

# Adventist Review

General Organ of the Seventh-day Adventist Church

January 28, 1982

From vision to  
prophecy

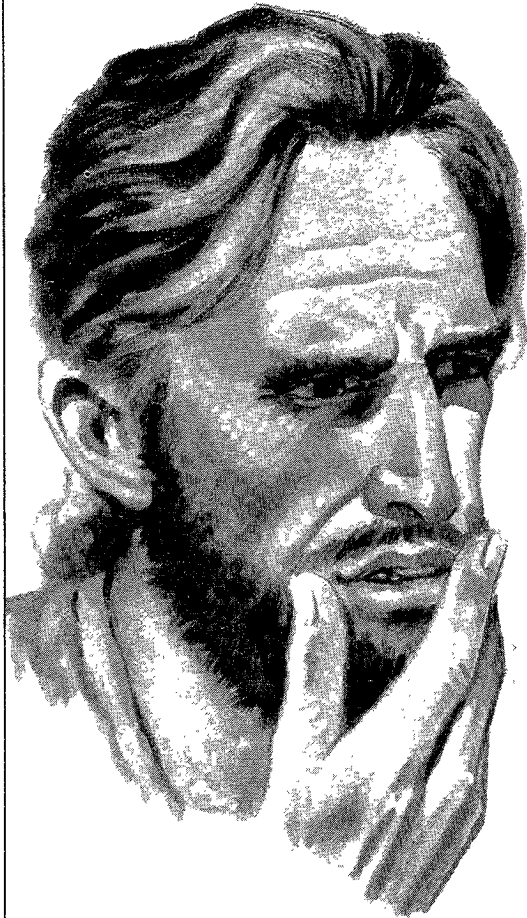
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1888 revisited

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Refugees find  
freedom and  
love in the  
Philippines

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**J**udas “expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts,

separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.”—*The Desire of Ages*, p. 719.

## THIS WEEK

The **Speaking Out** piece in this issue (p. 8) that comments on "The Davenport Loans" was written by Edward D. Armbruster, a stockbroker with Kidder Peabody and Company. Mr. Armbruster offers a layperson's constructive views on how the church may prevent some financial problems in the future. Additional reports on the Davenport loans, written by church leaders, will appear in future issues of the **REVIEW**.

Several letters have arrived in our editorial offices during the past week commenting on our magazine's new style. A few persons expressed fear that because there were no letters from readers in the first issue, we were dropping this feature. Be assured, we have no intention of eliminating Letters, one of our most popular features.

Last year we published 394 letters from readers in various sections of the magazine—Let-

ters to the Editor, Speaking Out, Response From Readers, Taking Exception, and Reader to Reader. We realize that important discussions about church life, belief, and practice take place in the letters published in the **REVIEW**; we think such discussion is healthy and wish to encourage it.

**One reader complained**, after reading the first issue of the year, that the Reader to Reader column was missing. There is a very good reason for its not being in the first issue: We publish various features according to a regular schedule. Reader to Reader appears regularly in the second issue each month, as does the new feature **Teens and Twenties**. From the President appears the first issue of each month; so does **Windows on the Word**. Inside Washington is published in the third issue of the month.

**While we are clearing up**

misunderstandings, we would like to note that the initials that appear after the editorials in Editor's Viewpoint and From the Editor are the initials of the editors listed on our masthead: K.H.W. are Kenneth H. Wood's initials; W.G.J., William G. Johnsson; J.R.F., Jocelyn R. Fay; and A.A.S., Aileen Andres Sox. Occasionally the editors of the monthly editions contribute editorials as well.

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## Adventist Review



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## LETTERS

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

### Consider Jesus

If there is anything that can never be repeated enough it is to "Consider Jesus" (editorial, Dec. 31). There is no demand in the language of Paul; he says simply, "Consider." It is our choice. But what a choice! There is no other for the Christian.

PEGGY AVERELLA  
Keymar, Maryland

### Unfolding

Re From Sinai to Golgotha (Dec. 3, 10, 17, 24, 31).

For years I lived with the earlier concepts of God and had difficulty harmonizing them with the later concepts that God is just like Jesus—that is, God the Father and God the Son are alike in all their attributes. These concepts were slow in developing for me.

Having children to love, counsel, guide, and, yes, discipline, helped me to understand my God, my triune God, and the angels. Within the past ten years, especially, others have been led to make these truths

plain in language that even I could comprehend, and I have thanked the Lord many times for their talents and their willingness to devote them to the Lord. The series *From Sinai to Golgotha* has been one such unfolding.

ELSIE GERHART  
Deer Lodge, Tennessee

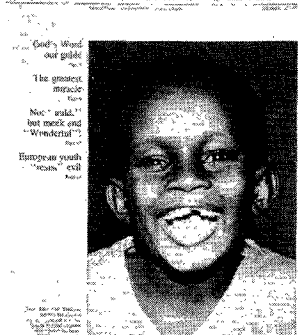
### Too patient?

Re "Are Leaders Too Patient?" (From the President, Nov. 5).

God works through His leaders and His church, not apart from them. If God's leaders believe the message of the Seventh-day Adventist Church, then they should lead; otherwise, it is doubtful that God will do for the church what the church is unable or unwilling to do for itself. If Adventist leaders do not believe the message, then appropriate action should be taken by the constituency in the event that leadership is unwilling to do so.

Church members do not want leaders to spread a message  
*Continued on page 15*

## Adventist Review



### Joyful!

The joyful cover on the December 10 **REVIEW** brightened a dull morning. DONALD HETZLER  
Executive Secretary  
Associated Church Press  
Geneva, Illinois

# A church member looks at “firsts”

By ALMA L. CAMPBELL

## Events that bear on life and death help us to see what is really important.

I'm not interested in sports," I said to myself as I heard the voice of Sportscaster Howard Cosell on the radio. But when he said, "My heart is made sad this morning," I pricked up my ears. Then he announced the tragedy—the shooting death of a 37-year-old news reporter in Nicaragua. A young man, he said, simply doing his daily task had been robbed of life.

Following this came Cosell's startling comments: "Who cares who won that game? Or who won what fight? Or who came in first in the race at a time like this?" Happenings that bear on life and death help us to see what is really important—this was his point. After a commercial break he briefly gave the facts of the day's sports news, simply, he said, because he was supposed to—because there are people "out there" who do not care and who want sports news regardless. He cited the demand for his sports broadcast on the day of President John F. Kennedy's assassination as an

*Alma L. Campbell is a former professor of English living in Berrien Springs, Michigan.*



It is time to take inventory, to be sure Christ comes first.

example of minds that are involved with only life's trivialities.

At that point my mind reverted to the question of priorities for one who professes to be a follower of Jesus Christ. Surrounded as we are by bad news and sad news, how many of us who claim to be Christians are focusing only on what is important?

Too often we clamor for life as usual in the midst of the unusual. Familiar words from the living Word and the Spirit of Prophecy go unheeded. Yes, they are there on the background screen of our minds, flickering past in rapid, often unheeded, succession. Our TV-radio-oriented lives of continuing voices and shadowy figures tend to immunize us against tragedy and suffering. The "electronic god" pervades not only the environment of our homes but also our hearts and minds.

It is time we took inventory. To get down to basics, let us change the pronoun *we* to *I* or *my*. So—if I am a Christian, Christ should be first, last, and always in my daily program.

For some soul-searching questions consider the following:

1. My identity with Christ must be recognizable. Is it? (Gal. 2:20.)

2. My substance, my pocketbook, must be placed under His supervision, for my bank is in heaven. Is it? (Matt. 6:19-21; Luke 12:24.)

3. My errors must be recognized, my secret faults confessed to God, and inventory made to see whether I am committing presumptuous sins. Am I doing this? (Ps. 19:12-14.)

4. My worship and my witness—to love God and to love my neighbor—must be "in spirit and in truth." Are they? (John 4:24; Matt. 25:40.)

5. My life style should be producing the fruit of the Spirit first in my home and church, then "in all Judaea, and in Samaria, and unto the uttermost part of the earth." Is it? (Acts 1:8; 1 Tim. 4:12; 1 Cor. 4:9.)

6. My devotional period, a time that leads to a personal relationship with Christ through prayer, Bible study, and meditation, should have daily priority. Does it? (Ps. 119:105; Phil. 4:6, 7.)

7. My preparation for Christ's second coming must be that of daily—yes, hourly—readiness. Is it? (Matt. 24:42, 44.)

These questions set before us the realities and priorities of the Christian life if we would be living members of the body of Christ. Paradoxically, Christ promises us not only life everlasting but "rest unto . . . [our] souls" here and now in this troubled world (chap. 11:29, 30).

Since I recognize myself as an erring human being, is the fulfillment of these heart-searchings possible? Yes, because "divine power hath given unto . . . [me] *all* things that pertain unto life and godliness, through the knowledge of him that hath called . . . [me] to glory and virtue" (2 Peter 1:3). □

# From vision to prophecy

By NIELS-ERIK ANDREASEN

## God is more concerned with presenting His message in common human language than in shielding it from all potential misunderstandings.

Yesterday I had a vision about the end of the world," one of my students announced. "May I tell you about it?" I nodded, and she reported her strange experience. Then she wanted to know whether the vision had come from the Lord, whether there was a way for her to test its truthfulness, and whether she should make it public. We talked a long time, and I advised her to wait and talk with her home pastor, who knew her well, before making any decision. That was the last time I heard of her vision, but even so I felt uncomfortable sitting face to face with ecstatic religion (that is, religious experiences involving visions, dreams, possession by the Spirit, and so on).

I suspect that many Seventh-day Adventists would have shared my feeling. It is easy for us to accept the prophetic words in a closed canon of Scripture, but it is not so easy to accept the visions, dreams, and ecstatic experiences of Ellen G. White, God's special messenger to this church in recent times. We want to remain sensitive to the work of the Spirit, but we do not want to be led astray by self-made religious visionaries. We belong to a well-ordered church whose beliefs, life, and worship are very predictable; yet we do not consider ourselves to be a mainline Protestant denomination, but a religious movement, and we take our message to the ends of the earth, to places where religion is less predictable and where the presence of the Spirit can be felt in unusual ways, as many a missionary can affirm. This is why we, of all Christians, must know what a prophet is, what it means to be moved by the Spirit, and how the prophetic word comes to us. We will examine these questions by considering the Biblical prophet Amos.

Amos lived approximately 750 years before Christ in the village of Tekoa, about 12 miles south of Jerusalem—that is, in the southern country of Judah. He was a shepherd-farmer by profession (Amos 1:1; 7:14), which would indicate that he enjoyed a respectable social status in his village. Then he began to receive visions. We read about them in chapter 1:1, where we are informed that Amos "saw" his words concerning Israel, in chapters 7:1-9 and 8:1 ("The Lord God shewed unto me"), and in chapter 9:1 ("I saw the Lord standing . . .").

It is not entirely clear which vision came first, but it may have been the three-part one in chapter 7:1-9. In the second scene Amos saw a great fire that burned both the land and the sea, literally "the great deep" (verse 4; see also Gen. 1:2),

and precisely such a vision of fire became the punishment from God in Amos' first prophetic message (chaps. 1:4, 7, 10, 12, 14; 2:2, 5). It would be, of course, a little strange that the prophet's first vision should appear in the seventh chapter of his book, but in the case of Isaiah his first vision appears in chapter 6. Amos and Isaiah were the first literary prophets (that is, prophets whose words were written down on scrolls) in the northern and southern kingdoms, respectively, and in both instances their messages take precedence over their visions in the organization of their books. However, this pattern does not apply to every prophet.

We now must ask about the function of these visions in the ministry of Amos. Were they his source of information, a source of inspiration, or some combination of both?

One way to approach this question is to compare the content of the visions with the content of his messages. In chapter 7 he sees a destruction of the land by locusts and by fire, and an inspection of the walls of Israel to ascertain whether they stand firm or are ready to be torn down. His prophetic message, on the other hand, is a judgment upon the king, with a threat of captivity for the nation (verse 11). And if we include chapters 1 or 2 among the messages inspired by this vision, we find a series of judgments against many nations, including Judah and Israel, for their crimes against humanity.

In chapter 8 Amos has a vision of a basket of summer fruit and understands that it is a symbol of the end (summer fruit—*qayis*, end—*qes*). However, his prophetic message that follows opens with a condemnation of those who oppress the poor (with specific illustrations taken from the merchants in the marketplace) and proceeds to announce that God will bring this way of life to an end (verses 4-14).

