

Adventist Review

General Organ of the Seventh-day Adventist Church

April 1, 1982

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beautiful

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leader's
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British Adventists load 15 tons of food and clothing onto a truck to be taken to Poland.

Report of church activities in Poland

By JAN PAULSEN

On January 31 I entered Poland on a visa that allowed me to stay for four days. The purpose of my visit was to consult with our church leaders to establish:

1. The state of affairs as far as the life and witness of our church in Poland is concerned;

2. How the Northern European Division and the General Conference could function most effectively in the interest of our church in Poland, which is one of the unions in our division; and

3. How to provide informa-

Jan Paulsen is secretary of the Northern European Division.

tion for many concerned Adventists around the world who have been praying for their brothers and sisters in Poland.

My impressions of life in Poland during the martial law are limited to Warsaw. I did not travel outside that city and I did not visit any of the local churches. My consultations mainly were with the leaders at the Polish Union office in Warsaw and with the members of the union committee, which met on the second day of my stay there.

I walked for a couple of hours through the main shopping streets in Warsaw. Traffic was heavy and many people were

millling about. Life obviously is busy, and people are caring for the chores of everyday life, which in Poland means also spending quite a bit of time in line outside shops. As a visitor from Western Europe, where the abundance in shops exceeds one's imagination, I genuinely wondered what people were lining up for. The scarcity of supplies is staggering. Some shops with display windows contained nothing but jars of pickled cucumbers. I remembered wartime Europe, when one first joined the line and then asked what was being offered for sale.

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THIS WEEK

April begins a new quarter of Sabbath School lessons. Leo R. Van Dolson, newly appointed editor of the Sabbath school lesson quarterlies who was associate editor of the ADVENTIST REVIEW until the end of 1981, has written "A Preview of Next Quarter's Sabbath School Lessons" (p. 13). In this feature Dr. Van Dolson shares the theme and highlights of the quarter that will run through June, 1982.

Many letters come to the REVIEW offices each week asking for information, comment-

ing on articles, requesting prayer, complimenting, criticizing, sharing. Although much staff time is spent dealing with these letters, we appreciate the opportunity they afford us to be of help to our readers and to keep in touch with what church members throughout the world are thinking.

Next week we will publish excerpts from many of the letters received commenting on the Temperance Issue. As of last count, some 35 people had written regarding that issue. Because we feel the comments

are both interesting and relevant, we are devoting almost two pages to the response.

The Reader to Reader column next week features some of the 60 letters we received commenting on the question of whether or not a 16-year-old girl pregnant by a non-Adventist boy should marry him or stay single and rear the child with the help of her parents.

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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.

Creation trial

Re "Adventists Play Key Role in Creation Trial" (Feb. 18).

Perhaps in our zealous respect for the Biblical account of Creation we may be overlooking a serious constitutional problem. Religious doctrine, and that is what creationism is, cannot be taught in public schools. If it can, what is to stop schools from teaching the nature of man, Sunday observance, et cetera?

Is it wise to try to solve a problem with another problem? Evolution does inhibit free exercise of religion when it takes young, impressionable minds and teaches them origins contrary to their religious training. On the other hand, the Biblical account presents an establishment problem.

Why not send a breath of fresh air to a tired old problem? Why not go to court and challenge scientific creationism and evolution on the grounds that both are adverse to First Amendment guarantees? And ask the court to rule that the State has no compelling interest

in teaching origins on the elementary and high school level?

Once past that point, students are adults and are free to evaluate things on their own. Both theories are unprovable in a test tube. To play havoc with children's responsive minds is not the business of the State, especially on a sensitive issue that is so debatable.

JOHN V. STEVENS, SR.
Public Affairs and
Religious Liberty Director
Pacific Union Conference

I am glad that the judge in Arkansas did not find that Creation is scientifically provable.

I believe that the world came into being precisely as described in Genesis, and I believe that a whale swallowed Jonah. And if the Bible said that Jonah swallowed the whale I would even believe that!

I do not want to believe any of these revealed things simply because they are demonstrable by test tube, carbon dating, or computer. I want to believe them because I want to believe in an almighty God who is greater than the finite that I can understand. WILLIAM A. ILES
Orlando, Florida

Author writes

Re "Letter to a Homeland Church" (April 30, 1981), in which I described the need for prayers and money at Mwami Adventist Hospital in Zambia.

