in his life. After the first time, with an impatient teacher yanking him up by the hair of the head every time he fell, he had simply quit trying. My husband, who was Bob's mother's brother, had come to live with Bob's family and painstakingly worked with Bob, building up his confidence until he was able to walk again. They did not tell Bob's mother what they were doing until the evening when they opened the bedroom door and Bob walked across the living-room floor to where she was sitting. The tears of gratitude in her eyes said more than any words.

As time went on, Bob was able to attend regular schools, but it was difficult for him to get around and make himself understood. He never complained, he always had a big grin, although if you were watching him closely, sometimes you would see a worried furrow in his brow as though he was wondering what was in store for him in life.

When the time came for him to enter high school his parents wondered whether they should send him to academy. After much thought, prayer, and consultation, they decided that it would be too difficult to do so because of the many stairs in the buildings. He enrolled in the local high school. Their hearts were heavy with concern as they wondered what this would do for his spiritual life. Every day they placed him before the Lord, asking for special help for their son to overcome the temptations he was sure to face.

With God's help, Bob was faithful in every way, making many friends among the students. When graduation time rolled around, instead of sponsoring the customary Friday-night dance, the graduating class

scheduled a dinner on Thursday evening that Bob could attend. On Sunday morning, when the diplomas were presented, Bob's classmates gladly would have taken his diploma to him where he sat, but he did not want such favors. He went forward like everyone else, except that after receiving a standing ovation from a teary-eyed crowd, he fell. He did not stay down long, however. With a big grin on his face, he got up and walked back to his seat.

It was decided that Bob would attend a business college. Packing his few belongings, he went to live with an Adventist family about 75 miles from home. He bought a three-wheeled bicycle for transportation. Although operating it was hard and methodical work, he was able to do so and enjoyed it. Bob's parents lived on a farm and raised calves and sold them for him. The money received barely covered the necessities, but Bob was used to having little.

When the family he was living with moved to Hawaii they found a job for Bob there. Later another job came up, something that most people would have many excuses for not doing, but Bob decided to try it. Seldom do you see a person who hardly can walk or talk doing saleswork, but Bob took up colporteur. He sold only the small books and magazines, because he often fell and the larger books were too difficult to pick up. His sense of humor came through consistently. When people would slam the door in his face, call him a drunk, or have to ask him to repeat whatever he was saying, he would just grin and try again. He was ordered out of some office buildings, but after a period of time he returned and made many successful sales.

We did not see Bob for several years, but we heard from and about him from time to time and were thrilled with his progress. Every time I would hear the text in Philippians 4:11, "I have learned, in whatsoever state I am, therewith to be content," I would think of Bob and how he seemed to be content with his lot in life and willing to do whatever the Lord asked him to do. I also thought about him when people would complain about the color of their eyes or the length of their nose or feet and I wondered how they would feel if they stumbled every time they tried to walk or if they could not say the words they wanted to.

## A happy family reunion

In the summer of 1977 we had a family reunion, and Bob returned for it. We were thrilled to see him and hear his wonderful experiences. I was amazed when we sat in the Sabbath school class and heard his beautiful testimony. Noticing that he did not stutter when he was speaking for his Lord, I asked him about it on the way back to his parents' home. He said he did not know why it was, but that he had noticed it too. After the reunion was over we took Bob home with us for a week. There was much news to share, and the time flew by. The happiness and love in this young handicapped man flowed out to all of us. I sat in wonderment and felt ashamed for my complaining.

The only time I heard him express even a hint of feeling

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*Anna May Radke-Waters is a secretary at Columbia Adventist Academy, Battle Ground, Washington.*

sorry for himself occurred during the last evening we were together. He was explaining that his feelings were like ours and that his mind worked like ours, but that he was trapped in his body. Then he smiled and said, "But if the Lord can use me better in this body, then I am willing to stay in it." How he looked forward to Christ's return, when he could have a normal body, something he had never experienced.

A few weeks ago there was a fire in an apartment building in Hawaii. Bob could not get out. They found him beside his bed, dead from smoke inhalation. He had been working for the past year at Castle Memorial Hospital in the microfilm section of the medical-records department. It was a job he thoroughly enjoyed, and he was training a young lady who also had cerebral palsy to work with him.

His family had no funds to attend the funeral but felt that since Hawaii had become his home, he should be buried

there among the people who loved him so much. The people in Hawaii began to think about Bob and what he had done for them. They recalled how he laughed at his handicap, saying it was a real asset because he could ride the buses free. They recalled how he delighted in finding errors and teasing them about what they had done, and how he was so nearly perfect in his own work. They recalled how he had not used his disability for an excuse, how even at the time of this death he was taking swimming lessons. They wondered what they could do for the family of this young man who had brought them so much happiness.

They took up a collection to get airline tickets for his parents and sister to come to the funeral, to meet the people who also had learned to love their son.

Next time you are tempted to complain that your eyes are the wrong color, or that your nose is too long, or that your feet are too big, remember Bob. □



Left, Lynette (on the left) poses with her twin sister, Annette. Above, Lynette and her mother, Betty A. Gibson, obviously enjoy each other's company. Besides the 85 children who attend preschool and who receive some or all therapies—speech, occupational, and physical—more than 250 children or young adults attend clinics and therapy sessions as outpatients of the District of Columbia Society for Crippled Children. Some of their success stories: Susan, 2, was like an infant of a year old or younger. But, eight months after enrolling, she walked independently, negotiated up and down stairs with one hand on the railing, and carried large objects without falling. Introverted when she began, she became the most socially adapted child in the class. Tommy, 4, has improved so much in both the social area and in his ability to communicate that he now smiles and waves and is able to use a language board to communicate. Mary, 3, was crawling when she came to the center. At the end of the year, she was walking by herself. When she fell, she got up quickly and went on. Some successes are small, others large, but the people at the Society, as do people everywhere who are involved with the handicapped, rejoice in each success.



# A nutrition authority discusses Ellen G. White

Judged by the evidence of modern nutritional science, Ellen White's extensive writings on nutrition are correct in their conclusions.

By CLIVE M. MCCAY

The fascination of history is the never-ending discovery of remarkable people to whom one is deeply indebted for advances in knowledge. One seldom comes to know about such people suddenly. Like living acquaintances, he first meets them at various places. Gradually he comes to know them more intimately and studies their lives and writings in detail. This is particularly true as regards the people one meets in studying the history of nutrition.

For the past quarter of a century I have taught a course for graduate students on the history of foods and nutrition. In this course are presented original materials, starting with the early Greek work by Athenaeus, who lived in Rome at the end of the second century A.D. Down through

the succeeding centuries notable names appear. For example, in the middle of the thirteenth century Petrus Hispanus published much about diet. Shortly after the discovery of America one of the greatest books about nutrition and old age was written by Luigi Cornaro (1464?-1566). Later centuries, on down to the twentieth, provide a remarkable array of books that present the theories, and sometimes the research, of the writers, on the broad subject of nutrition and foods. Such historical works must be scrutinized critically, for they contain much that is not true. In fact, most of these works are a curious mixture of truth and error.

Among the thousand historical acquaintances in my files, one of the

most worthwhile is Ellen G. White. As near as one can judge by the evidence of modern nutritional science, her extensive writings on the subject of nutrition, and health in general, are correct in their conclusions. This is doubly remarkable: Not only was most of her writing done at a time when a bewildering array of new health views—good and bad—were being promoted but the modern science of nutrition, which helps us to check on views and theories, had not yet been born. Even more singular, Mrs. White had no technical training in nutrition, or in any subdivision of science that deals with health. In fact, because of her frail health from childhood she completed only a part of a grammar school education.

I do not know when I first heard of Mrs. White. While a college student I worked for a few weeks in a machine shop in Battle Creek, but I cannot recall her name from that period. From time to time I have had visits from a few Adventist physicians and have come to admire them for their sincerity in service and interest in nutrition. Gradually, through the years, and more particularly in recent times, I have acquired a number of Mrs. White's writings.

However, my knowledge of the wisdom of Mrs. White has only begun, and the following notes must be considered as very incomplete and inadequate.

In order to place her health teach-

## About these articles

One of the most unusual series of articles to appear in the REVIEW during the past 25 years was written by the late Clive M. McCay, Ph.D., professor of nutrition at Cornell University. The series covered the same basic material that Dr. McCay had included in a talk entitled "An Unusual Nineteenth Century Woman, Mrs. E. G. White," given to the men's club of his church.

Though not a Seventh-day Adventist, Dr. McCay had been impressed by Mrs. White's counsel on healthful living, and wrote: "Her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades.

Someone may attempt to explain this remarkable fact by saying: 'Ellen White simply borrowed her ideas from others.' But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!"

Since few current REVIEW readers saw the articles when they first appeared in 1959, we are herewith reprinting them. We have reduced the number from three to two, but have made minimum editorial changes.

ings in the proper perspective, I must first set down briefly certain historical facts.

Until modern times men lived in rather restricted areas of the earth, because they could not travel far nor rapidly. Men in each area were adjusted to the foods available. A physician in England has written an interesting summary of this relation of man to available foods under the title "The Neglect of Natural Principles in Current Medical Practice" (*Journal of Applied Nutrition*, 1958, 11, 116).

All plants and animals that serve as food for man and other animals have long been known to be very complex mixtures, often combined into hundreds of semi-living compounds called enzymes. Some of the organic compounds can be made by the body of man. Many are made by plants, but are essential for the animal body. Without such compounds, vitamins, essential amino acids or fatty acids, the animal body sickens and dies.

**Human diet in earlier ages**

In earlier ages man did not destroy the complex nutrients of natural foodstuffs, because his supply was often marginal and he had to eat the whole product in the form in which it grew. Cookery was probably the first method evolved that tended to destroy part of the vitamins of food. However, early man was migratory, within limits, and often had little fuel available. Hence he cooked briefly as many Eastern people do today, because of limited fuel supplies. Early man learned to sprout certain seeds such as soybeans that are difficult to eat without long cookery. Sprouting conserved the natural food values and made short-time cookery possible.

Man first learned to destroy most of the value of natural foods when he discovered the distillation of alcohol, more than a thousand years ago, and when he learned to crystallize sugar, about two thousand years ago. Distillation and crystallization are human methods of removing most of the vitamins and other essentials of natural foods. When grain, such as

corn, is fermented and then distilled, all of the protein, fats, vitamins, and minerals are left in the retort. Today these essentials are fed to animals, and man drinks the alcohol in the form of vodka or whiskey. When sugar cane or sugar beets are grown they are rich in many essentials, like other foods, but crystallizing out the sugar leaves the essentials behind, just as much as does distillation.