In chapter 9, his last vision, Amos sees the Lord standing by the altar and ordering the Temple destroyed. This leads the prophet to announce that God has rejected His people (verse 7 ff.) and that He will destroy them, the land, and in fact the whole earth before the final restoration (verses 9-15).

### Only the gist of the message

This simple analysis suggests that there is, indeed, a relationship between vision and message, but the whole message is not contained in the vision, so that Amos can simply report what he saw and leave it at that. The vision can be said to contain the gist of the message, but not all the information in it. That information in all its stark detail the prophet must acquire in some other way. Can we discover how he did that?

As far as we can tell, Amos never preached in his hometown, Tekoa, or in his own country of Judah. Judging from chapters 4:1 and 7:10, we see that he prophesied in Bethel and Samaria, the religious and political capitals, respectively, of the northern kingdom, Israel. This means that he was a stranger to his audiences and that they probably

*Niels-Erik Andreassen is associate dean of the School of Religion at Loma Linda University.*

were unfamiliar to him, as well, or at least that he lacked firsthand knowledge of their particular situation. Consequently, Amos was faced with a twofold problem. First, he had to acquaint himself with a people he did not know and whose problems he had not observed at close range. Second, he had to find ways to introduce himself to these people, to catch their attention, and to communicate his message.

The book of Amos gives us some information about the way the prophet solved these two problems. First, he set out to meet his audiences. We do not know precisely how and when he went about doing that, but there are indications that he visited their sanctuaries and observed their worship (chaps. 4:4 ff.; 5:21-24). What he saw upset him greatly. Apparently, their worship practices were elaborate and their liturgy well developed, but he found the whole thing empty and worse than meaningless.

He must also have visited some homes and observed how the wealthy citizens lived (chap. 4:1), and perhaps he was invited to attend parties and times of celebration (chap. 6:4-7). He listened in on the proceedings at the city gate where the elders and judges held court and was surprised at what he heard (chap. 5:10). Later he wandered through the bazaars and markets of the city and observed the merchants cheating the poor and perhaps listened to the bitter complaints of those who had been overcharged for poor merchandise (chap. 8:4-6). He noticed the winter houses of the wealthy in the city and their summer residences in the country, and wondered about the fairness of it all (chap. 3:15).

Of course, Amos could not have been entirely ignorant about these matters, for his hometown of Tekoa and the cities of Judah had their problems too. Besides, he had received visions, the gist of which were that matters were desperately wrong among God's people in Israel so that God's judgments were imminent. Nevertheless, one gets the impression that even with this background, Amos was rather shocked at what he discovered in Israel.

For example, in his opening speech (chaps. 1, 2), he condemns six neighboring countries for their sins against humanity. He further charges his own country, Judah, with rejecting God's law and following after lies. But when he finally turns to the sins of Israel, he enumerates shocking cases of offenses against the innocent that make the reader alternately angry and blushing (chap. 2:6-8).

These, then, were the prophet's experiences: visions from God and impressions of life around him. Can we now discover the process whereby the prophet was moved by the Spirit of God from being a visionary and observer of life to being a spokesman of the word of God?

Chapter 7 may give us a clue, for here Amos informs us about his perception of the visions and his response to them. The first two visions (locusts, fire) present a picture of terrible destruction on God's people, more than they could bear.

Amos intercedes for the people by asking God to forgive them, whereupon God repents of the evil He has decreed (verses 1-6). The third vision (the plumbline) presents no divine destruction at all. It only shows the people (here symbolized by their city) to be out of plumb. This means that Amos no longer can plead with God on behalf of the people: now he has to turn about and plead with the people on behalf of God. This well may be what he undertook in his famous introductory message recorded in chapters 1 and 2.

### **Two things on Amos' mind**

But even before he opened his mouth at least two things weighed on his mind. First, he had received visions from God. They were deep and disturbing personal experiences that burned into his mind and heart an awareness of the all-consuming holiness of God before a sinful nation. Second, he had observed the people of Israel and was shocked at the abandon with which they sinned both in public places and in their private chambers.

Like the prophets of old, we too can experience the holiness of God in some measure during worship or when reading Scripture or even in nature, and we also can observe the utter sinfulness of the world around us. But unlike the prophets, we generally do not experience both with equal forcefulness and at the same time.

The prophets, on the other hand, saw both God's all-embracing holiness and man's all-pervasive sinfulness at the same time and with equal intensity. In a number of instances (Isaiah 6; Jeremiah 1; Ezekiel 1) this double awareness was associated with the prophetic call that set the prophet apart for a unique ministry. Isaiah said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). This was more than any person could contain within himself. For such an individual there was no longer any question about whether he should take his visions to the world. The pressure was too great; what had been built up inside must get out, the visionary must speak, and true prophecy, in the Biblical sense, was born. Thus, the prophet who had seen visions of holiness and who had felt the pain of sin was called to become a spokesman of the divine word.

However, to feel constrained to speak is one thing; to choose words, make sentences, talk, and communicate is another matter, as every good preacher knows. This was the second problem faced by Amos, and his book gives every indication that to communicate God's word was a major undertaking for him. Later, in the book of Jeremiah (chap. 36) we see that to set the prophetic communication down in writing on a scroll for future preservation led to further complications. Let us consider two steps in preserving the message.

First, the prophet, under the guidance of the Spirit, had to choose words for his message. How could he find words to

## Apparently God allowed the prophets, through the direction of the Holy Spirit, to use whatever techniques they could to communicate His message to their audiences.

express all that was bottled up inside him? How could he communicate it to a strange audience that was indifferent or even hostile? To begin with, he did not simply report his vision or his observations to them the way a journalist would report a news story. Rather, he employed other, more dramatic, techniques with which to reach his audiences. In a sense he performed his messages.

Consider chapters 1 and 2 of Amos, which consist of a series of messages generally in the following form: (a) "Thus saith the Lord," (b) For three transgressions . . . and for four," (c) "I will send a fire," (d) "saith the Lord" (chaps. 1:3-5, 6-8, 9-10, 11-12, 13-15; 2:1-3, 4-5, 6-15). There is reason to conclude that this way of speaking was familiar to both Amos and his audience, for it reminded them of the speeches by ambassadors, official emissaries, who bore royal messages from one king to another. By imitating their style of speech, Amos was able to introduce himself in the capitals of the northern kingdom, Israel, as a messenger with an important message from his Master (the Lord). This provided him with an alert audience and gave his message a hearing in a strange town.

Once he had established some rapport with his listeners he could use still other techniques to communicate what he had to say. For example, in chapter 5:2, 3, Amos prophesied the fall of the nation Israel by announcing it in the ponderous rhythm of a funeral march (the so-called *qinah*), and when he explained God's judgment with the words "For three transgressions . . . and for four," his audience might well have been reminded of the pedantic lectures of their teachers (Prov. 30:21-23, 29-31), or, as teachers would say today, "I have told you once, and I am telling you again," to indicate that there can be no doubt.

Among the forms in which prophets gave their messages were warnings, threats, judgments, trials, hymns, letters, stories, proverbs, sermonettes, promises, and symbolic actions. All these forms served to get the attention of the prophets' audiences and to communicate the word of God. This is not to say that the prophets never communicated their visions directly, for we have some reports of these, but generally the prophets appeared to do far more than merely report what they saw. Rather, their visions of heavenly scenes and their observations of life on earth were combined in their minds to fill them with a burning desire to speak—what Jeremiah calls "fire . . . in my bones" (chap. 20:9)—and apparently God allowed the prophets through the direction of the Holy Spirit to use whatever techniques they could to communicate His message to their audiences.

The second step in the work of the literary prophets was to preserve the prophetic word in writing so that later generations might draw benefits from it. How did this come about?

Many students of the prophets are familiar with the portrayal of the old white-haired prophet sitting at a writing

table filled with scrolls and an hourglass. The sand has almost run out. One scroll is open before him, and a quill with its inkwell is at the ready while he stares past a curtain drawn back by an angel, out through a window, down the course of time, and into the future. The idea behind this illustration is that the prophet records his visions of the future in a scroll, and, indeed, as we have seen, prophets certainly did that at times (think of Daniel 2, 7, 8, 9, 11).

But for the greater part of their careers, most of the prophets seemed to have been busily engaged in the life of their people, and seldom did they have time to sit quietly and write. In fact, we have very few references to the prophets doing any writing. Isaiah 8:16 indicates that Isaiah's words were written on a scroll and given to his disciples. Habakkuk is instructed to write a short message on a tablet (Hab. 2:2). Zechariah speaks of the prophets of the past as if to suggest that God's people will not always have prophets around, but that their words (in written form) will be available and must be heard (Zech. 1:5, 6).

Only in one instance (Jeremiah 36) do we hear of an actual production of a prophetic scroll (or book, as we say today). Here Jeremiah dictated to his secretary (or scribe), Baruch, who took down his words on a scroll of papyrus (rather than leather, since it later was burned by the king in his room). We do not know how long this first book of Jeremiah was, but we learn that it was rejected and destroyed by King Jehoiakim (verses 20-26), and that Jeremiah proceeded to make a second edition of the scroll to replace the first one and that this second edition was longer than the first. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words (verse 32).

That a secretary (in the case of Jeremiah) and some

### *Recipe for a perfect day*

By **ELMA HELGASON**

*It's knowing folks, and loving folks,  
That makes this life worthwhile;  
It's making someone happy  
With a cheerful word and smile.*

*It's being a sweet blessing  
To the folks along our way  
That fills our hearts with joy,  
And makes up a perfect day.*

disciples (in the case of Isaiah) were involved in preserving the prophetic messages in books and that these books went through more than one edition may be surprising to someone who always has felt that the prophetic word came directly from God to the pages of the scroll, with only a short stopover in the mind of the prophet. But that does not appear to be the way it happened. Rather, the prophet could speak or dictate, disciples or a secretary would take down the words in writing, and subsequently additions could be made, producing later enlarged editions of the prophetic book. As God allowed the prophets to present their message in a variety of literary forms for the most effective communication, so evidently He allowed a normal literary process to be followed when these words were committed to paper.

### Shortcomings have not obscured Scriptures

Could that not lead to mistakes? Of course it could, for as anyone who has worked in an office knows, secretaries occasionally do make mistakes (as do copyists, editors, and printers who have handled the prophetic books through the centuries). But even these shortcomings have not obscured the prophetic word of the Scriptures. This is because the Holy Spirit has superintended the preservation of the Scriptures.

When I watch the traffic on our highways, I often think of the potential for accidents. Consider the potential for mechanical failure among the many moving parts of the cars and trucks that sweep past in two directions, three or four lanes each. Then consider the potential for driver error in cars that move at high speed only a few feet from each other. Somehow, it seems that the whole system ought to break down into a heap of twisted metal and broken bodies. But although machines do occasionally break down and drivers do at times lose control, on the whole the traffic keeps moving remarkably efficiently.

So it is with the prophetic word. Surely, prophets are human beings subject to frustrations, impatience, and misapprehensions. The words they use have limitations and can be mistranslated, misunderstood, or even misused. Occasionally misunderstanding and confusion do occur. But the remarkable communication of the divine word flows on, effectively and persistently, in spite of it all.

Why did God permit His prophetic word to be communicated in such a human way? Did He have to take such risks of possible misunderstandings? Should He not have protected His word from the potential errors caused by clumsy and careless humans? The answer to these questions from the Bible itself is that God allowed it for a special reason: He is more concerned with presenting His word in common human language that we can read, study, and understand than He is to shield it from all potential misunderstandings. It really is all in character that God should be more eager to help us than to protect Himself. That, incidentally, is also what He had in mind when He became a man in Jesus of Nazareth. □

## FOR THE YOUNGER SET

# The car needed a push

By SHARON LANDIS CLARK

When Mother drove Kelly to school, each day they had to cross two creeks, driving right through the water, and go up a steep hill. Driving often was difficult in the winter when it snowed. One winter day most of the snow had melted, making the creeks higher than usual. And even though the day was bright and sunny, it was still icy in the shady spots on the road.

Kelly said, "We've been going fine so far. I wonder how slick Newton's Hill will be."