The response to my article

has been tremendous, and it has been encouraging to hear from many concerned fellow believers at home. May God bless them all as we unite to finish this task of spreading the gospel.

However, there is another area of concern for those of us at Mwami Hospital. At this overwhelmingly busy rural African hospital, we have only one doctor—not because there is no budget for another, but because there seems to be no one willing to come!

I watch our one physician make rounds for 130 patients, then begin examining those crowded into the outpatient department, only to be interrupted by an emergency surgery for a man with a punctured liver, followed by 30 minutes of resuscitation when the patient "arrested" after surgery, followed by emergency care for a child suffering from cerebral malaria. In spite of his own illness, he still has to see the sick, do surgery on a broken arm, or have his sleep interrupted to care for emergencies.

I have been thinking that perhaps there is someone willing to come who does not yet know the need. Surely somewhere there is a dedicated Adventist doctor who is willing to leave the comfortable existence of life in his homeland to serve the suffering people in the beautiful country of Zambia.

GINA OLBERG
Chipata, Zambia

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The worth of a soul

What is the value of a soul? "Its worth can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul."—*Testimonies*, vol. 3, p. 188.

The life of Christ provides an illustration that helps me understand the value of a soul. The religious leaders had criticized Jesus severely because He had shown concern for, and had even eaten with, those considered to be "lost"—dishonest tax collectors and other notorious sinners. Did any of these experts in religious tradition and law appreciate the value of a soul? Many of them had invested money in flocks and herds and apparently placed a higher value on sheep than on people. They were familiar with the deep gorges and wooded hills east of the Jordan where sheep often got lost. Because of this, they probably understood the rebuke and the lesson Jesus intended to teach by asking the question "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4).

Elinor and I have two children at the University of Iowa. John, our son-in-law, a graduate of Loma Linda University School of Medicine, is completing a five-year residency in general surgery. Shirley, our daughter, has a Master's degree in pediatric nursing and teaches in the university college of nursing. Last October she and several of her professional colleagues received the endorsement of the governor of Iowa and organized and executed a most successful Iowa Nurses' Week. In June she and John will be

going to the University of Virginia in Charlottesville for two and one-half or three years, where John will be specializing in cardiovascular surgery.

While I was in their home a few months ago I was extremely interested in reviewing a large stack of reports describing the surgical procedures performed by John, and those in which he assisted one of his professors. I noticed that each report meant something special to him. He knew every case in a personal way. Many lives had been blessed and saved, but John also told me, with noticeable emotion, of others who could not be saved. During my stay I was impressed anew by the unbelievable lengths to which a physician will go to save a life.

I watched as John forfeited, among other things, sleep, social engagements, food, and exercise in order to ensure personally that everything humanly possible had been done for a young or old patient whose life hung in the balance. He is sensitive to the worth of a life, and as a result is willing to sacrifice almost anything in order to save it. Naturally I am thankful for the dedication of these two young people, but am quite aware that they are only typical of many others with similar qualities.

Since we were with our children, certain questions have continued to haunt me. Why is it that we Christians are willing to go to almost any length and exhaust all options in order to save a physical life, and yet we take spiritual lives so casually? Why do most of us spend so little time and effort and so seldom agonize in intercessory prayer for those around us who have no real knowledge of Christ's saving grace and who are in peril of spiritual death, which is far more critical than physical death?

Do we realize that the science of

soul-saving is by far the most important of all sciences and that soul-saving should take precedence over every other line of work? "If you know of a higher work in this world than the work of soulsaving, a work which will bring better results for the investment of means, will you not tell us of it, that we may measure its value?"—*Ibid.*, vol. 9, p. 57.

When we allow the love of Christ to constrain us, we will develop an appreciation for the value and worth of one soul. We will be possessed of a tenderness and compassion that will cause us to weep over lost opportunities to witness to the unwarned and unsaved and to reclaim those who have backslidden from the love of Christ.