**Modern scientific era**

Until modern times these processes had little importance in human nutrition, because man could not work on a large scale to produce thousands of tons of alcohol and sugar. He lacked the equipment for large-scale processing. Furthermore, he had no means of assembling the ingredients for making sugar or alcohol on a vast scale, even if the natural foods could have been grown in large amounts. Two hundred years ago a bill to restrict the growth of London was debated in Parliament because of the difficulty of transporting sufficient food to the people by means of horses and carts. In past ages the amounts of alcohol and sugar that were produced were small enough to make these products luxuries.

About 150 years ago the sciences of chemistry, physics, and physiology started to advance rapidly. These sciences finally made it possible to produce and distribute the vast array of foods that flood the American markets today. At the same time they made it easy to produce and sell huge amounts of highly processed materials such as sugar and alcohol that appeal to the taste of man but may lead him downward in well-being. Today, increased means of communication such as television and a growth in the knowledge of the psychology of selling make it possible to sell man ever-increasing amounts of these deteriorated products.

With the development of the natural sciences came a better understanding of human nutrition. The chemist gradually, in the course of the past 150 years, came to appreci-

ate that natural foodstuffs were composed of numerous essentials such as minerals, amino acids, protein, and unsaturated fatty acids. However, this growth of scientific knowledge has not insured man against malnutrition and ill health, because such knowledge is very incomplete. Hence even today human nutrition must rest upon experience and the teaching of the past.

As the basic knowledge of nutrition advanced, men set up standards that purported to show what every person should consume if he desires to be healthy and well fed. The first of such standards was set up by a chemist named Prout, more than a century ago. The most recent of these was formulated by various health agencies—scientific and governmental—in different countries.

Even today, such standards are merely rough guides and are very incomplete because we know so little about human nutrition. Ingesting foods to provide all of the nutrients of these standards will not insure freedom from malnutrition today, any more than it would a hundred years ago.

In some respects such standards have had a very bad influence, because the teachers of nutrition make their pupils think that there can be no malnutrition in a nation whose people consume foods that provide the levels of vitamins or compounds suggested in these standards. Such teaching gives free rein to those who sell alcohol, soft drinks, sugar, and refined products to increase their business, because they can constantly assert that the people are fed adequately.

Nutritional scientists who worship at the shrine of so-called standards have been equally inconsistent from the beginning. A century ago the disease pellagra was common in America and some of the corn-eating areas of Europe. About this time the disease was eliminated from France by decreasing the amount of corn consumed and having the people eat more milk, eggs, and meat. The French chemist, Roussel, knew how to prevent pellagra as early as 1840,

but more than seventy years were to pass before Americans made use of this knowledge. The nutritional standards of the pellagra era would have made man think he was adequately fed. The truth was the opposite.

Today the same condition exists, in principle, in America. The exponents of the standards assert that Americans are the best fed in the world.

At the same time thousands of Americans are dying from the diseases of heart and arteries. There is growing and impressive evidence that these diseases are the reflection of bad diet, but they occur in those who abide by the so-called adequate nutritional standards, which fact forces us to admit that the whole science is still too primitive to provide wholly adequate guidance, even though much is known.

While the selection and preparation of food plays a key role in the maintenance of health, few people

select food on the basis of its nutritive value. Most select it on the basis of its taste, the way the product is packaged, the pressure of advertising, or the ease of preparation. Hence, the large food processors generally orient their research programs toward packaging, taste, and convenience rather than toward nutritive value.

A sound nutrition program takes account of more than just the purchase of food. A healthy body, a satisfactory program of living, and a tranquil mind are all part of the essentials for sound nutrition, since the glands that insure digestion and assimilation of food cannot function when under the influence of a disturbed mind.

I have given this brief summary to provide the setting for my comments on the teachings of Ellen G. White, particularly in terms of the usefulness of her teaching today for the population of America. Whatever may be the reader's religion, he can gain

much in the midst of this confused world in which we live, by a study of the writings of Mrs. White. Also, every thoughtful modern nutritionist must be impressed by the soundness of Mrs. White's teachings in spite of the fact that she began to write nearly a century ago.

Only a small fraction of people seem to grasp the importance of the concept of "balanced living" or the "wholeness" of life. This is expressed very well in the small compilation of writings by Mrs. White that are included in *From City to Country Living*. In this age, when problems of crime and juvenile delinquency are ever increasing, her writings have special interest to the sociologist. But to the modern nutritionist they also have special appeal because vast numbers of people have now moved to the edge of cities. They have facilities for producing much of their own vegetables and fruits with a minimum of poisonous spray residues. They have the space to grind their own wheat and make their own bread. They can even raise their own potatoes and squash. Mrs. White understood the value of such foods for better nutrition, and the value of the experience of gardening as human recreation.

When one reads such works by Mrs. White as *Ministry of Healing* or *Counsels on Diet and Foods* he is impressed by the correctness of her teachings in the light of modern nutritional science. One can only speculate how much better health the average American might enjoy, even though he knew almost nothing of modern science, if he but followed the teachings of Mrs. White.

To understand better the remarkable nature of her teachings, we should study them in the setting of the intellectual climate that prevailed during the earlier years of her life. This climate provided her with the problems that needed answers. Some of the problems press for solution even more today, because of the greater complexity of living and the very great increase in the world population. □

*To be concluded*

## *Winter winds*

By VERA BAISEL

*My lawn, deluged by falling leaves,  
Was messy to behold.  
I said, "I'll put off raking them  
Until it's not so cold."*

*So one bright morning I declared,  
"I'll rake those leaves today,"  
Only to find that winter winds  
Had blown them all away.*

*Perhaps 'twould work that way in life  
When troubles get me down,  
If I can put off worrying,  
And smile instead of frown;*

*Then, when one morning I decide  
My problems to allay,  
Perhaps I'll find life's winter winds  
Have blown them all away.*



# The sanctuary and the priesthood

The symbols of the sacrifice and priest blend and overlap in Israel's sanctuary.

By FRANK B. HOLBROOK

In an earlier article it was observed that the Israelite sanctuary is best seen as an elaboration or a flowering out of the patriarchal system. This is especially true of the priesthood that functioned in connection with the sanctuary. The priest concept was embryonic in the patriarchal worship, being embodied in the father or the leader of a group of households who led in offering sacrifices and supplications to God on behalf of his particular unit. With the establishment of the covenant and a central sanctuary came also the institution of an official priesthood, certified persons who could mediate between God and man.

The Lord laid down specific provisions for the Israelite priesthood—the tasks, attire, and procedures to consecrate the priests to office. The tribe of Levi was set apart at Sinai for the service of the sanctuary (Deut. 10:8), but it was the Levitical family of Aaron and his male descendants who alone were selected to discharge the duties of the priesthood. “‘Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests’” (Ex. 28:1).\*

The common Hebrew term for “priest” is *kohen*. There is some question as to the original meaning of the word, but some scholars believe it is related to a verb meaning “to stand.” Thus they infer that the root idea of “priest” is “one who stands before God as His servant or minister.” The theocentric nature of the Hebrew priesthood is stressed a number of times: They are “‘to serve me [God] as priests’” “‘for my priesthood’” (verses 1, 3), literally, “‘to me’” or “‘for me.’” Priests were appointed by God and ministered *for* God. The terminology seems to suggest their mediatorial capacity of representing God to the people, as well as the people to God.

The office of priest is a fully developed institution in the Israelite sanctuary worship. Whereas the earlier system seems to have focused upon the sacrifice, a new emphasis is made in the sanctuary upon the priesthood and its manipulation of the blood of the sacrifices. Why this enlarged emphasis? Why the necessity for a priest if sin was atoned for in the sacrifice? What insight into the plan of redemption was God intending to clarify to Israel by this form?

The shedding of blood symbolized a life giving. It “spoke” of expiation and forgiveness. But another aspect of the process of reconciliation was accented in the office of priest, namely, the need for mediation between God and man. The concept of a priesthood pointed up the seriousness of sin, the sharp cleavage it had made between Heaven and humanity, the ugliness of the estrangement between the creature and the Creator. How could the holy God who “dwells in unapproachable light” (1 Tim. 6:16) be approached by a sinful people? Even though the sanctuary, the dwelling place of God, was in the midst of Israel, its arrangement excluded even the most spiritual Israelite from a direct approach into His presence.

In the sanctuary the chasm that separates God and man was symbolically bridged by the priesthood composed of persons certified by God to mediate between Him and the people. Selected and endorsed by God, they represented Him to the people but, being chosen “‘from among the people’” (Ex. 28:1), they also represented the nation to God. Through the various ministries of the priesthood, Israel could approach the holy God in penitence, praise, and worship with full acceptance on God's part, His favor secured by priestly intercession.

In a figurative sense the Israelite priesthood belonged to two different spheres, the heavenly as well as the earthly. If the priest concept be subsumed under the category of the high priest, this fact may be seen reflected in his clothing.

\* All Bible texts in this article are from the Revised Standard Version.

Frank B. Holbrook is a professor of religion at Southern Missionary College, Collegedale, Tennessee.

The four so-called inner garments, worn by all priests—tunic, breeches, girdle, and headgear—were of material and workmanship similar to the hangings of the court. The outer garments, worn only by the high priest—blue robe, ephod, breastpiece, and turban with the inscribed golden plate—were made of material and workmanship similar to the inner curtains and inner veil of the tabernacle.

These two kinds of clothing may have been designed to emphasize the mediatorial role of the high priest and his associates, who provided a living link between the Deity residing within the tabernacle and the people who assembled to worship outside at the entrance to the court. It would not be difficult to perceive that the high priest actually belonged to two different realms—the heavenly dwelling place of God (as symbolized by the tabernacle) and the earthly dwelling place of mankind (as symbolized by the court).

Two items of the high priest's attire especially marked his role as representative of the people: the two onyx stones on the shoulder pieces of the ephod, and the 12

stones of the breastpiece. Both sets of stones were engraved with the names of the tribes of Israel. "'And you shall set the two stones upon the shoulder-pieces of the ephod, as stones of remembrance for the sons of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for remembrance'" (verse 12).