That thought had been in Mother's mind too. She said, "When we prayed this morning, we asked Jesus to be with us and help us get you to school safely. I'm sure He'll answer our prayers in the way that is best."

Before they realized it they were at the second creek at the bottom of Newton's Hill. They crossed the creek without any trouble and started up the hill.

Neither Mother nor Kelly said anything as they rode carefully along. They had almost made it to the top

when the wheels of the car started spinning. The car did not move forward, nor did it move backward. It just sat there as if it did not know which way to go.

Kelly looked at Mother with fear in her eyes. Would they go rolling back into the ditch and down over the hill? Would they roll back into that big oak tree?

When the wheels kept spinning, Mother took a deep breath and said, "Angels, give us a push, please."

As soon as she said those words, it was as if a big hand pushed the car. And Mother and Kelly went up the hill and over with no more trouble. When they could safely stop they said a prayer of thanks to Jesus and His angels for the push.

Now whenever Kelly thinks about that winter day, she remembers two texts: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7) and "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11).





# The Davenport loans

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

In the aftermath of the initial filing for bankruptcy by Dr. Donald J. Davenport and the unfavorable publicity that has come to the church, many questions remain unanswered. Even though efforts have been made to provide the media and our constituencies with an adequate disclosure of church loans and the extent of involvement of denominational entities with Dr. Davenport, it is still difficult to see how this loss could have happened. By the very nature of the legal implications and the need for confidentiality, I will treat the subject only in very general terms. The crucial question that needs to be answered is, How could this financial fiasco have been avoided?

Two business fundamentals seem to have been missing—basic accountability and a full disclosure of known facts. It now becomes evident that during more than a decade in which growing amounts of denominational and individual investor money were being channeled into the Davenport enterprise financial disclosure concerning denominational involvement was insufficient. This was true both of the affairs of Dr. Davenport himself and of the church program. It is incredible that a business firm moving millions of dollars was never required to produce an audited financial statement, yet this appears to have been the case with the Davenport real-estate busi-

ness. Indeed, in the initial bankruptcy hearings a Los Angeles-based accounting firm already has been awarded in excess of \$100,000 in fees just to develop a compilation (unaudited) financial statement of the doctor's equity.

Of greater concern, of course, to the church is the lack of disclosure concerning denominational funds and those invested in the project individually by church leaders. There have been instances in which efforts were made to avoid reading the auditors' reports to the annual constituency meetings and to discredit them by making it appear that they were not, in fact, representative of the administration. In 1977 the General Conference initiated a new auditing program for the North American Division. This plan placed the responsibility for all denominational audits, with internal auditors employed, administered, and paid from the headquarters office in Washington, D.C. By that date the entities of the North American Division already had become deeply involved with Davenport.

## Too many naive leaders

Clearly, there were too many individual leaders who were apparently naive as to the risks involved. Because of the strong promotion given verbally and by letter, as well as by the example, of such heavy prior amounts of funds loaned, it was the path of least resistance to continue the program, even in the face of strong General Conference counsel to pull out. Up to that date there had been no actual

losses, though it was common for the receipt of interest payments to fall months behind. But too few questioned the financial solidarity of the Davenport operation. Thus, when Dr. Davenport filed for bankruptcy, it came as a devastating surprise to many who had lent him funds.

The gnawing question remains: If individuals and committees had been better informed, would they have continued to deposit funds with Dr. Davenport? Would better disclosure have avoided the current involvement?

Second, we must address the matter of accountability. Obviously, a better system needs to be devised, one that will not permit accepted policies to be ignored. For example, how was it possible for funds to be advanced with no recorded title to the specific collateral, no title insurance, and no recognition that the amount lent exceeded the actual value of the property, even though all these are required by church investment policy? In many instances church leaders felt secure and lent funds because of their confidence in an individual who apparently possessed vast personal charm and selling charisma. True, leaders seemed to have an inordinate desire for higher-than-market interest rates, but the extent of the church involvement seems to indicate that for many the Davenport program was considered an appropriate vehicle to obtain a higher return on denominational funds. The commendable motive that inspired leaders and committees to seek added funds to propagate the gospel is worthy of note, but again we observe that the short road is not always the best. We also should observe that several

banking firms had lent money on the same unsecured basis, and certainly they, with their strong business policies, should have been more cautious.

## Organizational problem

In the matter of accountability there appears to be a glaring organizational problem in church administration. With the General Conference leaders over a long period of years pointing to the need to withdraw the funds from Dr. Davenport, and with the auditors writing these infractions of policy in their annual reports, it is difficult to understand how so little effort was made to fall in line with clear policy and the counsel of the General Conference, which appears to have been consistent over a period of years. It comes to some as a surprising fact that the General Conference does not have strong administrative authority over the unions and conferences in North America. Policy provides that "leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership."—*NAD Working Policy*, P 15 45. Who, then, has the authority and the responsibility to enforce this policy? Under the present plan this can be accomplished only by the respective constituency.

It is true that the Seventh-day Adventist Church operates a representative form of government "by the members, for the members, and of the members," but when officers are elected at a constituency meeting they are elected by a small, constituency-appointed "electoral college" nominating committee. This group is comprised, generally, of a closely knit delega-



tion of clergy with only a nominal number of non-church-employed lay people. This makes it very difficult to deal objectively with business matters. Church employees could quite naturally fear a loss of position and recognition in these close circumstances, and their concerns may become muffled when problems arise at higher levels. It is often not thought expedient or wise to speak out for fear of ostracism from the ranks of their peers. This weakness could be remedied by more involvement from those outside the group.

The Davenport financial debacle could have been avoided if all known financial

data had been widely and consistently distributed to the constituency and if the officers of each organization had been made to sense a greater accountability to their constituents. Such changes, of course, take time to bring about. The greater concern, in retrospect, is whether any lessons have been learned. Could such a problem develop again? Probably it could, if the same set of deficiencies still exist. The structure of church government has not been altered, though presumably changes will be studied that, as in the case of the auditing reorganization, will emphasize the need for church leaders to counsel closely with

those who possess the finest business training and expertise.

Legal counsel predicts that the investigation and litigation process to settle the affairs of Dr. Davenport may well require months, even years. Large sums of money will have to be expended to cover the fees for attorneys, accountants, and public-relations consultants. Untold hours of church employees' time will have been used to compile data and study ways of covering the evident losses of trust funds and other monies.

If we can, by this bitter experience, become aware of the human inadequacies of the church, which we believe to

be Heaven-inspired and directed, and make necessary changes, then we can benefit from the rather costly tuition. In these days when Satan seems to be redoubling his efforts to bring confusion and discord to the church through ideological and theological differences, it is important that our lives and our business examples exhibit a spirit of unity and mutual trust.

It is sure that God does not need our money, but it is also true that, in this generation, perhaps the last to live on earth before Jesus returns, funds are required, and God expects us to be faithful stewards.

EDWARD D. ARMBRUSTER  
Kansas City, Missouri

## The old man you'll meet



By RICHARD C. HALVERSON

You're going to meet an old man someday! Down the road ahead—10, 20, 30 years—he's waiting there for you. You'll be catching up with him!

What kind of old man are you going to meet? That's a rather significant question!

He may be a seasoned, soft, gracious fellow—a gentleman who has grown old gracefully, surrounded by hosts of friends who call him blessed because of what his life has meant to them.

He may be a bitter, disillusioned, dried-up, cynical old curmudgeon, without a good word for anybody—sour, friendless, and alone.

*Richard C. Halverson, former pastor of the Fourth Presbyterian church, Washington, D.C., is chaplain of the United States Senate.*

The kind of old man you will meet depends entirely on you. Because that old man will be you. He'll be the composite of everything you do, say, and think—today and tomorrow and the day after that. His mind will be set in a mold you have made by your attitudes. His heart will be turning out what you've been putting in.

Every little thought, every deed, goes into the making of this old man. He'll be exactly what you make him—nothing more, nothing less. It's up to you. You'll have no one else to credit or blame.

Every day in every way you are becoming more and more like yourself, think more like yourself, talk more like yourself. You're becoming yourself more and more.

Live only in terms of what you're getting out of life and the old man gets smaller, drier, harder, crabbier, more self-centered.

Open your life to others, think in terms of what you can give to life, and the old man grows larger, softer, kindlier, greater.

A point to remember is that these things don't always show immediately, but they'll show up sooner than you think. These little things, so unimportant now—attitudes, goals, ambitions, desires—they're adding up inside, where you can't see them, crystallizing in your heart and mind. Someday you'll harden into that old man, and nothing will be able to soften or change then.

The time to take care of that old man is right now—this week, today. Examine his motives, attitudes, goals. Check up on him. Work him over while he's still plastic, still in a formative condition. The day comes, terrifyingly soon, when it's too late. The hardness will have set in, worse than paralysis. Character crystallizes, sets, jells. That's the finish.

Wise people take personal inventory regularly. We all need to in the light of Christ and His Word. You'll be much more likely to meet a splendid old fellow at the proper time—the fellow you'd like to be.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

# A better way

By NETTIE EDEN

**He was tall, thin, and 17.  
He wanted someone to listen.  
What was he trying to say?**

**A**s I stood looking at my rather large lawn, I felt frustrated. I thought I could learn to mow with the power mower. Maybe I could even master the edger. But the thought of trying to clean and adjust the sprinkler system baffled me. And when should compost be put on the grass? Or fertilizer? What kind? Until my husband's death, I had not had to deal with these decisions.

I sent out an SOS to my brothers who run a chain of businesses and keep a crew of gardeners the year round.

"We'll send one of our groundsmen out tomorrow," Bill assured me.

When I answered the door next morning, there stood a willowy, six-foot-tall boy, about 17 years old. He was unbelievably thin. His long hair reached almost to his waist and was held neatly by a clasp. Had I asked for a cook or a housekeeper, I would have had more confidence in his ability to meet my needs. But a gardener needed muscle and strength—or so I thought.

"I understand you want some help." Gene's timid smile did little to assuage my doubts.

"Do you know how to make sprinklers work?" I asked.

"Sure do. Your brothers taught me how to do all kinds of yard work." Gene seemed pleased with his knowledge and confident that he was skilled in yard work. Later that morning I found my uncertainty and insecurity cropping up in other areas.

Gene took a gadget from his pocket and began to scrape the grit from a sprinkler head. When I was convinced that he knew what he was doing, I started back into the house.

"You have a big place for a woman to keep," Gene commented. "What kind of trees are those tall pyramids?" He asked several other questions. It was evident he wanted someone to talk to. My "Ph.D. in listening" just filled Gene's bill!

He told me his parents had divorced while he was very young. They each had remarried and divorced again. Now both were married to their third spouses. They had shunted Gene back and forth. He said he had six sets of grandparents. He liked all of them and had spent some time in their homes. Even though he had ten places he could stay, he did not seem to belong anywhere.

Gene's deft fingers worked while he talked, and in a couple of hours he had all the sprinklers working efficiently. I learned this was the first summer he had had a job. He seemed very proud that at last he was qualified to earn a living for

himself, and spoke glowingly of his appreciation of my brothers for what they had taught him.

Gene waved a cheery goodbye as he backed out of the driveway. "I'll stop by to see you when I'm out this way. I have some grandparents living not far from here."

I'll invite him to attend church with me when he comes back, I thought. Here was a boy who needed friends. His loneliness showed.

Two weeks later I saw Bill. "Remember the boy I sent to help you a while back? He took an overdose of drugs. He left a note that he didn't really fit anywhere, that no one cared about him, and that he wouldn't be missed." Bill knew that Gene had been experimenting with drugs, that sometimes he was depressed. He spoke regretfully of not having taken a more personal interest in him, been a friend to him.

Why had I not invited him to church the day he helped me? I had sensed his need, yet I had let the opportunity slip by. An editorial in the REVIEW, July 3, 1980, said: "We must demonstrate to others around us, who in anguish and frustration cry, 'Show us.' We must be able to recognize the cry of their hearts when their lips are unable to articulate their needs."

Gene had needed someone to show him God's love. His heart cried out in anguish. He wanted to belong to a real family. I could have introduced him to my family—the family of God. He had longed for someone who cared. I could have told him about my heavenly Father.