What personal plans do you have to become involved in the worldwide evangelistic endeavor to add a thousand souls a day, for a thousand days, to our spiritual family? In this great soul-winning thrust, please remember that the emphasis is on the value of souls, *not* on numbers. In my view, this emphasis does give a redemptive meaning to an evangelistic prayer objective that involves numbers. This is especially true when we realize that millions of souls pass into eternity unwarned and unsaved every year.

Christ would have died to save one soul because He considers its value to be greater than that of the entire world. In fact, God's messenger Ellen White makes it clear that the whole world sinks into insignificance in comparison with the worth of one soul. No wonder Calvary is the only word that truly explains the worth of a soul!

Our Lord said, "Freely ye have received, freely give" (Matt. 10:8).



President, General Conference

Something beautiful

By E. L. BECKER



The block of marble was good for nothing—until the artist came along and recognized its possibilities.

The sun was barely peeking over the high fence surrounding the work yard attached to the Cathedral of Florence—*il Duomo*. A short, squatty man in dusty workman's clothes let himself in through the back gate of the yard and stood watching the sun's rays strike a long shaft of marble lying in a far corner with the accumulated debris of years. The stone, although weathered by exposure and with a deep gouge marring the symmetry with which it had come from the quarry high up in the Apennines, glowed with a beauty almost lifelike.

"*Il marmo è sano!*" the workman murmured—"The

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marble is sound." He ran his hand lovingly over the surface of the column, thinking, envisioning . . .

The year was 1501, and this was the Duccio marble, a block that had lain deserted, well-nigh ignored, for more than 40 years. Seventeen feet long and poorly proportioned—much too narrow for its length—it obviously was not the sort of material ever to be put to fruitful use. An ill-advised would-be sculptor of a long-ago generation had thought to make a heroic statue of it. He had begun, with more zeal than knowledge, by chiseling a great gouge out of the middle. Now all were agreed that nothing could be done with it. Cut it in two, said the artists, the experts—break it up, burn it to make plaster! The Duccio marble was good for nothing.

But the runty workman, little more than five feet tall, with a broken nose that put the finishing touch of ugliness on a face that was not beautiful to start with, thought differently. This was one of the Buonarroti boys, a long-time resident of Florence; he was becoming well known under his given name, Michelangelo. Already, at only 27, he had produced several sculptures of merit. Now, returning to his home city from a stay of several years in Rome, he was resolved to win

from the city fathers the commission to do a sculpture of which the city could be proud. Could an outstanding work of art do something to restore the unity, the self-respect, of Florence and the Florentines, torn by their feud with the popes and their chafing under the benevolent but autocratic domination of the Medici?

They had offered the assignment to another son of Florence, Leonardo da Vinci, who recently had completed a painting in the cathedral of Milan depicting the Last Supper. But Leonardo turned up his nose; sculpture was a dirty, messy work—for artisans, not for artists. He did not want to soil his hands or mar his reputation.

Seventeen-foot marble challenge

So finally, for good or ill, the job went to Michelangelo. Seventeen feet of marble! What a task! What a challenge! What a risk to a reputation only barely established!

He started on it patiently, slowly, that late summer of 1501. It was a problem even to get the shaft set upright. All the workmen of the Duomo were called together; block-and-tackle was attached; ropes, props, and timbers were assembled; and with a good deal of grunting, shoving, and shouting the marble finally was anchored in an upright position. Michelangelo built a scaffold, ascended it, and went to work.

A year passed. Two years. Additional months. Finally, in the spring of 1504, almost three years from the time the elders of the city of Florence had somewhat reluctantly given the assignment to Michelangelo, the statue was finished. And what a statue—a towering young David, the shepherd lad with his “five smooth stones from the brook” and his sling! Not a spindly, girlish adolescent, as other sculptors and painters had portrayed him, but a man, strong and confident. The David, “the Giant,” was completed!

What happened to the gouge, the fatal flaw? Michelangelo, with the true instinct of the artist, had used it in the finished work—not as a flaw, but as a part of the finished figure. He capitalized on the narrowness of the shaft by carving the breadth of the figure on the diagonal. The gouge—the “defect” that apparently made the whole column useless—became the space between the slightly-spread legs of the massive figure.

As the sculptor of such a work of art, Michelangelo had the privilege of being consulted as to where the finished statue would be displayed. And he chose the spot where all Florence would see and admire it—beside the door of the Palazzo Signoria, the Palace of the Lords. (Now, nearly 500 years later, we call it Palazzo Vecchio, the Old Palace.)