As is common Biblical usage, the term *name* stands for the person and his attributes. In a symbolic sense, therefore, the high priest, in his character as mediator, brought the nation of Israel into the holy presence of God. He bore these stones "for" Israel. He stood in their behalf. "'Stones of remembrance'"—the phrase suggests anthropomorphic language. It meant stones that would "remind" God, bring to His remembrance His people Israel and their need for compassion and mercy.

Similar terminology is used of the inscribed stones of the breastpiece. "'So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment upon his heart, when he goes into the holy place, to bring them to continual remembrance before the Lord'" (verse 29).

## HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

# Diabetes

BY ALBERT S. WHITING, M.D.  
Associate Director

Diabetes is now believed to be the third leading cause of death in the United States, topped only by cardiovascular disease and cancer. The disease affects 10 million Americans, which is about 5 percent of the population. The number of people with diabetes is steadily increasing, and, if present trends continue, one in every five Americans ultimately will get diabetes.

The risk of getting diabetes doubles with each decade of life and every 20 percent increase in excess body weight. Blindness is 25 times more common among diabetics, kidney disease is 17 times more prevalent, and heart disease twice as common.

It is now known that diabetes results from a complex interaction between genetic makeup of the individual and specific environmental factors. A key body organ in the cause of diabetes is the pancreas, where a number of hormones are produced in cells called "islets of Langerhans." The hormones primarily relating to diabetes are glucagon and insulin. Insulin circulates in the blood, reacting with specific receptor sites on body cells. This, in turn, initiates a series of events within the cell that results in the cell's taking up more blood sugar (glucose) and converting this sugar into "body starch" and fat, both serving for energy storage.

Such complications of diabetes as blindness, kidney disease, and heart disease are believed to result from abnormalities developing in capillary walls that interfere with blood circulation to the cells. Other theories suggest that complications result from the elevated blood sugar, causing cell swelling. Some researchers believe that the increase in blood sugar concentration causes interreaction with body protein.

There are two types of diabetes, *juvenile onset diabetes* and *maturity onset diabetes*. The latter accounts for 90 percent of all cases over the age of 40 and is usually

associated with being overweight. In maturity onset diabetes there is not necessarily a lack of insulin, but the overweight condition causes a decrease in the cell's ability to receive insulin.

It is believed that some cases of diabetes may be the result of a hereditary defect or tendency, while other cases may be acquired, being a result of virus infection or chemical toxicity to the pancreas, or possibly an imbalance of the body's own immune system whereby the pancreas is adversely affected.

It is obvious that diabetes results from a number of complex factors; nevertheless it is also apparent that many persons would never manifest symptoms of diabetes if they maintained normal body weight. The most important factor in treating diabetes is diet. Diet treatment must always be followed regardless of what other forms of treatment may be indicated subsequently, including insulin injections.

It is now recognized that a high-carbohydrate, high-fiber diet has beneficial therapeutic effects on persons with diabetes. High-carbohydrate foods are those containing vegetable starch (complex carbohydrates rather than sugars), such as potatoes, beans, corn, and bread, in contrast to fat or protein food. Simple sugars, such as table sugar, glucose, dextrose, and honey, are *not* beneficial to diabetics. High-fiber foods are whole grains, legumes, and root vegetables, not necessarily foods that "feel" fibrous, such as celery, lettuce, or other coarse vegetables. Diets containing as much as 70 percent of their calories in complex carbohydrates may be beneficial to persons with diabetes, resulting in lower blood sugars and decreased need for medication, including insulin. It needs to be emphasized that the single most important aspect of treatment for maturity onset diabetes is weight control.

Thus by means of these two sets of stones (one set upon his shoulders, the other “‘upon his heart’”) the high priest made a double representation of the people to God each time he entered the sanctuary. Perhaps the stones in the breastpiece, resting upon the heart of the mediator, were also intended to symbolize the close bond of love and interest that existed between the mediator and the people he represented, whose names were inscribed upon the stones.

Three passages indicate that the priests not only represented Israel to God but were regarded as bearing the liability of Israel’s guilt, whether ritual or moral error (verses 36-38; Lev. 10:17; Num. 18:1). “‘Why have you not eaten the sin offering . . . , since it . . . has been given to you that you may bear the iniquity of the congregation, to make atonement for them?’” (Lev. 10:17). These passages seem to indicate a substitutionary role on the part of the priesthood. Apparently the people of Israel were accepted by God as without fault by virtue of a holy priesthood that vicariously stood in their place, bearing their sins and making atonement for them.

In a sense, therefore, the symbol of the sacrificial victim and the symbol of the priest tend to blend or overlap in the Israelite sanctuary. A sacrifice upon which a penitent’s sin would be confessed would bear the iniquity of the penitent, figuratively speaking; and now the priest is also said to bear the iniquity of the congregation. At this point the two symbols come together.

The sacrifices remain essential inasmuch as they are the means by which the priest will make expiation and atonement for sin. But while the altar of burnt offering will always remain important in the sanctuary, it seems to me that there is a decided shift in emphasis to the ministry of the priest, who, bearing Israel’s iniquity, also can enter into the presence of God for them and ultimately apply the benefits of the sacrifice for their cleansing. In this further revelation of the plan of salvation it would become easier for a penitent sinner to identify with the person of the priest (who would link both sacrifice and intercession in himself) than with the sacrificial animal alone.

From this series of six articles it may be seen that it was possible for the ancient people of Israel to be cognizant of the essentials of the gospel. They worshiped the God of the patriarchs and their forefathers, the God of Creation and human salvation. The sanctuary visibly reflected to them the reality of His heavenly dwelling and testified to His gracious condescension to enter into a covenant union with them and to dwell among them. His awesome holiness created a sense of the seriousness of sin and the need for a priestly mediator who could stand for them in God’s presence and secure divine favor.

But the limited forms of animal blood (cf. Heb. 10:4) and human priesthood (cf. chap. 7:23, 28) must have inevitably “spoken” to the more spiritually minded within the nation of “the good things” yet to come (chap. 10:1). Shadows pointed forward to Substance; symbol hinted at coming Reality. □

*Concluded*

## FOR THE YOUNGER SET

# Teamwork

By NETTIE EDEN

“Giddyup!” Mr. Willey commanded, slapping the horses impatiently with the lines. Bessie lunged forward. Doris, caught napping, stepped backward nervously, then jumped ahead of Bessie. The wagon was heavy.

Doris and Bessie were a team of black, shiny Percheron mares, a breed of light draft horses. Percherons are particularly suited for pulling heavy loads and doing general farm work. They stand about 66 inches high at the shoulders and weigh about 1,400 pounds. They are called Percherons because they originally came from La Perche, in northwestern France.

In the early days before automation in the farming industry, horses and wagons were used to haul grain from the field where it had been threshed to granaries or into town to the grain elevator. It was then shipped by train to large centers, where it was processed into bread, cereal, macaroni, and other foods.

“Giddyup!” the farmer shouted again, giving the horses a sound whack. Doris shied, causing the wagon to lurch sideways. There was a sharp splitting sound. The jerky sawing, together with the stress of the heavy load, had broken the doubletree that fastened the harness to the wagon.

Mr. Willey was exasperated. He climbed down from the wagon and eyed the situation with annoyance. There were six wagons hauling wheat today. They were lined up, one after the other, waiting for their turn under the grain spout. As each was filled, it moved out as soon as possible to make way for the next wagon. The broken doubletree would delay the whole operation.

“What’s the matter with you nags! Can’t you straighten up and pull together?” Mr. Willey scolded, grabbing the bridles of the horses irritably.

“Just a minute, Dad,” young Tommy called as he ran to the front of the team. “Let me try.” Although he was a mere boy, Tommy had a way with horses. He loved and understood them.

“There, there, girls,” he soothed, stroking each horse on the nose, “it’s all right.” Continuing to talk to the horses, patting and stroking them, he soon calmed them.

Quickly Tommy unhitched a team at the end of the line and hooked the new doubletree to Doris and Bessie’s wagon. With a firm line Tommy coaxed, “Easy, girls—giddyup.”

Together, Doris and Bessie moved forward, steadily and evenly. With teamwork they pulled the wagonload of wheat out.





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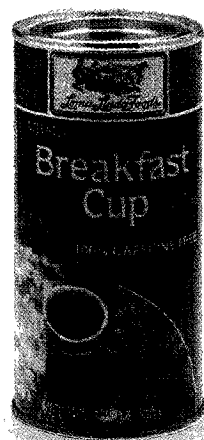
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## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**We have children in church school and in boarding academy. What are some ways or ideas for me, as a homemaker, to earn extra money within the home to supplement my husband's income? We want to provide a Christian education for our children, but I like to be home when they need my love and guidance.**

■ It is a well-known principle that the best way to get a raise in wages is to lower your standard of living.

There came a time when my sewing, bread baking, gardening, canning, and cooking beans was not enough to make ends meet. Either I would have to work, or we would have to send the children to public school. We believed in Christian education, yet we recognized that the home is the most important institution for the education of the children. We could not reconcile sacrificing the home in order to send the children to church school. The Lord led us to another choice: home study.

We were dubious about this experiment when we began, but it turned out to be one of the most positive phases of their educational experience. Our four children (ages 14, 18, 19, 21) received four years of home study; not going to academy until their junior year. In grade school they had more time to really work, and we had more time for family activities. In high school they were able to hold down good-paying jobs while doing their correspondence work. They learned to study independently and to be responsible for finishing and sending in their lessons. They learned to be content when alone; not always having to be with a group. The solitude of the home during early high school gave them opportunity to develop their own values and spiritual commitment without the distraction of peer pressure.

What began as a financial imperative turned out to be a great blessing in binding the hearts of our children to us and to God.

MARGI BROWN

Oroville, Washington

■ A creative homemaker may do many things at home for added income. Several women in our church make and sell candies,

cakes, and breads. Some of the best-selling are carrot cakes, applesauce cakes, and gelatin cakes.

The hours for substitute teaching and teachers' aide would be about the same as your children's school hours, and these jobs pay well.

If you have a talent for playing the organ or piano, some churches pay well for this service.

Professional people, such as physicians, dentists, pastors, and lawyers, are happy to install telephone-answering equipment in one's home, paying for the extra phone in the home of a reliable homemaker, so that their messages will be handled properly.

JOYCE G. NOBLES

District Heights, Maryland

■ One rewarding way to earn money in the home is to keep foster children. I have also had part-time jobs, such as typing or bookkeeping, to do at home.