I cannot turn back time and redeem my failure with Gene. But I have made a commitment to my Lord to be more sensitive to those whose paths cross mine. I have asked Him to keep me alert to the cry for help, be it ever so faint, that I may point the lonely and hurting to a better way. □

## Consecration

By DONALD PERRY

*Evening draws her curtain low,  
Sabbath dawns midst ebbing glow,  
Songs and prayer bring Heaven's love,  
Hearts unite in joy above.*

*O come join our hallowed walls,  
Where hearts warm to Heaven's calls.  
Come now; seek a blessing sweet;  
Give your pledge at Jesus' feet.*

*Peace we find, O God, in Thee;  
Keep us from the evils free.  
Ere dawn lights sin's dismal night,  
Shine in us with undimmed light.*

Nettie Eden is a homemaker in Yucaipa, California.

# By beholding

By ROBERT RAMSAY

**It came as a shock to realize that he had been mimicking the mannerisms and attitudes of the master organist.**

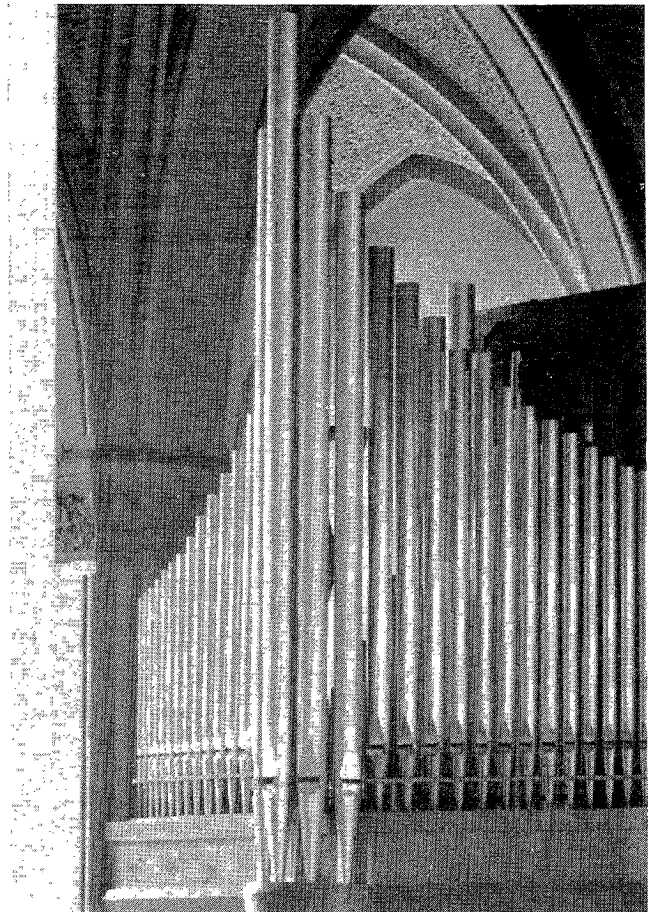
The first time I met Marlin he was playing the organ at a Christmas concert presented by the University Choral Society. Even in a town with a tradition of fine organ playing his was the best I had encountered. Perhaps it was because of his age, barely 20 I learned later, that he brought an excitement and breath of freshness to the familiar anthems. At any rate I was thrilled with his performance, and, being an amateur organist, I made a point of greeting him after the concert and thanking him for his contribution to the program.

In the course of our conversation I learned that during the Christmas season he was going to play several recitals in one of the churches near my home. When the evening for the first one arrived, I made sure that I was at the church early. I found a balcony seat overlooking the organ console, and as Marlin played I studied the way he attacked each selection with confidence and obvious relish. At one point he played a pedal solo that had his feet sprinting back and forth across the pedal board, producing a brilliant explosion of melody and making my own feeble efforts look even worse than I had imagined. When the last glorious note had died away, I hurried down to talk to him once again, this time quizzing him on his technique. Then, full of new ideas, I rushed home, sat down at my own instrument, and tried to inject some of his enthusiasm and confidence into my playing.

A couple of weeks after Marlin's last recital I was working on a particularly difficult part of Bach's *Concerto in G Major* when a realization of what I was doing suddenly made me stop. I was tilting my head to the right and leaning forward to look at the music just as Marlin had done when he encountered a complicated passage. As I paused for a moment I realized that I had absorbed other of his mannerisms also: the way he moved his feet on the pedals, the way he leaned forward to turn a page, and even the way he walked with a confident stride, holding his head high. Immediately the old maxim "By beholding we become changed" took on new meaning for me. Without consciously willing it, I had become like someone else and was shocked to realize that as a result of observing Marlin at just a few recitals I had been mimicking his actions and attitudes.

Then I began to think of my experience as a Christian. Were Christ's attitudes and actions being reproduced in my life as automatically as Marlin's had been? Of course I could not see Christ in person as He preached and performed His

*Robert Ramsay is a public school teacher living in Manitoba, Canada.*



acts of healing. I could not watch firsthand as He prayed for His enemies and resisted temptation, but I could see Him through the eyes of those who had witnessed His work on earth. By studying the Bible and the Spirit of Prophecy writings, I could observe how He dealt with those about Him and could share in His confidence about the final triumph of God's cause.

I recalled a passage I had read recently in *Christ's Object Lessons*: "Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character."—Page 355.

Was my character a "counterpart of the divine," or was it instead a pasted-together copy made up of pieces from an admired television personality, a famous sports figure, and a skilled organist? It was not something I wished to be uncertain about any longer, so, switching off the organ, I opened my Bible and *The Desire of Ages* and began reading.

Now I spend time each day studying the life of Christ, for I want His character to be reproduced in my life. □

# If I could have one wish . . .

By MARION RUNGE

*If I could have one wish, only a temporary one—*

I would turn those who mistreat animals into one. Let them feel the blow of a shoe, be thrown against a wall; let them be half-frozen, half-starved, half-dead. Let them be trapped by a foot in the scorching sun or freezing rain. Let them be jabbed by a stick, hit with rocks, swung by the tail. Let them be cornered, chased, frightened, bruised, and left bleeding by horrendous torture.

Then when they return to humans again they will be more tender and kind.

*If I could have another wish, only a temporary one—*

I would make all egotists into frightened, stuttering “wallflowers.” Let them be timid and afraid to brag. Let them be pushed out of grocery lines and shoved off bus seats. Let them miss out on the last item on the bargain table because they were pushed aside. Let them have fear to speak up and lose out on a job promotion because of someone who is not afraid to assert himself. Let them listen, let them wait, let them learn.

Then when they return to their normal self they will be more humble.

Marion Runge works at Home Study Institute.

## Watching

By BARBARA STURGES

*Each day I arise when the dawn is breaking  
And stand at the sill facing east.  
My eye sweeps the sky, the horizon making  
The spectrum a dazzling feast.*

*But colors are not what I'm searching for  
In the vaults of the heavens, though grand.  
I eagerly watch for a small dark cloud  
Half the size of a nail-pierced hand.*

*If I could have another wish, only a temporary one—*

I would wish all skinny people to grow fat, uncomfortably so, gaining day after day, fighting back the tears as the pounds count up. Let them diet on “rabbit food,” low carbohydrates, banana-milk, egg-grapefruit, or liquid diets. Let them leave the table with stomachs growling, while others eat chocolate pie. Let them feel the hurt of mockery, snide remarks, “fat” jokes, laughter, and ridicule. Let them feel depressed as they struggle to lose one pound and gain two the next day. Let them feel hopeless, helpless, unloved, and unwanted as they go through life.

When they return to their normal self they will be more sensitive to those who cry inside.

*If I could have another wish, only a temporary one—*

I would wish a “fruit-basket upset” of skin color and nationalities. Let those who poke fun at ethnics feel the hurt of Polish jokes, black jokes, Whitey jibes, slanty-eye stories, and jokes about Jews. Let them be outcasts because they are different.

Then when they return to their original color and nationality they will express only kindness.

*If I could have another wish, only a temporary one—*

I would wish all beautiful people to turn ugly. Let them cry as they look in a mirror and see freak marks of sin, ugly burns, moles, and disfigurement. Let people stare and snicker at them. Let them be left out of circles of friends, unwanted by the opposite sex. Let them feel loneliness.

Then when they are beautiful again they will be less vain.

*If I could have another wish, only a temporary one—*

I would wish all rich people to become poor. Let their stomachs cry out with hunger pangs. Let them pray for a crust of bread. Let their toes be numb from icy, torn shoes. Let their children be ridiculed for tattered clothes. Let rats nibble on their babies' fingers and toes. Let them feel unloved and desperate.

Then when they are rich again they will be more sensitive to the needs of others.

*If I could have another wish, only a temporary one—*

I would turn the clock ahead for young people and make them old. Let them hobble because of stiff joints, let them walk a little slower and eat a little longer. Let them be lonely and shut in from the world, especially on holidays. Let them have only memories, but no love. Let them be frightened by young prowlers, beaten by young thieves.

Then when they are young again, they will be more considerate of senior citizens.

*If I could have just one wish, a permanent one—*

I would wish that everyone would follow the second great commandment, loving his neighbor as himself, with compassion and sensitivity. Then there would be no hurts or tears, no loneliness or fear.

*This last wish will come true! Jesus is coming soon.* □

## 1888 revisited

Of the 53 regular sessions held by the General Conference since the first one in 1863, perhaps the twenty-seventh, held in Minneapolis in 1888, has received the most attention. Sermons have been preached about it. Panels have discussed it. Articles and books have been written about it.

As is well known, at that conference Elders Waggoner and Jones presented messages that stirred considerable controversy. Ellen G. White supported the basic theme of their messages, and presented ten messages of her own.

Recently we reread these ten messages at one sitting, in order to receive their full impact. We shall not here give a full report on our impressions, but several points struck us with special force:

1. The importance of opening the heart fully to Jesus, and enjoying the close relationship with Him symbolized by the union of the vine and the branches.
2. The importance of receiving the gift of the Holy Spirit, thus becoming partakers of the divine nature.
3. The importance of dying to self and sin, including pride, selfishness, evil surmising, evil speaking, jealousy, and self-importance.
4. The importance of looking to Jesus as an example in all things, overcoming temptation as He did, and developing a character like His.

5. The importance of holy angels in enabling believers to live for Christ and witness effectively about Him to others.

6. The importance of studying God's Word and examining new light with an open mind.

Each of these points represents a need of the church today. Each should be studied carefully and accepted by every member. But Point No. 1 is, in our view, especially important, for all others are related to it. Over and over, Mrs. White made statements such as "We must keep Jesus our pattern ever before us. This is and ever will be present truth"; "Keep the eye fixed on Christ"; "In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith."

A person who makes Christ the center of his life is a happy person, for he has everything necessary for true joy—"wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). As the apostle Paul contemplated the abundant blessings that come through Christ, he exclaimed, "He that glorieth, let him glory in the Lord" (verse 31).

### "I love Him. I love Him"

Thus it was also in Ellen White's 1888 sermons. Her love for Christ was evident. Her joy in knowing Him burst forth repeatedly. On October 13 she declared: "We want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. . . . Talk of the love of God and dwell upon it. . . . Talk of His goodness and power. . . . Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms."

On October 20 she exclaimed: "We can be filled with all the fullness of God. . . . Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city it will be the highest privilege to cast my crown at His feet. Why? Because He gave me the victory, because He wrought out the plan of salvation."

In the same vein she added on October 21: "Think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. . . . Rejoice in the Lord always, and again I say, Rejoice. Let not the world receive the impression that there is no peace nor joy nor happiness in serving the Lord."

Though more than nine decades have passed since the 1888 General Conference session, the messages presented by God's servant at that time still speak powerfully to the needs of the remnant church. How long must God wait for His people to love Jesus so devotedly that His praises will ever be on their lips? How long must He wait for them to enter into such a close connection with Him that He can give them His Spirit without measure? How long must He wait for them to reflect His character to the world?

We do not have the answer to these questions, but we believe that every member should consider them seriously. The present gross darkness in the world demands that God's people let the Light shine brightly through their words and deeds.

K. H. W.

## Before the Supreme Court

“God save the United States and this honorable Court!” At the cry of the marshal of the Supreme Court of the United States, the attorneys, members of the press, and public onlookers rose as one person. Led by Chief Justice Warren Burger, the nine black-robed justices filed into the Court and took their places.

It was November 4, 1981. The Court turned to its business for the day. First of the cases listed for argument was *Valley Forge Christian College v. Americans United for Separation of Church and State*. After the attorney for the college and the Solicitor General of the United States had presented oral arguments on behalf of the petitioner, Chief Justice Burger called on the attorney representing Americans United.