It took days to move “the Giant” from the workyard of the cathedral to the palace. Finally, after many adventures, attempted sabotage, and Michelangelo’s desperate decision to sleep at night in the carriage of the statue, it was placed as the artist wanted it. Early on the morning after the completion of the statue’s journey, Michelangelo crossed the square to look at his creation, again in the rays of the rising sun. During the night admirers had stuck pieces of paper on the statue, messages of love and acceptance:

“We are proud to be Florentines.”

“How magnificent is man!”

“You have made a thing of beauty.”

Many times I have thought of this experience of the young

Michelangelo—a man with no claim to outward beauty, but with a hunger for beauty, for creativity, burning in his vitals. And I have thought, too, of that slab of marble, lying neglected in the yard year after year, decade after decade. Someone had marred it, scarred it, spoiled it. It was good for nothing—until an artist came along, saw its beauty, recognized its possibilities, and gave his judgment: “The marble is sound.”

All over the world are men and women lying on the scrapheap, their lives, their characters, gouged, defaced, and mutilated. All too often we find them going about their daily tasks, well-dressed perhaps, smiling perhaps, polished and cultured and poised—but with that fatal flaw, that gouge in the character that brands them, in their own estimation and sometimes in that of others, as useless, disfigured, and good for nothing. What a blessed day when the divine Artist comes along and whispers, “The marble is sound!” What a transformation takes place when in spite of the flaw, the imperfection, the Master Artist takes and fashions a creation of beauty.

It happens every day! By beholding, we become changed. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord” (2 Cor. 3:18). Michelangelo worked on marble, on lifeless stone; the Spirit of God works on the hearts of men and women—and how glorious the transformation. The bitter experiences, the

The delinquents

By JEANNE FLEMING

Dirty, grubby little children—I saw them in the checkout line and formed an instant opinion of them. Probably juvenile delinquents, too, I thought. Probably they’ve been shoplifting, all three of them.

My biases took deep root as I moved to a place in line behind the juvenile delinquents. As I came closer, mental nose in the air, one of them said to the other two, “Hey, let this nice lady go in front of us. She’s only got three things to buy.” He moved backward to make room for me.

“Why, thank you. That’s very nice,” I stammered as I somewhat sheepishly stepped into line. As soon as I took the proffered spot the three children narrowed the gap between us.

The children (definitely nice children, I thought—somebody taught them well) watched me closely as I chatted with the cashier and paid for my purchases with a check. When she said, “Identification, please,” I methodically pulled out my driver’s license. Because I work for the courts, my driver’s license is in the same leather container as my badge. As I displayed my license and badge, the children leaned closer.

“Hey, are you a lady cop?” one of them asked.

“Well, not really; I’m a custody investigator.”

“An investigator!” one of them repeated the words enthusiastically as I gathered up my belongings and prepared to leave. “That’s great, lady. You’re nice.”

I smiled at the children and turned to leave. My biases died a final, sheepish death as I thought, Those certainly are wonderful children.

Thank You, God, for opening my eyes.

mistakes, the tragedies of life—all are built into the finished re-creation of God, a beautiful Christian character, “changed into the same image from glory to glory.” As we behold, as we love and adore our Maker, we come to be more and more like Him. “We have become transformed in character; for heart, soul, mind, are irradiated by the reflection of Him who loved us and gave Himself for us.”—*Testimonies to Ministers*, p. 389.

A great cry seems to be going up from people all over the world these days: “Where are the miracles? Why no healing? Why no miraculous answers to prayer?” Have we forgotten the depth of the pit from which we have been rescued, the length of the chain that was let down to bring us out of the mire, up into the sunlight of God’s love?

A song I have been hearing recently goes, “He made something beautiful of my life.” Only God could do it, but

when He touches one’s life with His creative power, all the scars, the imperfections, the memories of repulsive acts and habits disappear, and we are changed, wonderfully changed. What before was weathered, scarred, and gouged has through His wonderful grace become “something beautiful.”

“The change is itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe that, as declared by the Scriptures, it is ‘Christ in you, the hope of glory.’ A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development.”—Ellen G. White, in *The Signs of the Times*, April 25, 1906.