We also believe in our children's working to help with expenses as soon as they are able to be useful. Our sons in academy have paid their own way so far (1½ years) from what they have earned during the summer months and during the school year at the academy. Our daughters have saved enough for one year of college. This helps tremendously.

BLANCHE WILSON

Monument Valley, Utah

■ My mother, who had eight children, decided not to work outside the home. When we began our school years she and my father taught us at home. On several occasions they had other children join us in our "home school," which brought in a little extra income. When the older children were in the academy she went into baking whole-wheat bread, which was scarce and had a good market.

Mother's experience also encouraged me when I had my first child, and with my husband's wholehearted support, I decided to stay home. One thing that helped to keep our expenses down was a firm decision against "keeping up with the Joneses." We kept our home furnishings and clothing expense down to the necessary minimum, and decided to buy only on a cash basis. We saved on food bills by eating a good breakfast and lunch, with little or no evening meal, and nothing between meals.

At times I purchased some goods, such as almonds, in large quantities at wholesale prices and resold smaller portions of them in our neighborhood. As the children grew up we gave them the responsibility for their own pocket money. Before school age they learned to bake bread and granola. When they would sell it they would enjoy their well-earned allowance. In later years they have been involved in growing alfalfa sprouts, which in today's market sell at a good price.

ARNA L. ROBINSON-GILKES

Paradise, California

■ You must recognize your skills in order to be able to make money at home. If you know how to sew or tailor, bake, arrange flowers, type, or have other skills along this line you could develop them into a means of making money.

Think of all the things that would not get done if you worked outside the home, and sell your skills in doing these things to women who do work.

Carefully estimate your costs before you take any project and then keep track of your actual costs and time as you complete the job. A 3" x 5" card file or a 3-ring notebook is all you need.

Remember to finish jobs on time, or let the person know before the deadline that it cannot be met. Make sure each job has a deadline that both you and the customer agree to, before you take the job.

SUSAN MARIE SWARTZEL

Portland, Oregon

■ Depending on your skills and talents, you could do many things to earn money at home. When my daughter was small, and later in school, I sold various products such as religious books, greeting cards, hosiery, and toiletries from door to door. Other projects I had from time to time were part-time secretarial and bookkeeping jobs and teaching music part-time in a junior academy. I once took a newspaper route where a car was needed. With projects such as

these, I usually was able to arrange my hours so that my husband could be with my daughter, or I would take her with me.

MELBA OLMSTEAD

Loma Linda, California

■ One idea, if you live in the country, is to have a dog kennel, or provide animal babysitting. Outdoor pens can be constructed fairly easily, and boarding animals provides a good income.

MARYANNE KELLEY

Midland, Michigan

■ For ten years I have sold liquid embroidery paints. I sell the paints and teach the customers a great variety of uses. Some pay me to paint what they want. Because for the past year and a half I have been unable to go out I now sell by telephone. Many people come to my home and order from the catalog, or take a lesson in a certain technique. The profits have helped several grandchildren through church school.

LILLIAN COBLE

Dayton, Tennessee

■ There are women who supplement family income by making novelty and specialty items such as delicate Christmas ornaments or crocheted baby garments. Some people paint scenery from photographs, at home. There are stores that handle such items on a consignment basis.

Greeting-card companies buy verse. Ask your librarian for books that explain this market fully.

Investigate permits, licenses, and zoning regulations that may be required. For instance, in California even child care in one's home requires a license. Investigate also the market in your locale for the project you plan.

NECIA JACOBSON

Hayfork, California

### QUESTION FOR MARCH

Response deadline February 6

**At 36 I am still single. Whenever I meet new Adventist friends they exclaim in shocked tones, "You're 36 and not married!" as if I were some kind of freak. How have other singles handled this problem?**

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



## Does God play jokes?

Robert Frost is credited with writing the couplet:

"Forgive, O Lord, my little jokes on Thee;  
and I'll forgive Thy great big one on me."

Does God play jokes on us?

A recent *Religious News Service* release tells about a new book that applies game theory to the Old Testament, concluding "that God not only plays jokes on His people but that He is sometimes unjust and vindictive."

It is true that the human terminology used to describe God and the way He acts in the Old Testament can be misunderstood at times. But, taken in their entirety, the Old Testament and the New portray a God who is perfect in all that He is and does, and who loves and cares for the beings He has created with a love that far surpasses human love.

No, God doesn't play jokes on us. But sin and Satan do. One of the hardest things God faces is getting us to place the blame where it belongs.

L. R. V.

## Are Adventists fundamentalists?

The religious term *fundamentalism* has become a catchall in recent years. It has been applied to figures as diverse as Jim Jones, the Ayatollah Khomeini, Billy Graham, and Jerry Falwell. For many people, fundamentalism is interchangeable with "evangelicalism."

Ask Adventists whether we are fundamentalists and you are likely to get mixed answers. Some will reply with a staunch affirmative, some will be embarrassed to be so classified, others will be uncertain.

Confusion over the meaning of the term arises from the fact that it is used in two distinct ways. One spectrum of meaning has historical roots, and centers in denominational differences; the other spectrum refers principally to a mind-set.

Historically, fundamentalism originated as a reaction to the social-gospel movement early in this century. Its name derives from a series of ten pamphlets, titled "The Fundamentals," that appeared between 1910 and 1915.

These books, edited by Reuben A. Torrey and Amzi C. Dixon, were written by distinguished conservative scholars from the United States, Britain, and Canada. They were sent free to ministers, evangelists, pastors, and Sunday school superintendents. Eventually 3 million copies were distributed.

Although the authors represented different denomina-

tional backgrounds, they agreed on five essentials of Christian orthodoxy. They were the verbal inspiration and inerrancy of the Bible, the virgin birth of Christ, Christ's substitutionary atonement, His bodily resurrection, and His imminent and visible return.

These doctrines became the battle cry as the fundamentalists contested with "liberals" in the major Protestant denominations. The result was schisms, ousters, and the establishment of fundamentalist denominations, Bible colleges, and periodicals.

Some of the new fundamentalist denominations later split again, and at times fundamentalists today disagree openly. For example, a World Congress of Fundamentalists, held in Edinburgh in 1976 under the leadership of Bob Jones III, of Bob Jones University, and Ian Paisley, of Ulster, with the purpose of uniting fundamentalists, itself was denounced by Carl McIntire, a leading fundamentalist. Recently Jones and McIntire were in the same group, however, in criticizing the Moral Majority movement led by fellow-fundamentalist Jerry Falwell.

Fundamentalism is often used in a negative sense to indicate a particular mind-set. A fundamentalist is a strident bigot advocating adherence to outmoded ideas. He is a separatist, suspicious of others. Some fundamentalists, in fact, take pride in negativism. Jack Hyles, pastor of the independent First Baptist church of Hammond, Indiana, declared: "There's nothing I'm not against. I'm against it all. I'm an old-fashioned, fire-and-brimstone, barn-burning, window-rattling, shingle-grabbing fundamentalist."

Are Adventists fundamentalists? In terms of the original five fundamentals, we are not. We assent to the last four points, but not to the first one. While we affirm that the Bible is the Word of God and exalt it as the only rule of faith and practice, we do not believe that it was *verbally* inspired. We believe in *thought* inspiration, not *word* inspiration (see *Selected Messages*, vol. 1, pp. 19-35). Here we do not belong among the fundamentalists.

The difference is important. At stake is the nature of inspiration, whether of the Scriptures or of Ellen White's writings.

The narrow, negative mind-set often associated with fundamentalism is one that Adventists should not share. While we should be proclaimers of "the narrow way" of Jesus Christ, the Lord would have us present a *positive* message to the world. He wants us to be known as people who are *for* something—for Him supremely, for His salvation, for His law, for His call to live a godly life amid "a crooked and perverse generation."

Adventists, we think, would be wise to avoid designating themselves as fundamentalists. The term is not strictly accurate for us and, given its divergent uses in today's world, can lead to misunderstanding.

We do not need this label. The name we bear, Seventh-day Adventists, is a sufficient witness to the world. By God's grace let this name become filled with the beauty of Jesus to hasten His coming. W. G. J.

# The trouble with Martha

If the Saviour's gentle rebuke had not been included in the Biblical record, most of us would have the impression that Mary was a rather lazy person who left faithful, hardworking Martha to slave in the kitchen while she, Mary, chose the pleasant and easier task of conversing with, and learning from, their Guest.

We women especially can sympathize with Martha's feelings. Nothing is more irritating than being stuck in the kitchen in frantic, last-minute preparations for a special meal; all our potential helpers—husband, children, roommates, even guests—enjoying fellowship in the living room. Enough experiences such as these tempt us to (a) serve canned soup, or (b) physically drag someone in to help.

Since Jesus understands the frustrations of all hearts and surely knew what Martha felt, why did He say "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42)? Why didn't He send Mary scurrying into the kitchen to help Martha, thereby freeing both women to share His company later on?

We think it was to encourage Martha to evaluate her priorities. For instance, if Mary was indeed the prostitute whom Jesus had freed of demon possession (as the evidence suggests), then Martha could have reasoned that Mary's time spent with Jesus would be especially profitable to her. As a loving, concerned sister, Martha should have given Mary that time. Further, Martha was spending her time bustling about, in all probability preparing an elaborate meal, when her soul was going unfed by the Living Bread. How much better it would have been for her to plan simple food and spend time with Jesus herself.

Jesus in effect was telling Martha to be careful lest she lay up treasure in transient things rather than in eternal things.

We also think the Holy Spirit caused this domestic tiff to be recorded because homemakers are not the only people to be stricken with twisted priorities. We all are in danger of succumbing to Marthaism. Let's examine a few possible examples, which are not meant to be judgmental or definitive; rather are meant to show just how prevalent Marthaism can be:

## Marthaism

The deacon who spends Sabbath morning making services run smoothly, rather than spending time listening to the words spoken from the pulpit, is a Martha. So is the pastor who routinely skips services he does not have a direct part in, to care for church business; the administrator who works on correspondence (even religious correspondence) during the morning devotional; the kindergarten teacher who prepares for next Sabbath during the church service; the doctor who rushes to the hospital without even breathing a prayer.

Marthaism is insidious, because the work that the Marthas of the world do is good. Yet, neglect of prayer before we work can cause our souls to starve. We must combine the characteristics of both these women to be well-rounded Christians.

"There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good."—*The Desire of Ages*, p. 525.

The trouble with Martha was that she rushed to work before her thoughts and aims became one with God's through communion with Him. That is often the trouble with us.