Lee Boothby, of Berrien Springs, Michigan, rose to his feet and advanced to the podium. He is a Seventh-day Adventist. On this day he would become the first Adventist lawyer to argue orally a church-state case before the Supreme Court.

The Seventh-day Adventist Church was not involved in the case under review on November 4. The case concerned the question of whether Americans United or individual citizens/taxpayers have standing to challenge under the First Amendment a Government transfer of surplus property to a pervasively sectarian educational institution. The Court of Appeals for the Third Circuit earlier ruled that the organization and individuals do have such standing.

Attorney Boothby was not the first Adventist to argue a case before the Supreme Court. In December, 1974, Kenneth L. Cornell, of Seattle, appeared in connection with a tax case. The Office of General Counsel of the General Conference during the past five years has filed four briefs *amicus curiae*, friend of the court briefs, with the Court.

The appearance of these Adventist lawyers before the Supreme Court is a striking example of the manner in which the Adventist presence is being manifested to those “in high places”—the theme of this series of editorials. Such events would have seemed unthinkable not many years ago.

Indeed, Adventists in law are a comparatively new breed. Although there are now nearly 300 Adventist lawyers in the United States and at least 116 in other countries, most have entered the profession during the past 10 to 15 years. The growing strength of their numbers is shown by the convening of the first international conference of Adventist lawyers, in Geneva, Switzerland, last September. Interestingly, some participants came from Eastern bloc countries; several Adventists also serve as justices in different countries.

In this editorial we have drawn attention to Adventists in the legal profession and those who have reached its pinnacle. Readers should be aware, however, that Adventists are having an impact in all professions. Apart from health-care services, where we long have played a prominent role, Adventists in 1982 are found among the educators, scientists, musicians, and (occasionally) legislators of society.

In our judgment this growing circle of Adventist influence may be used for great good in the advancement of God’s cause on earth. Like the salt and the light (Matt. 5:13-16), like the leaven that works on the whole lump (chap. 13:33), so men and women in all walks of life are to be brought within the sphere of the Adventist message and mis-

sion. All—high and low, rich and poor, small and great—are to be given opportunity to hear the three angels’ messages and to see them demonstrated in the day-by-day experiences of life.

Thus, Ellen White’s prediction of 1886 that “now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front” (*Evangelism*, p. 69) finds its fulfillment in our day.

W. G. J.

*To be concluded*

## When God speaks

How does God convey His prophetic messages to His earthly children?

Does the prophet receive all his information from visions? Or does he obtain data from the common sources of human knowledge?

Does the message of the Lord come as words placed in the mouth of the prophet? Or must the prophet struggle with the task of communication?

Can others assist the prophet in preserving the divine messages in books? May these books go through several editors before they reach final form?

Perhaps most critical of all questions: Does God protect His message from the potential errors caused by clumsy human hands?

All these questions are current in the Adventist Church, as the work and writings of Ellen White have come under close scrutiny in recent times. Readers of the REVIEW should note the answers suggested by Niels-Erik Andreasen’s article “From Vision to Prophecy” on page 4 of this issue. Although Dr. Andreasen’s study is confined to the work of the Biblical prophet Amos, his article carries important implications for our understanding of the prophetic role of Ellen White.

W. G. J.

different from the one that they were taught when they joined the church. If the leaders desire to make a change, then they should be open and make a proposal to the church at large.

Paul tells us that love suffers long, but that is not to say that it suffers endlessly. The time comes when the patience of love must say, "No more," and must choose to limit its suffering. There are limits, are there not?

Is there any place left in our church for censure of false teachings and teachers, or can a person believe anything he or she desires and still be an Adventist? Are we so pluralistic that we cannot hold any position firm?

DAVID MANN  
Lima, Ohio

In response to "Are Leaders Too Patient?" I answer No! Leaders are not too patient, the laity is.

"Today, as in the days of Christ, God cannot do many mighty works because of the unbelief of those who stand in responsible positions."  
—*Counsels to Teachers*, p. 374.

ROBERT RICHARD  
Luray, Virginia

Recently the General Conference president asked whether our church and institutional administrators are too lenient in dealing with divisive doctrinal dissidents presently afflicting the church. Past church history sheds light on this timely question.

Paul, facing similar situations in his day, counseled, "I urge you, my brothers: watch out for those who cause divisions and upset people's faith and go against the teaching which you have received. Keep away from them!" (Rom. 16:17, T.E.V.). Another time and in stronger language he stated: "Give at least two warnings to the person who causes divisions, and then have nothing more to do with him" (Titus 3:10, T.E.V.).

Not couched in mushy theological mumbo jumbo, this straightforward counsel was understood by all. Church

administrators of Paul's day were to exercise Christian forbearance to a point, then rather than just piously wringing their hands over the deplorable situation, they were charged to act decisively. And they did.

Does this valiant forthrightness of the past say anything to the present church leadership?

MARY J. STONE  
Spokane, Washington

## Football

As a former Dallas Cowboy season-ticket holder, I applaud the publishing of "Incident on a Sunday Afternoon" (Nov. 26). It takes courage to strike a blow at such a well-established and, yes, church-wide accepted idol. I believe that competitive sports and other amusements are the strongest leg of the "golden calf."

By the time I was 13, I had become a sports addict. Never will I forget a February evening

of nearly 23 years ago when my father was dying of cancer and I was insisting on attending the local college basketball game. Mother refused to let my brother and me go. All evening long my mind was "at the game," and I recall little concern for my father. After all, he had been sick for two years. That night he died. What a future blessing it would have been if my love for sports had died too. I dare say that kicking a two-packs-a-day cigarette habit would not have been any more difficult than wrenching sports from my very being.

Through the grace of Jesus, I have come to realize that His kingdom is based on truth, honesty, and cooperation. A careful analysis of virtually every competitive game, be it football, basketball, Monopoly, or Rook, reveals that each is characterized by one or more of the following: chance, deception, and force. Those, we

should agree, are the bases of Satan's kingdom.

God has told us that nothing does more to grieve the Holy Spirit away from our youth than sports and amusements (see *Fundamentals of Christian Education*, pp. 220-222). The finishing of the work of God will be impeded as long as these idols are worshiped by God's children. Thank you for "bending the bow and sparing no arrows" (see Jer. 50:14).

DALE MARTIN  
Weimar, California

Several years ago when I was watching a football game in a stadium I was appalled that the fans cheered when one of the players from the visiting team went limping off the field. When I was attending a State university I knew a student on the football team who admitted that he could not reconcile his involvement in the sport with his Christian convictions. I do not see how one can harmonize the violence of this game with the love of Jesus Christ.

JOHN GILBERT  
Berrien Springs, Michigan

I understand from this article that certain sports viewed either from the grandstand or on television are detrimental to our Christian experience. Tell me then, Why do some of our own schools have football teams? If they play with public high schools in their vicinity, is this the way they share their faith?

MRS. FRED B. LYTLE  
Alpha, Ohio

In answer to the author's questions, No, I cannot say that my Saviour would *never* attend or watch a ball game with one of His children. In fact, I can imagine Him using familiar illustrations from sports to increase their awareness of the real contest for world dominion. For a Christian, sports are a means to an end, not the end itself.

Nonetheless, the point is well taken. Sports, as all amusements, can turn into orgies of idolatry if not carefully supervised.

WILLIAM MCCALL  
Berrien Springs, Michigan

## HEALTH CAPSULES

Sponsored by the General Conference  
Department of Health and Temperance

## Are some born to be fat?

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

Recent studies report that red blood cells of obese persons use 22 percent less energy than those of persons of normal weight. The press has heralded this as evidence that overweight people are different from thin people—they are "born to be fat." The implication is that obese persons burn up calories less vigorously than thin persons. Fat people are more "fuel efficient," and a smaller amount of food sustains energy needs, with the excess going to fat. The implication is that when someone says, "I really don't eat any more than my thin friends," he or she may be telling the truth.

These studies are helpful in understanding the problem of overweight, but we should not make generalizations. The studies were based on human red cells only, not other body cells. Food intake and body metabolism ("burning" and processing of food) is complex. Calories do count; some just need less than others. This may help the food bill, but the main struggle is with appetite. Some must control it more than others. Our needs are individualized and cannot always be patterned after others. Our life style, including food intake, must be according to our needs, and we, in turn, cannot judge the needs of others.



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Dates	Course/Subject	Instructor
February 1-22	What Everyone Should Know About Cancer-Risk Reduction, CE *	M. Merchant
February 15-March 15	Certified Professional Secretaries Review Course—Accounting, 1 cr or CE	G. Davis
February 26-March 3	Family-Worship Seminar, 1 Cr	J. Youngberg
March 7-10	National Youth Ministry Convention (Greentown, Pennsylvania), 1 Cr or CE	D. Cummings
March 10	Nutrition-Day Workshop, CE	F. Chaffee
March 12 & 13	Prayer-Power Seminar, CE	G. & I. Akers
March 17-20	Spiritual-Gifts Seminar, 1 Cr or CE	D. Cummings
March 17-May 14	Personal-Finance Series, 2 Cr or CE	D. Twomley
March 21-24	Seminar on Church Planning, 1 Cr or CE	D. Cummings
March 23-June 1	Spiritual Nurture of Children, CE	D. Habenicht
March 24-June 2	Understanding Child and Spouse Abuse, CE	A. Roberts
March 25-May 27	Coping With Grief, 2 Cr	L. Yeagley
March 29-May 3	Calligraphy, CE	M. Chambers
March 29-April 28	Certified Professional Secretaries Review Course—Economics and Management, 1 cr or CE	S. Saliba
March 29-April 28	Certified Professional Secretaries Review Course—Decision-Making, 1 cr or CE	B. Hessel
March 30-May 11	Advanced Crocheting, CE	J. Gearhart
April 4-8	Home-Nutrition Instructor's Workshop (Au Sable), CE	P. Mutch
April 5-May 10	Authentic Chinese Cookery, CE	S. Gui
April 5-May 12	Rock Painting, CE	R. Fisher
April 5-May 12	Woodcarving, CE	R. Fisher
April 20 & 27	Cardiopulmonary Resuscitation, CE	L. Cash
April 20, 27, & 29	Solar-Water-Heater Workshop, CE	H. Lang
May 3	Food Dehydration, CE	A. Marsh, V. Lutz
May 7 & 8	Prayer-Power Seminar, CE	G. & I. Akers
June 6-11	Alcohol and Drug Treatment and Prevention, 2 Cr or CEU	R. Wightman
June 6-11	Conducting Bible Studies, 2 Cr or CE	G. Battle, N. Middag
June 6-11	Language Arts and Math Make-and-Take Workshop, 2 Cr	J. Jacob
June 6-11	Legal Aspects of Nonpublic Schools, 2 Cr	L. Furst, G. Hammel
June 6-11	PE in the Elementary School, 3 Cr	I. Johnson
June 6-18	Emotional and Sexual Adjustments of Youth and Young Adults, 3 Cr	J. Berecz
June 7-10	Developing and Implementing an Individualized Grading System, 1 Cr	J. Thayer
June 8-14	Reading in Content Areas, 2 Cr	S. De Alwis
June 13-18	Handbell-Ringing Workshop, 2 Cr or CE	M. Ness
June 13-18	Teaching Young Adolescents, 2 Cr	M. Straman
June 13-18	Word Processing for Teachers, 2 Cr	B. Hannah
June 13-August 16	European History-English Study Tour, 12 Cr	M. Ogden, M. Russell, R. Leadbetter