He can make of your life, and of mine, “something beautiful!” □

FOR THE YOUNGER SET

Delusion

By KAREN NUESSELE

“Look,” Lindy shouted, pointing. “Mount St. Helens is blowing again. Look, Gabe and Rule, look!”

The boys jumped to their feet. They could see billows of dirty-looking clouds pluming upward like crazy hot-air balloons.

Gabe raced by his sister, Lindy.

“Let’s go to the top of the hill to see better. Wow! Just look at that!” he exclaimed as another puff of smoke seemed to belch into the sky.

“I’ll get the radio,” Rule called to Lindy, “so we’ll know what’s going on.”

This will really be something to see, Rule thought as he scurried into his bedroom for his portable radio. When Mount St. Helens had first blown its top, the Larences had been visiting their grandparents in Missouri. They had returned home to a foot of volcanic ash as fine as face powder around their house. The stuff had filtered into everything and clung wherever it landed.

In July the mountain had spewed white velvety mushroom-shaped clouds of steam and smoke. Or, so they had heard. They had missed that display too. So maybe today was their day to catch up with their friends who boasted of having seen the “whole thing.”

Rule grabbed the radio and hurried toward the crest of the hill while he tried to tune in the local station. At the top he found Lindy and Gabe

exclaiming over each new burst of dismal brown steam, smoke, or whatever it was.

Eagerly they looked around, expecting their friends to hurry up the hill for a better view. Either they were not at home or just were not interested.

The announcer’s voice clipped clearly over the air waves.

“There’s a lot of excitement out here today. But just settle down, folks. Mount St. Helens is not putting on another fireworks display for us. One of our largest lumber companies is burning off a large section of brush today. So take it easy. There is no cause for alarm.”

Rule switched off the radio.

Lindy and Gabe sank back onto the ground, their faces blank.

“We should have known,” Gabe said slowly. “The

clouds aren’t gray like the ash or white like the steam. They’re just a dirty brown like burning wood.”

“I just wanted this to be it,” Lindy spoke softly. “I guess our neighbors knew it was a false alarm.”

“We sure were fooled. I guess we didn’t know the signs or what we were looking for,” Rule said.

They all felt let down and a little foolish to have jumped to conclusions so quickly.

“Could we be fooled about Jesus’ coming the way we were today about Mount St. Helens?” Lindy asked.

“I suppose,” Rule stated calmly, shouldering his radio. “We had better read up about volcanoes since we have one so close to our backyard. And I guess we better read about Jesus’ coming, too, so we won’t be fooled then like we were today.”



Mount St. Helens had erupted twice while Lindy, Gabe, and Rule were away on vacation.

When God overrules

By W. P. BRADLEY

If we sincerely seek to know and follow God's will He is able to use even faulty decisions to advance His cause.

The Christian as an individual and Christians working together have help in making decisions that non-Christians do not have. Christians have the presence of the Holy Spirit to teach and guide them. They possess the Word of God that sets forth in formal rules what is right and what is wrong, as well as the elaboration of those rules. Furthermore, in that same Book they can witness the living demonstration of the detrimental outcome of wrong decisions and the beneficial results of right decisions in the lives of Biblical characters. These examples have been recorded for our admonition and learning.

The Seventh-day Adventist Christian who turns to the writings of Ellen G. White finds additional instruction regarding the making of decisions. Mrs. White clearly teaches that decisions are not to be left to chance methods such as tossing up a coin, or by writing Yes and No on opposite sides of a card, then dropping the card to see which side is up, or by casting lots in the election of church officers (see *Selected Messages*, book 2, pp. 325-328).

Rather, she counsels that "every movement should be made with judicious thoughtfulness and after much prayer," assuring us that "the Lord has promised to give light to those who seek Him with the whole heart. If we will but wait patiently and prayerfully upon God, and not follow our own impetuous plans, He will guide our decisions, and open many doors of hope and labor."—*Testimonies to Ministers*, p. 211. Elsewhere she points out the peril of doubting and hesitating, and that instability of purpose will never bring success in life (see *Testimonies*, vol. 3, p. 497, and vol. 4, p. 614).