A. A. S.

## *Incense* By THOMAS A. DAVIS

*Silently the incense arose,*

*silently as dawn out of the east;*

*quiet as Sharon's roses*

*opening in the light.*

*Silently, over the dark veil of the temple,*

*the incense communed its blessing*

*to the congregation,*

*though they saw not*

*the swinging censer.*

*So from my life,*

*as from the censer unseen,*

*may the sweet incense of Thy preciousness*

*be wafted to the people*

*over the dark veil of my deficiencies—*

*wafted as silently as dawn out of the east;*

*quiet as Sharon's roses*

*opening in the light.*

## Taiwan: a progress report

By HUBERT G. OLIVER BAYLISS

At the bend of a wide boulevard in Taipei, capital of Taiwan, a modern church building now rises prominently. Its tower, standing above the skyline, depicts the three angels of Revelation 14. One angel holds the Bible, and the Chinese characters state: "God's love to the world." The second angel bears a pair of scales to represent judgment. The third angel lifts up the tablets of the Ten Commandments.

This design, beautifully wrought in mosaic tile, well represents the mission and progress of the SDA Church in Taiwan. In this beautiful, crowded island God's work goes forward.

Taiwan, sometimes called the "Isle Beautiful," is situated almost 100 miles off the coast of southeastern China, between Japan and the Philippines. It is 240 miles long and up to 80 miles wide. Taiwan reminds us of Vancouver Island in size, but there is a vast difference in population. Taiwan is the home of 17 million Chinese people. Mountains and hills cover two thirds of the island, with 62 mountains rising between 10,000 and 13,114 feet, so that the habitable areas are heavily populated. The capital city, Taipei, is approaching 3 million in population.

Ninety-five percent of the people are Buddhists. Christians make up the other 5 percent. There are Buddhist temples or shrines, we are told, on every half square mile of the inhabited areas. This religion is strongly entwined in family and national life,

which makes embracing Christianity quite a problem.

Seventh-day Adventists have 92 organized churches and companies on the island,

with a membership of 5,200. There are many problems facing our work in Taiwan. Tithe income is limited, but growing. There are only four elementary schools on the island, with four teachers. Three of these schools are conducted for children of expatriate families. Not many Chinese youth attend Sabbath or elementary schools, as children are required to attend government schools, so our members give little support to our schools. These are some of the problems our leaders and pas-

tors are endeavoring to correct.

The Taiwan Adventist Hospital, situated in the busy downtown area of Taipei, is well and favorably known. Evelyn Huang, owner of the large Ambassador Hotel in Taipei, was so impressed by the treatment she received at our hospital that for several years she has hosted the entire Adventist overseas personnel on the island to a Christmas banquet at her own expense. Nothing is spared to make it an outstanding event.



The three angels of Revelation 14 dominate the front of a large Adventist church in Taipei, capital city of Taiwan.

*Hubert G. Oliver Bayliss and Mrs. Bayliss, from British Columbia, spent several months working on a volunteer basis in Taiwan.*

There are 120 beds at the present time served by a dedicated staff. The Adventist personnel figure is now 58 percent and is steadily rising. There is need of a new hospital, and plans are under way to bring this to an actuality when funds are available. The proposed new hospital would provide a 150-bed modern building.

Because of an unfortunate incident, I spent a few days in the present hospital as a patient. Although the physical plant is much below the standard we expect of our hospitals, the nursing and medical care is excellent. To have a Chinese nurse hold my hand and pray for my recovery brought tears to my eyes. I am thankful that the Lord heard and answered that prayer!

A nursing school of 21 students plus six laboratory-technician students is under the capable direction of Glenda Rolfe. A class of 12 prenursing students and six lab technicians is studying at our Adventist college.

It was my privilege to attend one of the meetings of their student-directed Week of Prayer. The lovely harmony of their part-singing long will be remembered.

#### **Missionary-minded students**

The nursing and lab students are missionary-minded. A young Chinese couple were surprised to be contacted at their home by two nursing students calling at their door with a health survey. On learning that their baby was not well, the nurses gave such good advice that the couple were influenced to attend the evangelistic meetings of the Milton Lees and eventually were baptized.

One afternoon as we returned to the Adventist compound on the slopes of Yang Ming Shan ("Grass Mountain"), I noticed a large number of children of all ages emerging from an empty house near the compound gate. They made me think of children in our homeland leaving Sabbath school with papers in their hands. Then I was told that the hospital nursing and lab-technician

students conduct Sabbath school in that empty building for the village youth every Sabbath afternoon.

The Taiwan Adventist Hospital operates a mobile health clinic, which in one six-month period screened 1,300 people, 250 of whom requested the Voice of Prophecy health course and 35 of whom requested Bible lessons. Plans are under way to intensify the clinic work and also to provide 11 teaching programs for the public.

Within the hospital compound stands the Chinese Signs of the Times Publishing Association, and fronting on the avenue is the Book and Bible House, featuring attractive Chinese and English Adventist publications.

Calvin Teng is editor of the Chinese *Signs of the Times*, a colorful journal that has been published continuously since 1905. It is thought to be the oldest Christian journal in China. The present circulation is 15,000 copies per month.

High in a beautiful mountain-ringed valley about half-way down the island, near the renowned Sun Moon Lake, is the 125-acre campus of Taiwan Adventist College. A four-year theology and Bible-worker course is offered, plus one-year prenursing and lab-technician courses in connection with the Taipei hospital.

The college grounds are used to grow delicious oranges and other foods. There are two substantial college buildings caring for the present enrollment, with others being planned. Also on the campus, two large buildings are currently being erected to house the 70 academy students now being taught at the south end of the island.

On the Taiwan Adventist Hospital compound in one of the large staff buildings, the Voice of Prophecy Radio-TV Bible school is located. This institution is leading seekers of truth in Taiwan toward the goal of uniting with the people of God through baptism. Most agencies of the church usually direct their contacts to this organization at some time.

R. C. Bird, who designed

the modern building with the three-angels motif, leads out in an active church and an English - language school, attracting a good class of students. Student missionaries and volunteer workers are doing valiant service in Taiwan.

The work is going forward in the South China Island Union Mission. The Lord is leading, and optimism prevails among members and ministers. Leaders are of good courage in spite of difficult problems and adverse circumstances.

#### **MICHIGAN**

### **PHASDA opens convention booth**

Five hundred American Public Health Association participants completed the nutrition profile offered at their annual convention in Detroit, Michigan, October 19-22. Each year the Public Health Association of Seventh-day Adventists (PHASDA) offers different services at the annual APHA convention, attended by about 10,000 persons.

This year under the direction of Ernest Neufeld, of Kettering Medical Center and vice-president of PHASDA, a computerized nutrition profile was offered. After participants filled out a four-page questionnaire the information was keypunched into a micro-computer, and within a couple of minutes their eating pattern, with recommendations, was printed. Those staffing the booth took time to explain the results and give them to the participants to take home.

#### **SURINAM**

### **Worship service highlights six cultures**

The many cultures of the country of Surinam, a country that has been referred to as "a little United Nations," were described to the Inter-American Division office personnel when John Luppens, commu-

nication director of the Surinam Mission, presented the worship service with the help of his family.

Elder Luppens in his dress represented the few thousand Americans living in Surinam. Mrs. Luppens was dressed in the typical Javanese attire and represented the approximately 60,000 Indonesians living in Surinam.

Sammy represented the Amerindians, who were the first to inhabit Surinam but were driven into the interior following the colonization of 1650.

Lisa represented the Creoles. Thirty percent, or 100,000 persons, belong to this segment of the population. The majority of the Creoles live in the city of Paramaribo, where many are employed in administrative positions. A few still work on farms in the rural areas. Of the various groups in Surinam, this one is the most Westernized.

Teresa wore the costume of a Dutch girl, representing the Dutch, who ruled Surinam for more than 300 years. It was only recently, November 25, 1975, that Surinam declared its independence from the Netherlands. A few thousand Dutch still live in Surinam.

Timmy and Shandra represented the Indians from India. Timmy's attire was that worn by Hindustani priests. The largest portion of the population, 34 percent, or 113,000, are Indians.

Pastor Luppens reported that the Surinam Mission is endeavoring to minister to all these cultures. Pastor J. Brinkman has been on the air there with the Adventist message in the Dutch language for 30 years.

A church school teacher, Anita Mastaff, recently began a radio program in the local dialect, "Surinaams." A newly baptized member and former radiobroadcaster, John Dalger, is doing the recordings and announcements. Mrs. Mastaff also does translations for the mission. She won 11 persons to Christ in the evangelistic crusade that she conducted with the assistance of the mission president, Charles Williams.

# Communication doors open in Southern Asia

By VICTOR COOPER

Pakistan, formerly part of India, is one of the world's most populous Moslem countries. Every village has its mosque, and from the minaret the muezzin calls the faithful to morning and evening prayer.

Karachi is the largest port in Pakistan and has the largest cigarette factory in Asia. Karachi Seventh-day Adventist Hospital is widely considered to be the best hospital in the city. Situated near the attractive memorial-tomb of Qaid-i-Azam Mohammed Ali Jinnah, Pakistan's founder, the hospital must be on the busiest street in the world. A ceaseless tide of humanity flows by—in bulging cars, overflowing buses, motorized rickshaws, bicycles carrying four or five persons, and on foot—it seems as if most of the 80 million people in Pakistan go by the gate. Every day, in Pakistan, the population grows by 6,575. There are only about 2,800 Adventists.

Inside the hospital the children's ward is crowded. Every ward is crowded. "Ninety-six percent bed occupancy," said Administrator E. J. Johanson.

Basic utilities are in hazardous supply. In the courtyard they dug down 28 feet to find sweet water. Digging still deeper, they reached saltwater and had to fill the well up again to produce 5,000 gallons a day of drinkable liquid. They need more.

A new power plant has been installed at the hospital, thanks to a good contact by Ray Pelton, associate director of the General Conference Health and Temperance Department. "It's badly needed. The hazard of interrupted power supplies is ever-present," said C. R. Stafford, the hospital public-relations

officer and health educator.

In Pakistan, a dentist is needed, and a chaplain. The acting chaplain, the retired Pastor Mustag, visited 867 patients in July, conducted 55 Bible studies, and distributed more than 14,000 pieces of literature. There is no shortage of people needing help, physical and spiritual. Adventist churches were packed with people—poor, but clean, rev-

erent, openhearted people. And the children with beaming faces were a joy—especially when they sang. We shall not forget the Adventist church at Essa Nagri.