Dates	Course/Subject	Instructor
June 14-17	Taking Charge of Your Life, 1 Cr	M. Dyer
June 14-18	Learning Centers '82, 1-2 Cr	H. Wright, J. Zimmerman
June 14-25	Elementary Methods in Religion, 2-3 Cr	J. Youngberg
June 14-25	Teaching Math to the Learning Disabled, 3 Cr	C. Keller
June 14, 21, 28, & July 12	Microwave Cookery, 1 Cr or CE	V. Lutz
June 14-July 9	Perspectives in Communication, 4 Cr	V. Cooper
June 14-July 9	Temperance Evangelism, 4 Cr	E. Steed
June 14-July 23	Diagnosis and Individualized Reading, 9 Cr	M. Youngberg, L. Moon
June 14-August 1	Men's Tailoring, 2 Cr or CE	P. Mauro, E. Rogers
June 14-August 2	Needlepoint and Embroidery, CE	R. Roberts
June 15-July 8	Nutrition for the Young Child, 2 Cr	V. Lutz
June 16-August 4	Ten Steps to Practical Dressmaking, 2 Cr or CE	P. Mauro, J. Dougan
June 20-25	Clothing-Restyling Workshop, 2 Cr or CE	E. Beardsley
June 20-25	Peer Counseling, 1 Cr or CE	G. Dickson
June 21	Christian Writer's Conference, CE	K. Netteburg
June 21-24	Christian Writer's Workshop, 1 Cr	K. Netteburg
June 21-July 1	Speed Reading, 2 Cr or CE	B. Winter
June 21-July 2	Techniques of Behavior Modification, 3 Cr	J. Berecz
June 27-July 1	Administration and Student Development (Residence-Hall Deans), 1 Cr	D. Murray, M. Dyer
June 27-July 2	Current Issues in Home Economics (AHEA), 2 Cr or CE	E. Beardsley, S. Murray
June 28-July 9	Individualized Math Instruction, 3 Cr	C. Keller
July 5-8	Conflict Management, 1 Cr	A. Kurtz, D. Cummings
July 6-27	Food-Service Workshop, 4 cr	F. Chaffee, R. Roberts
July 9 & 10	Prayer-Power Seminar, CE	G. & I. Akers
July 11-15	Home Nutrition Instructor's Course, 1-2 Cr or CE	V. Lutz
July 12-16	Ellen G. White and Dietetics Today—II, 2 CR or CE	P. Mutch
July 12-23	Teaching Beginning Reading, 3 Cr	S. Harris
July 16-19	Stress Management for Human-Service Professionals, 1 Cr or CEU	R. Klimes
July 18-23	Health and Wholistic Lifestyling, 2 CR or CEU	R. Klimes
July 18-23	Personal Evangelism, 2 Cr or CE	S. Monnier
July 18-23	Seminar in Health, 2 cr	R. Klimes
July 26-30	AVT Phonics Workshop, 2 Cr or CE	L. Moon
July 26-August 6	Multigrade Teaching, 3 CR	W. Liske
August 8-13	Supervision of Student Teachers, 2 CR	V. Bartlett
August 8-13	Understanding Addictions, 2 Cr	J. Berecz
August 8-13	Volleyball Workshop, 2 Cr	D. & D. Morgan
August 29-Sept. 2	Seminar on Church Growth, 1-2 Cr	D. Cummings, W. Quigley
September 2-7	Commercial Pilot Ground School, 2 cr or CE	R. Swensen
September 2-7	Instrument Pilot Ground School, 2-3 cr or CE	R. Swensen
September 2-7	Introduction to Flying, 2 cr or CE	R. Swensen
September 2-7	Private Pilot Ground School, 2-3 cr or CE	R. Swensen
September 3-5, 15, 16	Marriage-Commitment Leadership Seminar, 1 Cr or CE	J. & M. Youngberg
September 6-15	Family-Life Workshop '82, 3 Cr	J. & M. Youngberg
September 22-Dec. 1	Drapery-making, CE	N. Mullin, P. Mauro
September 22-Dec. 6	Understanding Child and Spouse Abuse, CE	A. Roberts
September 22-Dec. 8	The Young Child, CE	A. Roberts
September 23-Dec. 2	The Nurse's Role in Recognizing and Developing Early Parenting Skills, 2 CEU or CE	A. Roberts
September 23-Dec. 3	Child-Development Laboratory, CE	A. Roberts
September 29-Dec. 1	Fashion Merchandising, 2-3 Cr or CE	K. Wolf, P. Mauro
October 10	Principles of Personal Time Management, CE	G. Akers
November 12 & 13	Prayer-Power Seminar, CE	G. & I. Akers
December 13-20	Home Economics Euro-Africa Tour, 6 Cr or CE	F. Chaffee

\*cr = undergraduate, CR = graduate, Cr = undergraduate or graduate, CEU = continuing education units, CE = continuing education, noncredit course

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## Refugees find freedom and love in the Philippines

By NELSON S. PALLASA

On December 3 a convoy of three Ford vans and a huge 40-foot-long container van loaded with seven tons of relief clothing from Seventh-day Adventist World Services brought gifts of Christmas love to the Indochinese refugees at the Philippine Refugees Processing Center in the coastal town of Morong.

The seven tons of clothing arrived in 1,000 boxes that had been donated particularly for Indochina refugees by the people of Japan and had been shipped to the Philippines through SAWS and the U.S. Navy's Operation Handclasp.

On November 12, 1979, the

*Nelson S. Pallasa is director of public relations at Philippine Union College.*

Philippine Government and the United Nations Humanitarian Committee for Refugees signed an agreement for the construction and operation of a refugee processing center in Morong, Bataan. The center was inaugurated on January 21, 1980, the day the first group of refugees arrived from Pulau Bidong, Malaysia. Phase 1 was designed to house 7,000 refugees, while Phase 2, which opened in October, 1980, accommodates 10,000 persons.

The ordeal the refugees underwent in getting to the Philippines is illustrated in the accounts that follow:

At 11:00 A.M. on June 4, 1981, a group of nine men and three women, led by Dien La Tan, left Nha Trang, South Vietnam, aboard a small

wooden vessel. In ten days they negotiated 850 kilometers of rough, open seas.

At 8:20 A.M. on June 14, 1981, they were sighted drifting aimlessly off Napot Point near Morong. Their vessel was first mistaken for floating debris, since its passengers were too weak to stand, having been without food and water for two days after their provisions had been consumed.

On May 12 two motorized light fishing boats set off from PhuKhang, Vietnam, and headed for the open seas. On board were 34 men, 20 women, and 11 children.

For almost a week these boats held their own against waves more powerful than those they were built to withstand. Finally, on May 18, they reached the shore of Mabayo Beach in Bataan, shortly before an approaching typhoon made the ocean in that part of the Philippines impossible for small craft to traverse.

When they arrived on shore the Philippine constabulary, as

well as officials and citizens of Mabayo town, showered the refugees with traditional Filipino hospitality. After a brief stay at the Mabayo Elementary School, they were transferred to the Fabella Medical Center in Metro Manila for additional treatment.

During the SAWS relief distribution we ran into a group of Seventh-day Adventist believers who had been housed at the center.

### Eighty fellow believers

Ouch Son had been a church elder in Cambodia before the war. At the refugee center he met Tran Phuoe Thien, formerly a church school teacher in Vietnam. Surprised with joy, both combed the center for prospective Adventists. Their efforts were rewarded spectacularly because 80 fellow believers were found. Now they worship every Sabbath in a room provided by the center.

Before the war broke out, Tran Phuoe Thien had graduated from the Institute Biblique in Cambodia. He was sent by the mission to be a missionary teacher in Vietnam, but was overtaken by the war.

His flight for freedom started in 1979, when he and his wife, three children, and aging mother left Vietnam and walked across the rugged mountain trails for 19 days to Cambodia. They subsisted on wild fruits from the forest and root crops available on the way. Walking along the main highway was too dangerous, as enemy patrols were combing the area.

After 19 days of exhaustion, fatigue, hunger, and inadequate sleep, they arrived in Cambodia only to find that that country also was at war. They sought shelter among Adventists and relatives. But when the war became intense they once again bundled up what they could carry and walked for another ten



**SAWS representatives haul relief clothing to a clothing center in the Philippine Islands. On the ground at left is Donald Van Ornam, SAWS director for the Philippines. On the truck are A. P. Roda, Philippine Union College president, and Samuel Robinson, SAWS procurement officer.**

days to the borders of Thailand.

In Thailand the United Nations Refugees Center found them and air-lifted them to the Philippines along with thousands of other refugees. Temporarily settled at the center in Morong, they found it difficult to relate their story, since it brought back unpleasant memories of what war had done to them. Tran's five brothers and three sisters were killed by the enemy, and he attributes his escape to "prayers and genuine faith in Divine Providence."



## Centenarian has memorized 50 Bible chapters

On November 1, Frances Penn celebrated her one-hundredth birthday. An Adventist for 75 years, Mrs. Penn says her Bible is her most treasured possession. She has memorized 50 chapters of the Bible, including the entire book of Hebrews. She says that second to her interest in and love for the Bible is her appreciation for the *ADVENTIST REVIEW*, which she looks forward to receiving each week.

Mrs. Penn's husband was a direct descendant of William Penn, who founded the colony of Pennsylvania. She has two daughters—Elizabeth Mills, wife of Merle Mills, general field secretary of the General Conference, and Frances Trefz, married to Joseph Trefz, a general practitioner in Union Springs, New York.

Mrs. Penn now lives in a retirement home in Auburn, New York.

## South America unites in total evangelistic thrust

By NOELENE JOHNSON

Unassuming Joao Wolff, president of the South American Division, took his place at the podium in Takoma Park, Maryland, joking about his need for a translator. He understands and speaks English, but he is more comfortable in Portuguese, his native language in Brazil.

Believing that the world church should share the thrill of the report he gave during Annual Council, 1981, I requested the following interview:

**Q.** Elder Wolff, people sometimes say that we tell only the good news in our reports. Could we talk about the most pressing problems in the South American Division?

**A.** Why, certainly. We have a number of pressing problems, but the first in importance, the one that troubles me the most, is evangelization of the big cities. We have three of the largest cities in the world. São Paulo, Buenos Aires, and Rio de Janeiro together total more than 20 million people. It is estimated that more than 35 million people live in the large cities of the South American Division. We feel a burden to reach these people with the third angel's message.

**Q.** Briefly tell us the other burdens you have for the work in South America, and then we will come back to your plans to reach the people of the cities.

**A.** We have a great need for constructing chapels and churches. Right now in the city of São Paulo we need 100 churches. But the economic situation there makes it impossible for the local people to construct these without help from the division.

Our third area of concern is the building and enlarging of our schools to meet the needs

posed by our rapidly growing church membership. Presently we have 100,000 students in our schools (50,000 in Brazil alone) and waiting lists of thousands. When you consider that 60 percent of our division membership consists of young people—11,000 youth joined the church in the spring baptism of 1981—you can better appreciate our concerns for providing adequate educational facilities. We particularly appreciate the boost given our educational facilities by the Thirteenth Sabbath Special Projects Offering for third quarter, 1981. This offering will enable us to open two new academies and enlarge several other facilities.

Our fourth special need is for evangelistic literature for our laymen to use in their witness to the cities. Last, we need to train more pastors, teachers, and laymen to keep up with the growth of the church in South America.

**Q.** You have not mentioned spiritual needs, such as a deeper commitment on the part of the laity. Is that one of your concerns?

**A.** The church members in South America are committed deeply to the Lord and to witnessing for Him. Our major concern is to provide imaginative programs that will harness their enthusiasm and energy for the glory of God. We have found that by uniting our efforts in a concerted thrust we obtain the best results. The strength of the church in South America is that the entire church is involved in evangelism, opening the way for the outpouring of the Holy Spirit.

**Q.** Tell how the members work together in a concerted effort to reach the cities, Elder Wolff.

**A.** Let me tell you about Mother's Day, 1979. We began planning for this day well in advance. An artist painted a

beautiful picture of vibrant young people presenting flowers to a mother. This picture was enlarged for billboard signs along major highways. It was also featured with the music of a special Mother's Day song in a 15-second TV spot that explained the Mother's Day mission of Adventist youth and alerted people to their coming.

Just before Mother's Day 400,000 mothers in Brazil and Chile received a flower while church youth sang for them. The life of my own 17-year-old daughter, Denize, was transformed by this experience. She went with the church choir to visit the house of a high government official's mother. He happened to be present. With tears in his eyes he listened to the short presentation and song. "You have opened my eyes to God for the first time," he told the group as they left.

Along with the fresh flowers, mothers were given a glossy copy of the Mother's Day picture with a request for a Bible course attached. The youth urged mothers to fill in and detach the coupon at the door. Mothers also were invited to attend special Mother's Day services at the church. Thus an evangelistic series began. Church members were thrilled by the baptisms that resulted.

**Q.** How did you get the young people involved in this program?

**A.** Our youth are on fire for the Lord. They are waiting for an opportunity to share Jesus. And once even the most timid go out, the reception that they receive is enough to make them eager to go again. Our 1980 missionary project involved blanketing whole cities with an evangelistic pamphlet presenting some of our key Adventist concepts. We had paved the way with billboard pictures and TV spots. Twenty million of these tracts were given out door-to-door and street by street. Everyone went out. Many of our professional people enjoyed the experience so much that they asked, "Why haven't we done this before?" People were invited to Sabbath school, and then to a special afternoon meeting, and finally to an evan-

*Noelene Johnson is editor of the Sabbath school mission quarterly.*



Joao Wolff, South American Division president, and the author display literature members in South America are distributing.

gelistic meeting that began a three-month series. Every church followed this plan. In a similar program 100,000 South Brazilian members distributed 1 million pieces of literature on one Sabbath.

This plan began with a seven-day pastors' conference. Plans were laid and help was given in organizational matters. These pastors went back to their churches and helped train their elders and laymen. Where one pastor's responsibilities encompassed many churches, elders or perhaps an enthusiastic student led out in the evangelistic series for these churches where the pastor could not be present.

**Q.** Elder Wolff, your enthusiasm for this work is catching. Where did you get the idea? Why doesn't my conference try something like this?

**A.** We got the idea right here, in Washington, D.C. In 1975 Elder Wilson suggested this type of thrust to finish the work. We also learned something else important at that Annual Council that we have practiced since—to fortify the home. We recognize that each Adventist home is a miniature of the church. Each father is the priest. Once each week we ask our fathers to reinforce at home

what was taught at church the previous Sabbath. This is a total program that all departments of the church encourage. We have at least 100,000 Adventist homes in South America: 100,000 associate pastors without pay.

**Q.** Obviously the leaders in South America are not overwhelmed by their problems. Why did you not list a lack of funds as one of your problems, Elder Wolff?

**A.** From time to time our plans are restricted for lack of funds. But there is much that we can do that calls for no more funds than our members can raise. For instance, our missionary thrust for 1982 calls for a unit from each organized church or company to leave that nucleus and branch out and form a new church or company. The members asked us to accompany this campaign with a missionary magazine that presents our doctrines. They will pay ten cents each for these 16-page booklets. Already 180 tons of paper have been purchased for this printing. Our publishing house will print the magazines for cost only, as their part in this faith venture. Truly the Lord blesses our cooperative efforts.

## POLAND

### Seller's market for literature

[With Poland often in the news in recent weeks, readers will be interested in this news report, received at the REVIEW on December 14.—Editors]

The year 1981 marked the seventy-fifth anniversary of the Znaki Czasu (Polish Publishing House) in Warsaw, a thriving concern in socialist Poland. This institution has an editorial staff and a bindery, but no printing facility. All books and magazines are printed on state presses, then bound at the Znaki Czasu.

Book and magazine manuscripts must be approved by the government department of religion, but so far none has been refused. Since 1945, 80 new books have been printed, more than double the amount prior to that period. The *Signs of the Times* magazine, church newspaper, and Sabbath school lessons are printed regularly as well.

Because of the shortage of paper and economic problems in Poland, the government has limited book editions by any publishing house to 20,000 copies. The church, however, was able to obtain paper for *Steps to Christ* and sought special permission from the government to print 30,000 copies. Permission was granted, and the 30,000 copies, printed and delivered in early September, were sold out by October 15.

Next the church asked for permission to print *The Great Controversy*, explaining that the publishing house had enough paper to print 50,000 copies. Again permission was granted. It was predicted that these books, delivered in late September, would be sold by the end of the year.

The future for the publishing work in Poland is bright and yet doubtful at the same time. It is bright because the public is eager to buy Adventist literature. The shelves of the publishing house are bare.

The uncertainty lies in the fact that paper is scarce and must be purchased with U.S. dollars. Laymen and literature evangelists are eager to distrib-

ute literature, but the availability of paper poses a serious problem. Recently the General Conference allotted \$15,000 to buy paper, and the Northern European Division provided \$25,000, but the opportunity exists to distribute triple the quantity of literature this amount will produce.

R. A. APPENZELLER

Publishing Director

Northern European Division

## SRI LANKA

### "Reach Out" teams minister

Fifteen years ago the staff and students of Lakeside Medical Center in Kandy, Sri Lanka, organized a health team. This group experimented with a variety of ways that they might witness to their faith in surrounding communities.

Eventually they formed the Acme Youth of Kandy and became active in operating community first-aid posts, maintaining health and temperance exhibits at community carnivals and fairs, and developing the Acme Award for 5-Point Development of youth outside school and college areas. They organized into a witnessing group with singing, slide, and script programs for church people, and physical-fitness testing programs for schools, communities, and unchurched people.

Recently the team has added gymnastics to its outreach activities. They admit readily to being amateurs, but their lives attest to the value of good diet, natural remedies, exercise, balanced living habits, and faith in God. They introduce themselves as a group of health workers who have found happiness in combining religion with their medical ministry. Their theme, "Reach Out for Life," emphasizes that in their reaching out to others, God reaches down to them.

Currently, a choral group made up mostly of nurses sings the message of God's love in the homes and churches of believers and nonbelievers alike. A second singing group has been formed. As they perform at both social and religious functions,

the seed of truth is sown gently but effectively.

They specialize in presenting mind and character development, physical health, faith, and nutrition. The teams like to use movies and slides, as they have found these well accepted by a variety of people, but they find themselves limited in these presentations because of lack of electric generator equipment in areas where electricity is not available. Transportation and public-address systems cannot be counted on either. However, they are optimistic that the Lord will provide for their needs through the generosity of God's family throughout the world on Thirteenth Sabbath.



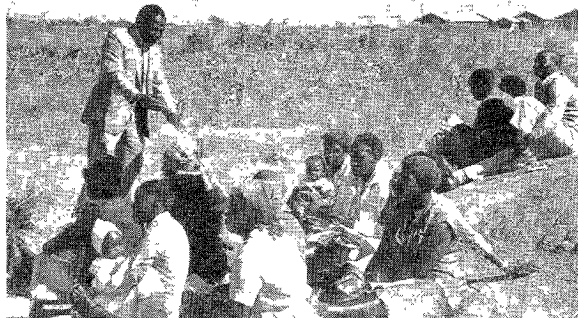
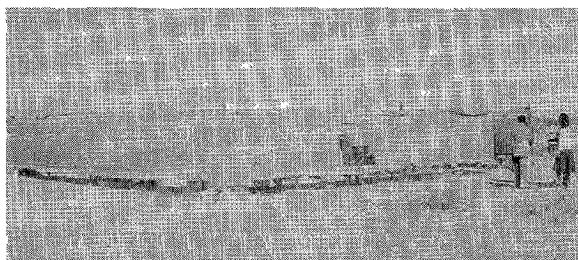
**Medical teams from Lakeside Medical Center in Kandy, Sri Lanka, travel around their area to visit schools and promote health and temperance programs, which local young people enjoy.**

## UPDATE

### TAD chapels are being built

Don Oltman, a volunteer worker from Idaho, has arrived in the Trans-Africa Division to supervise the building of village chapels throughout the division territory. Funds for this project were raised through the fourth quarter, 1980, Thirteenth Sabbath Special Projects Offering.

Barbara Mittleider, REVIEW correspondent from the Trans-Africa Division, recently visited one of the congregations that will be receiving some assistance in finishing their church. She writes:



**Zengeza church members meet in a burlap enclosure. Their Sabbath school classes are conducted on rocks.**

"I call it the Church on the Rocks, but it really has a more sophisticated name. It is the Zengeza church in the suburbs of Salisbury, Zimbabwe.

"Never will I forget the beautiful singing of the children as they met in their Sabbath school in God's out-of-doors. That Sabbath morning 85 took their position on the huge rock. As the teacher called on this one and that one to sing a song, repeat the memory verse, offer prayer, or participate in some other activity she had planned for that morning, all participated.

"I can't remember anything touching my heart the way the special music did that morning. It was presented by three brothers and a friend. They were perfectly on pitch, and their harmony made me think of angels singing.

"While the children were meeting, the young people and their older counterparts met nearby in classes for lesson study. We had met in a burlap enclosure for the first part of Sabbath school.

"Each Sabbath morning benches are brought, the pulpit is carried in, and then burlap is stretched around the poles to make the church enclosure.

"Why do these people meet in the middle of a field?

"Previously they had met in a hall, but they decided that they must save that amount of money for a new church. So they chose to meet outdoors and save their money for a house for God. Now they have erected the restroom and Sabbath school classrooms section of the sanctuary."

After visiting the church again on Sabbath, November 7, Mrs. Mittleider wrote, "This Sabbath climaxed a series of meetings held by C. S. J. Chinyowa, secretary of the Zambesi Union. Thirty-nine persons were baptized, and 281 made decisions for Christ. Approximately 700 people attended Sabbath school, the baptism, the church service, and the communion service. A 'birthday' lunch was prepared for all the new members. Then at 3:00 p.m. my husband (K. J. Mittleider, division president) spoke as the Sabbath drew to a close. A stewardship program is to be started, and plans are to be laid for the completion of the new church."



#### CORRESPONDENTS

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

#### CORRESPONDENTS

**NORTH AMERICA—UNIONS:** Atlantic, Leon H. Davis, Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

**UNIVERSITIES:** Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

## Far Eastern

■ Fire of undetermined origin burned down the Southern Mindanao Mission headquarters building, destroying stocks and equipment in General Santos City, southern Mindanao, Philippines, on August 16. Replacement costs of the building and equipment will come from insurance claims and funds to be generated by a local building-fund campaign.

■ Each Sunday approximately 1,000 joggers meet to participate in the running clinic at Hongkong Adventist Hospital. These joggers will be invited to other programs in the hospital, as well as to evangelistic-type meetings.

## Inter-American

■ Five boy preachers held a series of evangelistic meetings in Bolivar, Antioquia, Colombia, in September. More than 50 persons came night after night to hear the theme "We Love Jesus." At the close of the series six persons were baptized by the district pastor, Orlando Gonzalez, who had sponsored the children in their activities.

■ Although Emilia Arzola, a 70-year-old member in San Jose de Guaribe, East Venezuela, does not know how to read or write, she visits homes of those

interested in Bible study and asks that they read for her the answers to the Voice of Prophecy lessons. Five youth recently were baptized as a result of her work.

■ Nesamony Prakasam, who arrived at Davis Memorial Hospital in Georgetown, Guyana, in September to serve as a staff physician, reports that his health projects have been approved by the Ministry of Health. He also reports good attendance as the health-evangelism meetings he is conducting with Evangelists Joseph and Toolsiram in two East Indian communities.

■ Approximately 7,700 youth in the South Caribbean Conference participated in a church-heritage learning experience during 1981. Both youth and adults became caught up in a surge of renewed emphasis on the history and progress of God's church over the years. Clive Dottin, conference youth director, reports that the churches have received new life and direction as a result.

## Trans-Africa

■ A medical-dental retreat was held December 10-15 at Rest Haven, near Salisbury, Zimbabwe, for physicians and dentists throughout the division. A. Handysides, division medical director, coordinated the session.

■ Drums, flags, and Pathfinders were all a part of the Lesotho Field Pathfinder Fair held in Maseru. A host of spectators watched the youth perform their various challenging physical events.

■ More than 2,000 people watched the Trans-Oranje Conference Pathfinder Fair recently. The fair was held in Kimberley, a historical town

where the first Adventist church was erected in 1874. Thirty-three clubs participated.

■ Frank Hayter, who was business administrator of Mwami Hospital, in Zambia, has transferred to Gwelo, Zimbabwe, where he is the treasurer of the Zambesi Conference.

■ A total of 985 persons joined the church during Practical Month at Rusangu Ministerial School in Zambia. Students, sent out two by two to the nine Zambian provinces, spent five weeks in evangelistic activities.

## North American

### Atlantic Union

■ Members of the Rochester, New York, Bay Knoll church, pastored by Donald Osburn, have been active in witnessing and outreach. They mailed out more than 7,000 Bible-study-request cards, and one member, Gertrude Jordan, 89, passed out more than 1,500 pieces of literature door to door. Bible-study requests are coming in as a result.

■ Nine persons were baptized on November 21 by Ronald Aguilera, district pastor in central Massachusetts for Spanish work. Five of the new members are from Worcester, two from Leominster, and two from a new group being formed in Southbridge.