After a two-day workshop, discussing the communication of the gospel, we made a brief visit to Lahore and Adventura, where T. L. Butler is communication director and acting president of the Pakistan Union. We crossed the Pakistan border with India by road to Amritsar and caught a brief view of the Golden Temple from the air as we left for Delhi, where we found ourselves in the territory of the Northern Union. No union

conference in the world has a larger population to reach—386,426,792. It may be 400 million by the time this article is printed. No union has a more formidable Christian task than that of President Robin Riches and the 17,390 Adventist members in his territory. In spite of all the sacrifices of all the gospel communicators since William Carey journeyed to India from Leicester, England, only 2.6 percent are Christian. The work of penetration seems hardly begun.

Communication Director R. M. Massey can only scratch the surface of the problem with the help of a weekly 15-minute broadcast in Bengali, Hindi, Marathi, and Urdu, and five Voice of Prophecy Bible correspondence schools. The church needs a health-related broadcast, new Bible courses, and a more effective follow-up program.

We went to Delhi, Agra, Bombay, and Poona. Everywhere people—Hindus (84 percent), Moslems, Christians, Sikhs, Jains, Buddhists, and many others. That means that some 650 million people live in this cradle of two of the world's great religions, alongside temples and mosques, rock carvings and holy cities, dance dramas and colorful religious festivals. Almost one quarter of the world's population is compressed cheek by jowl within the territory of the Southern Asia Division.

Our visit to Southern Asia was arranged to coincide with the celebration of the thirtieth



*Victor Cooper is associate director of the General Conference Communication Department.*

**Top:** In Karachi, Pakistan, the author saw crowds of people both outside the Adventist hospital and inside, where the bed-occupancy rate is 96 percent. **Bottom:** The author and his wife arrived on the campus of Spicer Memorial College in India just in time for Culture Day. Young people wore their local costumes and demonstrated customs of their state or country.

Huti, a Bible-school teacher from Mizoram, traveled for six days to attend a communication conference. A. Peterson, from the Southern Asia Division, welcomed her.



anniversary of the beginning of Adventist radiobroadcasts in that division, and the thirty-third anniversary of Voice of Prophecy Bible schools. Some 35 communication people gathered for a conference near Poona at Sangam ("confluence of water")—the world center for the Association of Girl Guides. The conference was organized by the division communication director, Adrian M. Peterson, director of Adventist World Radio's 23 weekly programs in Asia. All the delegates were male except Bible-school teacher Huti (C. Lalhuthangi). It took her six days to travel to Sangam by bus, train, plane, and on foot! And she traveled alone, all the way from Aizawl in the state of Mizoram. There in this northern hill country 108 persons were baptized in the first six months of the year.

During the conference Pastor Peterson's radio was in frequent use, tuning in a variety of Adventist broadcasts in eight languages. Most of the speakers were at the conference. As part of the celebration, Pastor Peterson conducted the world's largest and longest DX contest, lasting eight days. On his program, Radio Monitor International, he offered some 200 prizes to listeners. They were provided by the Sri Lanka Broadcasting Corporation (SLBC), which airs Pastor Peterson's program, Swiss Radio International, Radio Canada International, Radio Australia, AWR-Europe, TWR Guam, Quito, and other organizations. Nobody knows SLBC's listening audience, but Pastor Peterson thought that some 20 million people in India would hear the AWR-Asia broadcasts that week. He expected at least 3,000 pieces of mail. Radio Ceylon receives approximately a million letters every month, and half the shortwave sets of India are tuned to SLBC, said Pastor Peterson.

Millions have never heard the name of Jesus, so it's always a thrill to receive a letter like the following from a listener to a Marathi broad-

cast: "I want to learn something more about Christ—please send me literature about Christ the Lord."

Pastor Peterson first asked SLBC for approval to start a DX program in June, 1950. He was given an eight-minute segment within the magazine program Radio Journal. The time allotment increased to ten, then 12, then 15 minutes. Eventually he was given his own program. Today, Radio Monitor International is a 30-minute broadcast with two announcers, Sonia Christo and Maxine Bell.

Perhaps the most appreciated Adventist broadcasts on SLBC are Your Story Hour, broadcast at 9:00 A.M. on

Sundays, and Your Radio Doctor, 15-minute programs recorded many years ago by Clifford R. Anderson.

In the world of television the doors are wide open. Bangladesh Television has shown several films on temperance topics and is begging for more.

Communication technicians like Cyril David, who single-handedly produced in six weeks the film on the Southern Asia Division that was shown at the General Conference in Dallas, need increased support with both finances and personnel. The National Film Development Corporation finances film production when the scripts

first are approved by them. Television companies in Delhi, Bombay, Madras, and Calcutta are hungry for programming. All the church has to do is to produce programming that is in the public interest. Health-temperance, home and family, youth, and other departments and services have been presented with a remarkable opportunity to perform their duties.

Scriptwriters are needed—people who can share with the millions information about simple home remedies, economic nutrition, the use of water, value of work, clues to stable family life, educational patterns, a holistic life style. In short, the church needs



## New library is opened at Helderberg College

A milestone in the history of Helderberg College, South Africa, was reached on October 17 with the opening of a new library. Occupying the whole of the remodeled three-story building that previously served as the women's residence, the new library has been named the Pieter Wessels Library in honor of the first known Sabbathkeeper in South Africa.

R. W. Schwarz, vice-president for academic administration at Andrews University, gave the inaugural address and represented his institution, with which Helderberg is affiliated, at the ribbon-cutting ceremony. As a personal gift to the library from Joseph G. Smoot, president of Andrews University, he presented to Helderberg's rector, David Birkenstock, a bound copy of the journal John Nevins Andrews kept

during his sojourn in Europe as the first Seventh-day Adventist missionary from America to a foreign shore.

The first book accessioned by the Helderberg College library, *The Desire of Ages*, by Ellen G. White, was entered in the records on April 28, 1924. About 2,000 books were added during the first ten years and about 4,000 the second ten, gradually increasing to the present rate of approximately 2,000 per year. In addition, the library subscribes to more than 200 periodicals and is in the process of increasing its cassette-tape library and visual and other aids in the Teaching Material Centre.

G. E. GARNE  
Editor

Trans-Africa Division Outlook

more people who know the felt needs of the population of the countries of Southern Asia and who have a practical solution that will help satisfy the physical, mental, and spiritual hunger of the masses.

The conference dealt with these matters and more. We noted the opportunity for more activities that would produce mutual understanding between Adventists and the public—more interdepartmental projects. We have 16 Voice of Prophecy correspondence schools in five countries, offering 55 courses. A. E. Rawson wrote the first lessons, and in some cases these have never been altered. Updating of Bible-course lessons is vital, as is more energetic follow-up of interests. In 1979, more than 324,000 people in Southern Asia applied for Bible lessons; 531 Voice of Prophecy interests were reported baptized. More home visiting probably could have doubled the number. We were glad/sad to hear from 18-year-old Soma that in his town 57 Voice of Prophecy students were baptized—but not into the Adventist Church. Where were the Adventist home visitors?

Sri Lanka is the delightful island south of India, formerly called Ceylon, presided over by a 74-year-old lawyer, J. R. Jayewardene. Four fifths of the 14 million people who live there are literate. The establishment of a new free-trade zone and the inauguration of a multimillion-dollar Mahavelli Development scheme to provide power and irrigation are intended to provide an improved standard of living for the inhabitants.

Ranjith Aranze, Sri Lanka Union secretary and communication director, gathered an impressive group of ministers and laymen for a communication workshop from among the 1,400 Adventists on the island. They had wide involvement in the church's public-relations program. Rex Riches, the union president, expressed interest in obtaining and operating an audio-visual mobile unit that would transport projectors and screens,

making films available on a wider basis to towns and villages. More health and temperance films would be welcome.

At the moment, Sri Lanka has the smallest television station in the world. But this situation is only temporary. The new television station will broadcast any Adventist film, we were told. And they need Adventist programming in the tiny Maldiv Islands, where 350 TV sets have been sold.

In Sri Lanka there are two large, important communication opportunities available—

1. To broadcast four hours of programming a week to China from SLBC.

2. To build and operate in association with the Sri Lanka Government a shortwave radio station on the north half of the island, in harmony with specifications originally suggested by Adrian Peterson in 1977. Such a station could broadcast programming to Southern Asia in eight or more languages, as well as to China, to Russia, to the Middle East, to Africa, and even to Australia.

As we left Southern Asia we kept remembering the 386 million people in the Northern Union—just a small part of the total population in that division. More skilled communicators are urgently needed.

## FAR EASTERN DIVISION

### Target 85 is new FED thrust

At its recent quinquennial council, the Far Eastern Division officially launched Target 85, a five-year program of evangelism. After the council, teams of division workers scattered throughout the 11 unions and attached mission to work with the leaders in inaugurating the new evangelistic thrust.

During the first quarter of the new year 54 three-day evangelism rallies will be conducted in strategic centers of the division when union and mission leaders will train representatives from the more than 5,000 churches and companies. Many new materials and methods of soul winning will be introduced to the membership.

The third stage of launching will be more than 5,000 one-day rallies to introduce Target 85 to the division's 420,000 members. During this phase of the work it is hoped that a minimum of 20,000 Target 85 action teams will be formed.

The whole emphasis of this evangelistic endeavor is to provide training, materials, plans, and funding that will enable church members to share their faith in an ever-widening circle of influence around each church.

Division administrators and departmental leaders have spent hundreds of hours in prayer, study, and planning. This is not the work of any one department. Target 85 is a joint effort of the entire church working together to reach out into the community with the gospel.

A Target 85 committee has been formed in every institution and administrative level of the church. Each committee is charged with the responsibility of evaluating the existence and work of the institution, department, or organization in the light of the gospel commission of Jesus Christ to seek the lost. These committees are to develop local plans for giving priority to evangelism throughout the Far Eastern Division.



### West German chef wins prizes

Eduard Rauch, in charge of food services at Marienhoehe Mission Seminary in West Germany, is congratulated by Charles B. Hirsch, General Conference director of education, for winning two prizes at a recent contest for vegetarian cooking. Looking on with approval is H. Henning, Marienhoehe principal.

Mr. Rauch, former hotel food caterer, presently in charge of food services at the aufbaugymnasium and seminary near Darmstadt, was first among 73 contestants in a food-preparation display. He won the first prize for vegetarian meals, and a second prize for cold vegetarian buffets.