■ R. Clifford Jones baptized 102 persons in his district of South Ozone Park, New York, and a portion of Brooklyn. Thirty-two of these new members were baptized as a result of a series conducted by Evangelist Raymond Saunders.

■ Reginald Washington has been named Distinguished Pastor of the Northeastern Conference. His church, Emmanuel Temple, in Buffalo, New York,

reached its goal of 676 *Message* Magazine subscriptions.

■ The Long Island Community Services Federation held its semiannual meeting recently, contributing 1,200 pieces of clothing to the Northeastern Conference Welfare Center.

## Columbia Union

■ Hadley Memorial Hospital, in Washington, D.C., recently dedicated a new \$3 million ambulatory-care center, with Mayor Marion S. Barry delivering the keynote address. The 16,200-square-foot, two-story south wing will contain the family-health service, clinical lab, pharmacy, X-ray department, and nuclear medicine department.

■ The North Philadelphia, Pennsylvania, church recently conducted its 1981 public-evangelism campaign in a tent. As a result, according to Walter L. Pearson, Jr., pastor and speaker for the series, 103 persons have been added to the church family.

■ Members of the Hillcrest church in Pittsburgh, Pennsylvania, moved into the completed lower level of their new sanctuary in October. During the six years they have been meeting, they have made five moves to different quarters. According to Perry Jennings, pastor, members are happy to be settled in their new home.

■ In November the Mountain View Conference held a youth rally emphasizing Christian service. Three hundred youth and local church members attended.

■ Five hundred young people attended the Potomac Conference Pathfinder Camporee at the Sligo Youth Camp in Boonsboro, Maryland. Many commented that this camporee was the largest in the history of the conference.



## Lake Union

■ Adventist Youth for Better Living students in Broadview Academy in Illinois staffed a booth in a nearby mall to promote a cooking school.

■ With the January 5, 1982, issue, the *Lake Union Herald* begins a new concept in format. Instead of a biweekly magazine, the *Herald* will have three forms: a monthly magazine, a monthly newspaper, and a quarterly multimedia presentation for showing in local churches. Concerned with the cost of printing today, the staff began considering ways to trim the budget and came up with this new plan, which will save approximately \$30,000 in printing costs this year.

■ Battle Creek Adventist Hospital, in Michigan, recently cooperated with the National Council on Alcoholism during Alcohol Awareness Week. In addition to special activities at the hospital, Jane Nelson-Holmes, program coordinator for the hospital's Substance Abuse Treatment Services, was interviewed on television.

■ Madison, Wisconsin, church members welcomed two new members into their church after the couple's baptism by Mike McBride on October 31.

■ Three persons were baptized last fall in the Riverside church, Pontiac, Michigan, by Phillip Colburn.

■ Recent baptisms in the Illinois Conference include 16 in Quincy, 25 in the Chicago Korean church, and ten in the Humbolt Park church in Chicago.

## Mid-America Union

■ Prairie Valley Distributors is a newly acquired wholesale health-food operation at Union College. Formerly established in Norfolk, Nebraska, the company was sold to the college in June, 1981, and now operates out of the college's Peanut Hill Market at 3845 South 48th Street, Lincoln. Robert McEndree, Peanut Hill manager, also manages Prairie Valley Distributors. About 35 Union College

students are employed by Prairie Valley and Peanut Hill.

■ In an effort to honor C. G. Cross, who served as manager and editor of Christian Record Braille Foundation from 1958 to 1974, the Christian Record has established the C. G. Cross Gift Bible Memorial Fund. "It's only fitting to name this new fund after him," explains B. E. Jacobs, CRBF general manager. "His one desire during his tenure here was that each service distributed to the visually impaired would lead them to know Jesus as their personal friend." Elder Cross died March 25, 1981.

## North Pacific Union

■ After 16 years of public evangelism, Dick and Rosalyn Rentfro will be retiring. For the past four years the couple has worked in the Upper Columbia Conference. Their evangelistic work will end early this year with a campaign in Farmington, Washington.

■ The Walla Walla College School of Nursing has announced plans for an Associate degree option as a part of the school's present four-year baccalaureate program. Wynelle Huff, dean, said the option would be available at the end of the third year of study.

■ Members of the Newport, Washington, church broke ground for their new sanctuary recently. The entire project has been a challenge to the small 120-member congregation because the county in which Newport is situated has an unemployment rate of nearly 17 percent.

■ For the past two and a half years the Brookings, Oregon, church has had a radio-spot outreach. Members now have added a 24-hour telephone ministry. Offers for free books on the radio spots are referred to a 24-hour telephone number. Charles Liu is the church pastor.

■ Open-house ceremonies have been held for the new Oregon Conference office. Though it has been in use for more than a year, it had been operating

under a temporary-use permit until final clearance was given in late 1981. Located on a 19-acre site adjacent to Interstate Highway 205 on the southeast perimeter of Portland, the new office is in a rapidly developing area. The three-story structure houses 67,500 square feet of floor space, which allows room for growth.

## Southern Union

■ "Southern Missionary College has the largest Associate degree and baccalaureate program for registered nurses in the State of Tennessee," states Chris Perkins, chairman of SMC's nursing department. She also indicates that the SMC nursing graduates' State board performance for 1981 was outstanding, with 92 percent of the 75 candidates successfully completing the examination, with a mean score of 525 (350 points is a passing score).

■ Gerald Mobley, pastor of the Salisbury, North Carolina, church, reports that his church served 325 people on a health-evaluation appraisal at the recently concluded Rowan County Fair. Each person receiving a computerized health-evaluation appraisal also received an Ingathering tract and a Voice of Prophecy log.

■ During October and November, four area-wide Pathfinder camporees were held in the Florida Conference, with a total of 1,099 Pathfinders and staff representing 44 clubs. This was the first time area camporees were held instead of one campout.

■ The Lobelville, Tennessee, company was organized October 17 by Clay Farwell, Kentucky-Tennessee Conference president, assisted by Ruben Lopez, conference treasurer; John Riggs, local pastor; and George Powell, Southern Union communication director. The company was organized with a total of 30 charter members, with Bob Fisher serving as leader.

■ Dedication services for the St. Elmo, Alabama, church were conducted November 21.

Construction on the building began in 1976 under the direction of the then pastor, N. K. Shepherd, on land donated by a longtime member, Lucy Hilton Giles.

## Andrews University

■ Bennett D. Chilson, director of food service, began a one-year term as president of the 300-member SDA Dietetic Association last fall. He has been a member of the association for 15 years. His primary goal during his term will be to promote membership in the association, he said.

■ Dow Chemical U.S.A. has donated 68 volumes of the *Journal of American Chemical Society* to Andrews. The donation includes all journals issued between 1903 and 1973. The volumes will be divided between the James White Library and the Chemistry Department. Dow's corporate headquarters are in Midland, Michigan.

■ Actor Eric Booth presented a performance of *St. Mark's Gospel*, a recitation of the book of Mark done from memory. The program at Andrews was sponsored by the Andrews Christian Youth Action and the office of student affairs.

■ During the fall Morris Taylor, professor of music, made an around-the-world tour, performing in concert halls and churches and conducting church pianists' workshops and master classes for pianists in eight countries. Dr. Taylor's wife, Rilla, assistant professor of nursing, traveled with her husband and conducted a series of workshops in critical-care nursing.

■ Alice Marsh, professor emerita of home economics, was one recipient of this year's SDA Dietetic Association's Distinguished Service Award. The award was presented at the association's annual meeting, held in Philadelphia. Dr. Marsh was chairman of the Department of Home Economics at Andrews for 25 years. Although retired, she is still active in research, writing, and teaching.

## Boulder raises \$1 million

Boulder Memorial Hospital in Boulder, Colorado, the denomination's second-oldest continuously operated health-care facility, has just completed its first community fund-raising effort, exceeding its \$1 million goal. The hospital's success surprised some of the experts who felt that the goal perhaps was too ambitious for a first-time campaign.

Precampaign efforts concentrated on sharing the hospital's story and developing a basis for further support. Following this, a well-organized campaign produced broad financial support from employees, physicians, foundations, local business and community leaders, the Seventh-day Adventist Church, and many individuals, all of whom wanted to show their appreciation for the Christian service the hospital has provided Boulder residents for more than 85 years.

Using community leadership developed during the fund drive, a hospital foundation is being established with plans for ongoing fund raising to continue on an annual basis.

J. R. SHAWVER

## SDAs aid flood victims

Northern and Central California Conference Community Services and disaster-relief workers are helping to relieve the victims of recent storms in that part of the country.

In Northern California, students from four academies and Pacific Union College have helped remove mud and water from the homes of the victims. Several Adventist churches have been used as shelters for those forced out of their homes. Money, beds, bedding, cloth-

ing, and hot food have been distributed in the areas.

In Petaluma, the Community Services Center was open from 9:00 A.M. until 9:00 P.M. every day and was to remain open until at least January 20. L. O. Anderson, conference Community Services director, and Claudia Wimmer, area Federation director, have been directing the work in that conference.

James Fenn and William Webb report that in Santa Cruz two church service centers are distributing clothing, bedding, and food. Church members are cooperating in the long-range recovery program with other church organizations, the Federal Emergency Management Agency, and the Red Cross.

The West Coast disaster director for the Red Cross reported on San Francisco KGO radio station, "The Seventh-day Adventist church has been a tremendous help in the disaster in this area." Janie Price and Pam Lamkin have led out in organizing and operating the center work there.

PERRY F. PEDERSEN

## For the record

**Died:** Ruth Munroe, 69, nurse educator who spent 16 years at the Loma Linda University School of Nursing as assistant and then associate dean, on December 1, in Oregon.

□ Eugene V. Thomsen, 54, vice-president for academic affairs at Southwestern Adventist College, Keene, Texas, on January 10, after a long illness. He had been a member of the college faculty since 1963.

**New name:** Battle Creek Sanitarium Hospital, Battle Creek, Michigan, has a new name: Battle Creek Adventist Hospital. The hospital's board of directors voted the name change on December 10.

## Secretaries are needed

Five secretaries are needed urgently in the Africa-Indian Ocean Division, which is composed largely of the French-speaking countries of West Africa. Three are needed in the division headquarters office, Abidjan, Ivory Coast; one at Zaire Union headquarters, Lubumbashi, Zaire; and one at a new union headquarters, Dakar, Senegal.

Suitable living quarters are available. The term of service for single workers is two years (the last three months a furlough in their home base if they are returning for further service).

Ideally, applicants should be single, in good health, bilingual or willing to learn French, and mature, with a good academic background (preferably a B.A. or equivalent), and some successful denominational experience; also they should be adaptable and possess a sincere, Christ-motivated love for people. If you meet a majority of these requirements please write to Rowena Olson, Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012, for further information.

## SDA youth teach English in Texas

Language school evangelism is proving to be an effective outreach in Texas, where three language schools are operating under the leadership of Dan Serns. The most recent to open was a school in Laredo, Texas, in a building adjoining the Seventh-day Adventist church. At the grand opening in October it was reported that 43 students had enrolled.

The already existing language schools are in Brownsville and Hidalgo. Each year the number of students attending increases. This year the combined enrollment is 434. Nearly 100 students are enrolled in Bible classes, and students from all schools regularly attend church services.

Each year as many as 20 Adventist Youth Taskforce volunteers assist in these language schools.

LES PITTON

## Pathfinders cover city with leaflets

A well-trained "army" of 1,600 Pathfinders took to the streets of Florianopolis in Santa Catarina, Brazil, on the Sabbath of the South Brazil Union's second annual camporee, October 29-November 1. Rain did not dampen their spirit or lessen their goal of reaching the city with a *folhetao*, a full-message newsprint leaflet.

Youth directors, C. Belz, of the South Brazil Union, and Assad Bechara, of the South American Division, reported that this event was covered by the state television network.

The keynote speaker was a junior, Erlo Kohler. Conference and Union presidents participated in the activities, and government authorities attended a civic marching parade.

MIKE STEVENSON

## NA Ingathering report—9

Ingathering funds raised through the ninth week totaled \$7,931,810. The Greater New York Conference joins the Manitoba—Saskatchewan, Newfoundland, Arkansas-Louisiana, Oklahoma, Texas, and Texico conferences as a Silver Vanguard conference.

N. L. DOSS