When informed that the judging would take place on Sabbath, Mr. Rauch informed the sponsors that as a Seventh-day Adventist he would not be able to participate, because of his religious beliefs.

When the sponsors of the seminar received Mr. Rauch's request to withdraw from the contest, they decided to reschedule the event for the following Sunday.

Interestingly, one of the textbooks used during the week made several references to the health habits of Seventh-day Adventists. It also referred to the results of health surveys conducted among Adventists in Australia and the U.S.A.

CHARLES B. HIRSCH

There are three division-wide objectives of the Target 85 program: (1) to make each church a training center for witnessing; (2) to enter new territories of the field with the gospel of the Lord Jesus; and (3) to plant new churches in hitherto unentered areas.

To reach these goals the Division Target 85 committee is encouraging the formation within each church of Target 85 action teams. Members have been told that the plan of dividing the church into small companies to work for church members, as well as for the community, is a plan devised by "the One who cannot err" (*Evangelism*, p. 115).

The Target 85 action teams will provide a wide base for contacting interested non-members and for holding present members in the church. These teams will become the basis of conducting gift-Bible seminars in the division.

The Far Eastern Division Target 85 committee has prepared a number of new materials that are being translated into 15 languages. These include the basic instruction booklet, of which 25,000 copies will be used in the 54 launching rallies on the mission level. An orientation booklet for new members is being translated and 50,000 copies printed. This 54-page booklet, entitled *Welcome to the Seventh-day Adventist Church*, introduces the new member to the many services of the church and to the

responsibilities of membership. An attractive baptismal certificate is found in the center spread of the booklet. The booklet is complete with a charge to the new member, as well as a covenant encouraging the recently baptized person to share his new faith in Jesus with neighbors and friends. Fifty thousand copies of a loose-leaf baptismal manual also are being prepared. This manual, along with the orientation booklet, will be given to all candidates for baptism.

The basis for the gift-Bible seminars will be a new set of lesson guides. Funding for health charts, lecture guides, and thousands of Bibles will make these items available for members to use in sharing their faith. These materials are augmented by a wide range of other supplies already available in the various departments of the church.

While the division has a prayer objective of 200,000 baptisms, no goals have been set or assigned to any field. Instead, each of the 5,000 churches has been supplied with a worksheet that will enable each congregation, under the leadership of its head elder, to lay plans establishing its church objectives for the next five years. Prayer objectives for souls are related to numbers of children within the congregation, evangelism plans, numbers of interests, and most important, the faith of the congregation that God

will bless their efforts with new members.

The division has set aside April 4, 1981, as a day of fasting and prayer for the beginning of a renewed determination to carry the message of Christ to the Far East.

J. H. ZACHARY  
*Ministerial Secretary  
Far Eastern Division*

SWITZERLAND

**Services for blind increase**

The Adventist Braille printing center in Basel, Switzerland, is growing rapidly. Though entirely self-supporting, the two service

centers for blind people in the German-speaking countries of Western Europe distribute their products free of charge. Thus no blind person is too poor to receive the good news of the Adventist message. Programs copied on tapes and cassettes are produced in the studios of the Voice of Hope radio outreach in Darmstadt, Germany. Adventist literature, including periodicals, Sabbath school quarterlies, books, and a Bible correspondence course, is available on tape or cassette.

The more significant portions of these taped programs are printed in Braille. Editing is done at the Adventist Blind Service Center in Basel. In the past, copies were manufac-

**Books in Review**

**This Is Our Story**

By William and Virginia Fagal  
Pacific Press Publishing Association  
Mountain View, California  
1980, 149 pages  
Sale Price: \$1.75

Churches are kept alive by people of vision who are willing to sacrifice and suffer in order to see their vision fulfilled. William and Virginia Fagal exemplify this kind of commitment. More than 30 years ago they sensed the possibilities of using television as a means of proclaiming the gospel as taught by Seventh-day Adventists. The program *Faith for Today* is the result of their dedication to this dream.

*This Is Our Story* tells how it happened. Early days of evangelism in New York State. The big series in Buffalo. Brooklyn's Washington Avenue church. Meetings at Brooklyn's Academy of Music Auditorium. Radio.

And then came the first telecast in 1950, presented live by an amateur cast. The problems were staggering, but many favorable responses encouraged the Fagals to continue. The first telecast resulted in 66 letters.

Their book describes the development of the format of the telecasts. The Fagals observed that Jesus' method of teaching was the use of parables. A modern parable, or story, became the basis of each broadcast. This approach did not meet with favor in some circles, but it succeeded in presenting the gospel in an

interesting and understandable way.

Finances were always a problem. Television is expensive. The miracle of public-service programming is described in the book—also the many crises that nearly brought the program to an end.

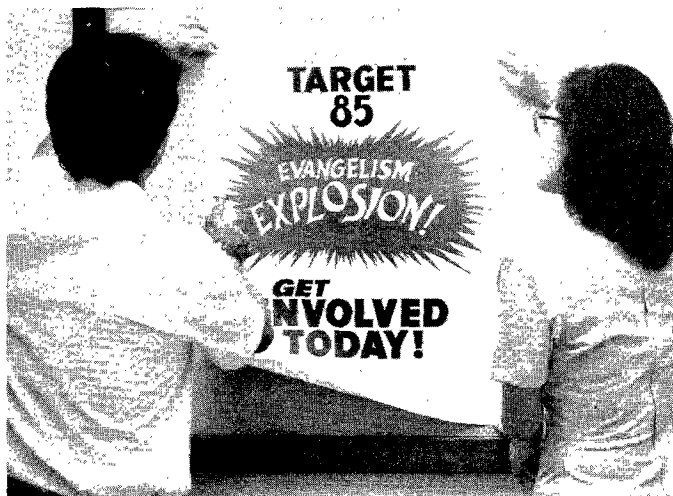
The impact of *Faith for Today* on viewers is a vital part of the story. Changed lives and dramatic conversions encouraged the struggling producers, as well as helped to change the minds of those who were skeptical regarding the program.

Developments such as filming and color are described in a way that enables the reader to understand the problems of keeping up with a growing and changing communications medium.

The book reads like fiction, but it is sober fact. I have watched the development of *Faith for Today* with keen interest from its beginning. We were guests in the Fagal home during the week before the first telecast in 1950. Most of the stories and incidents related in the book were not new to us, but they have never lost their interest.

If a modern book of Acts were to be written, covering the history of the Seventh-day Adventist Church, the Fagals and *Faith for Today* would have a prominent place in it. This little book not only has human interest value but also helps the reader to understand one significant and successful endeavor to communicate our faith in our modern culture.

NORVAL F. PEASE  
*Retired Seminary Professor*



Members in the Far Eastern Division are participating in Target 85, a five-year evangelistic program. Posters announce Target 85's beginning.

tured by blind members by means of thermoplastic duplicating. Because this is a complicated way of copying, output is limited to some 200 copies per hour.

Now that the financial support from non-SDA contributors has grown substantially year after year, the Braille printing center has bought a new press with a capacity of 5,000 double sheets per hour. In the past year alone the

distributed literature amounted to 9,620 pounds of paper, or 750,000 printed pages. Several books, the Sabbath school lesson quarterlies in German and in French, *Life & Health* ("Leben und Gesundheit"), brochures for children, recipes for vegetarian cooking, and several other items are being produced this way.

The quality of the Braille production is so good that two

Swiss schools for blind children are using Adventist literature in their classes to teach Braille.

All of this rapidly growing work is accomplished by only three full-time, salaried blind members. It is not possible for them to prepare the presses, dictate the texts, write and type the Braille models, and print, bind, mail, and transport the products to the nearest mail office. But a faithful crew

of 18 part-time volunteers, members of the Basel church, do the rest.

It is this volunteer service that makes it possible for this work to survive on an annual budget of less than \$45,000 and still offer the present truth to blind persons free of charge. The vast majority of subscribers and readers are non-Adventists.

HEINZ HOPF  
REVIEW Correspondent

## UPDATE

### Former missionaries meet Caraja Indians

The July 3, 1980, REVIEW featured an Indian backpacker on its cover, and a story by Arthur S. Valle, "Caraja Indians Converted in Brazil's Interior." Portions of the article refer to Charles A. Rentfro's missionary family. Elder Rentfro has sent the REVIEW this update.

"Elder and Mrs. A. N. Allen's daughter Esther and I spent more than a month in Brazil last December and early this year, celebrating our fiftieth wedding anniversary. We were married November 25, 1929, at the Indian mission station in Piedade, Goias.

"After Esther and I had dialogued about mission episodes among the Caraja Indians, Caleb de Pinho, mentioned in the foregoing article, introduced himself to us at Brazil College, São Paulo.

"Elder Pinho told us what he had learned of the school at which my wife taught while we labored seven months, assisting A. N. Allen, my father-in-law. Early in 1930 we returned to regular treasury and teaching duties at Brazil College.

"When years later Caleb de Pinho met some Caraja Indians, he asked whether any of them remembered the Adventist missionaries who had lived on the mission station in Piedade. One Caraja teen-ager said he was taught a Christian song, 'Meu Deus me ama ('My God Loves Me').' He had learned this song when he was 6 years old, nearly a decade before. We felt rewarded at hearing this, 50 years later. From Elder Valle's feature we learned that 35 Caraja Indians now are Adventist Church members on Bananal Island, along the two branches of the Araguaia River.

"Because of a high-level government ruling, based on recommendations of national anthropologists, no foreign cultures alien to the Indians' way of life are permitted to influence the Carajas. Today religion may be taught to other Indians only by those of their own race.

"When my wife and I visited the Instituto Adventista near Campinas, São Paulo, a large secondary school in Hortolandia, we were introduced to Wilson Hariana, 15. He had been at the school four years.

"Wilson did not have tribal tattoo circles on his

cheeks and was the first Caraja Indian we had seen without them. Adventist parents apparently had not followed their tribal customs. Wilson, who spoke excellent Portuguese, said he was preparing to become a worker among his people. The authorities were urging him to return to his tribe, but he was firm in his resolve to obtain a Christian education.

"For the record, there are several minor items that should be corrected in the REVIEW story of July 3:

"N. P. Neilsen was president of the South Brazil Union (1923-1930) at the time of the first reference to the work among the Caraja Indians . . . in 1926. He later became South American Division president.

"It was stated that 'Elder and Mrs. L. Allen began their missionary activities with the Caraja Indians.' This refers to Elder and Mrs. A. N. Allen, my wife's parents, who pioneered that work.

"It also was stated that 'when he was president of the Central Brazil Mission, Wilson Sarli, now editor of the Brazil Publishing House, did a great deal for the Indians.' Wilson Sarli, however, is *general manager*. Rubens Lessa is the editor in chief. We met both of them during our recent tour of Brazil."

### Central American crusades

Aristides Gonzalez, Central American Union president, reports continued church growth as a result of Kenneth Cox's prophecy crusades in his union.

Guatemala City: The church that was organized a year ago in Guatemala City as a result of the Cox team's crusade continues to grow. Pastors Diogenes Centeno and David Contreras are establishing the new members in the faith, and the congregation is planning to build a new church.

Panama City: Gustave Pena, who is pastoring the Carrasquilla church, reports that only two of the new members have lost interest, and the rest continue faithfully in church attendance.

San José, Costa Rica: When the Cox team left San José 594 converts had been baptized. Pastors Oliver Mastrapa and David Garcia continue ministering to those who made decisions, and another 150 have been baptized. Members are purchasing a site for the construction of a new church.



Pathfinders hike along one of Korea's ancient walls at their camporee.

## KOREA

### Pathfinders are active

"To fill the church with young people" is the campaign slogan of Adventist churches in Korea.

Years before, witnessing was done mostly by the adult members of the church. Now, step by step, senior and junior youth are getting actively involved in witnessing activities. The Pathfinder program has largely contributed to this, since it is while the boys and girls are in the Pathfinder Club that they first receive training in the art of witnessing.

The Pathfinder program in Korea is prospering. Pathfinder membership in the union's territory has jumped from 2,300 at the beginning of 1979 to 4,200 at present. During the same period, the union's five local missions have trained 450 young people for Pathfinder leadership.

To inspire the Pathfinders to look forward to greater days as club members, the union conducted a camporee in July. Six hundred Pathfinders in full uniform gathered to enjoy activities such as distributing tracts in trains, witnessing to people living near the campsite, conducting community projects in some nearby villages, and witnessing in camp

among Pathfinders who were not members of the church.

This camporee, also attended by a number of church workers and local church youth leaders, has aroused a desire among the Koreans to strengthen existing Pathfinder Clubs and to organize clubs in churches where there are none. They also have started implementing the plan of organizing the older boys and girls who attend Vacation Bible Schools into Pathfinder Clubs.

SHIM TAE-SUP  
Youth Director  
Korean Union Mission

## MICHIGAN

### Training plan for ministers is formalized

A ten-year training program for the church's professional ministry has been formalized, according to Thomas Blincoe, dean of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

Dr. Blincoe reports that the denomination also has voted to grant its 375 sponsored Seminary students the same educational subsidies and survivor's benefits it now accords full-time employees.

In addition to a regular

four-year undergraduate course, the church is recommending a combined total of four years' field experience and nine academic quarters of graduate instruction at the Seminary before ordaining ministerial candidates. Efforts are under way to coordinate the curricular offerings of the Seminary and the denomination's ten North American senior colleges.

The monthly stipend the church pays its sponsored students has been raised, and special provisions have been made to aid non-U.S. students who cannot legally be employed while studying in the U.S.

As one of Andrews' eight approved and accredited specialty areas, the Seminary and associated programs offer students several possible degrees: Master of Arts in Religion, Master of Divinity, Doctor of Ministry, and Doctor of Theology.

BILL KNOTT

## MEXICO

### Youth attend festival

More than a thousand delegates from all parts of Mexico participated in the first Festival of the Word held in Mexico City, November 19-23. Luis Jairo Flores, Mexican Union youth director, and his associates planned the festival.

Highlights included workshops geared to youth evangelism, Bible study, and witnessing. November 20, a holiday in Mexico, was spent by the young people in distributing *El Centinela*, a Spanish journal, to the people crowding the city avenues viewing the parade. Israel Leito, Inter-American Division youth director, and Leo Ranzolin, General Conference youth director, were guest speakers and workshop lecturers. Many choirs, quartets, and marimba groups, including 80 Montemorelos University students, provided music.

One of the outstanding events was the Morning Watch Bible-text contest.

## Tune in to

### VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

#### Topics for January

Jan. 3—Voyage to Saturn—Kenneth H. Wood  
Jan. 10—Facing 1981—William G. Johnsson  
Jan. 17—Your Body's Worth—Leo R. Van Dolson  
Jan. 24—Clowns for Christ—Kenneth H. Wood  
Jan. 31—From Hell's Angel to Preacher—William G. Johnsson

**WAUS** (Andrews University)  
90.9 Mhz FM Saturday, 8:30 A.M.

**KLLU** (Loma Linda University)  
89.7 Mhz FM Saturday, 4:30 P.M.

**KANG** (Pacific Union College)  
89.9 Mhz FM Saturday, 8:00 A.M.

**WSMC** (Southern Missionary College)  
90.7 Mhz FM Saturday, 8:50 A.M.

**KGTS** (Walla Walla College)  
91.3 Mhz FM Saturday, 6:15 P.M.

**VOAR** (St. John's, Newfoundland)  
1230 Kc AM Friday, 5:55 P.M.

**WGTS** (Columbia Union College)  
91.9 Mhz FM Saturday, 2:30 P.M.

**KSUC** (Southwestern Adventist College)  
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

**WDNX** (Harbert Hills Academy)  
89.1 Mhz FM Saturday, 6:15 P.M.

**WOCG** (Oakwood College)  
90.1 Mhz FM Saturday, 5:30 P.M.

Young people impressed the audience with their Bible knowledge, repeating by heart the Morning Watch Bible verses for the entire year. The winner was Maria Helena Contreras, a student at Montemorelos University. A young woman from the West Mexican Mission won the temperance contest.

Many young people responded to a call for service, making commitments to serve the Lord in various professions. The climax of the festival was a candlelight ceremony indicating that the Mexican youth want to share Jesus, the Light of the world.

LEO RANZOLIN



## French-speaking workers needed

The new Africa-Indian Ocean Division has placed calls with the General Conference for nine French-speaking missionaries—four teachers, three evangelists, and an auditor. An assistant treasurer for one of the union conferences is urgently needed on a Sustentation Overseas Service basis. This position would not require French mastery, although some language facility would be helpful.

The Secretariat will be happy to correspond with French-speaking Adventists who are interested in further information. Please write to Maurice T. Battle, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## N.A. Ingathering report—6

Russell L. Johnson, Lay Activities director of the Illinois Conference, reports the following experience:

Door-to-door work had been especially slow for Hinsdale Ingatherer John Ross on an autumn evening a couple of weeks ago. He prayed silently for the Lord's direction as he approached a house he had visited on several occasions. Following his knock at the door, one of the children greeted him and invited him in. As the father came forward, Mr. Ross handed him the brochure and was invited to sit down for a visit. After they had visited for 15 or 20 minutes Mr. Ross decided he should leave, although, as yet, he had received no donation. The man of the house asked, "If I were to give you a dollar, to what causes would it be allocated?" Mr. Ross explained as best he could how Ingathering funds are used, and was surprised to receive a check for \$100.

He tarried a few moments longer as the two men talked together about the serious times that we live in. Mr. Ross spoke of the nearness of Jesus' second coming and God's love for humanity. He mentioned the ministry of love that Jesus carried on while living on earth, healing many and raising some from the dead.

At that point the man asked, "Could I have my check back?" Mr. Ross replied, "Certainly you may," thinking that the man had decided to give less money. As the new check was being written, he could see that the first number was a "5" and assumed the new check would be for \$50. To his surprise, the check was not for \$50, but for \$500! God had dramatically answered his prayer. He not only received a liberal donation but more important, he was able to share the good news with a person in search of truth.

Again and again we have been reminded in our Ingathering work this year that "goals mean souls."

Available information indicates that the North American Division Ingathering total has surpassed \$6,500,000.

NORMAN L. DOSS

## Members in Euro-Africa use Bible telephones

There is a growing demand for "Bible telephones" throughout the countries of Western Europe. More and more equipment is being installed and operated by various local churches.

Without sufficient well-trained personnel to be able to operate a day-and-night counseling service, members have begun to make good use of technical substitutes. The Bible telephone is a regular telephone line with an automatic response and recorder.

As soon as a person dials the number, he or she hears the theme of the Voice of Hope broadcasts, followed by a short spiritual message. The recording closes with an offer for a free Bible course or some other literature, for which the caller gives his name and address.

These names—one for each 45 calls—total up to a considerable number of new mission contacts. In the area of the West German Union, for instance, where this kind of work is heavily promoted, 2,151 persons were contacted in 1979 who received Bible lessons or enrolled in the Bible correspondence course. The Bible telephones receive an average of 15,000 calls a year in a small community or 55,000 calls a day in a larger city.

Advertising the Bible telephones is done by small leaflets and flyers, which members distribute, or by newspaper advertisements. Newspaper reporters have printed articles about the telephone project.

HEINZ HOPF

## For the record

**Pathfinders escort queen:** When Queen Beatrix of Holland visited Curaçao, the Department of Culture requested the Pathfinder Club to escort the queen when she arrived at the airport, and also to perform in a special salutation given her in the main sports center of the island.

**Ministry professional growth seminars pass 100:** On Tuesday, December 9, in Harrisburg, Pennsylvania, the one-hundredth seminar for non-Seventh-day Adventist ministers was held. The one hundred and first was held the next day in Pittsburgh. Total attendance at these seminars exceeds 5,800 to date. More than 3,500 of those attending have been non-Adventists. More than 17,000 letters have been received from clergymen who have received *Ministry*. Most have been favorable.

**Unusual Ingathering achievement in Norway:** Challenged by the motto

"Total Participation Is What We Expect," the staff and students at Tyrifjord Videregående Skole (Norwegian Junior College) collected Nkr 372,000 (US\$76,000) in three days.

**CUC is college for all Canada:** Delegates from throughout Canada met at Canadian Union College in Alberta for the college's biennial corporation meeting on Sunday, November 9. Until now the corporation has been made up largely of representatives from Western Canada. Since the University of Alberta has changed the Universities' Act to permit the granting of degrees by certain private colleges, including Canadian Union College, the college has become the church's college for all of Canada. A new constitution and bylaws were adopted in order to give a wide representation across Canada on the college board.

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