However, suppose in our human planning we make a decision that seemed right to us at the time it was made but that subsequent results have shown to be wrong. Does God reject us or become irritated with us because we have made a mistake? By no means. His love toward us is steadfast, and if we will listen to His voice and accept the plan and help He offers, then He still can bring about good results. In other words, He overrules and brings about an outcome that fits into His eternal purposes.

When the children of Israel came out of Egypt they first were led by Moses, then by Joshua, and afterward by a succession of judges. But the people became dissatisfied with

this arrangement and demanded a king in order to be like the other nations (see 1 Samuel 8). God instructed the aged Samuel to let them have their way, a course of action He later described as "wickedness" (chap. 12:17). Yet God did not forsake His people, but continued to give them the benefit of His guidance through the prophets He sent to them and their rulers.

Examples of God's overruling less-than-best choices and bringing good out of them may be seen in the history of the Seventh-day Adventist Church. One notable example may be observed in the church's first efforts to establish a college. Instruction from God came through the pen of Ellen White to the effect that in connection with Adventist schools there should be "agricultural and manufacturing establishments," and that students should devote a portion of their time each day to physical labor (*ibid.*, vol. 3, pp. 153-156). A call for money went out to church members, and by the end of 1873 a fund of \$54,000 had been raised to launch the enterprise.

Ellen White urged church leaders to purchase a tract of 40 acres (a former fairground outside the city of Battle Creek), but her suggestions fell on deaf ears. Instead, the brethren purchased a 12-acre plot near the Western Health Reform Institute, and then sold half that land. Arthur Spalding says that when the decision to purchase was made, Mrs. White wept (A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 2, p. 120). But she stood by the new school. It was the Lord's institution, and she encouraged young people to attend and frequently spoke to the students in their meetings.

Ellen White recounts how she spent a week in spiritual labor on the college campus in evening and weekend meetings with the result that "a large number came forward for prayers" and "quite a number presented themselves for baptism" (*Life Sketches*, pp. 219, 220). So God blessed the college, even in its less-than-ideal location when teachers and students put forth earnest endeavors to attain spiritual growth. Efforts to improve the situation of the college by giving it a suitable location finally came to fruition in 1901, when it was moved out of Battle Creek to Berrien Springs.

Visit to Australia

Another instructive episode in our history is the case of Ellen White's invitation to visit and labor in Australia. In early 1891 Ellen White, a widow of ten years, was living in Healdsburg, California, where she was assisted in her work by her son W. C. White and other helpers. From time to time she visited churches and conferences, giving counsel about the work in our institutions. She carried on an extensive correspondence, and engaged in both book and periodical writing. Her paramount goal was the completion of a volume on the life of Christ.

The General Conference session that year was held in Battle Creek, March 5-25. It was a session during which

W. P. Bradley, now retired, is a former associate secretary of the General Conference. He is a life member of the board of trustees of the Ellen G. White Estate, and a past president of the board.

many reports and stirring appeals were made in behalf of the church's worldwide missionary endeavors. Among these were strong emphases by S. N. Haskell on specific fields that he recently had visited on a worldwide tour. He spoke especially of the needs of the Australian field and called for the establishment of a training school for gospel workers there. In this context it is not surprising that the thoughts of church leaders should turn to the possibility of sending Ellen White to Australia for two years, as they had done when they sent her to Europe from 1885 to 1887. Accordingly, on April 7, 1891, the Foreign Mission Board took the following action:

"Whereas, In our judgment it would be a great blessing to the cause in Australia and adjacent colonies for Sister White to visit that field; therefore—

"Resolved, That we hereby invite her to do so, as soon as the coming autumn, if her own judgment, and the light she may have in the matter, shall be in accordance with this request; it being understood that W. C. White shall accompany her on this visit."—*General Conference Bulletin*, 1891, p. 256.

The formal action of the Mission Board laid upon Ellen White a heavy burden of decision. Aware that at age 64 the new assignment not only would draw heavily upon her physical resources but also would interrupt her writing activities, to which she gave high priority, Ellen White demurred. On August 7, she met with the General Conference Committee and pointed out to them that the proposed visit would interrupt her work on a book about the life of Christ. She suggested that her trip to Australia should be delayed until the following year. The Committee felt, however, that she should go in 1891, recommending that she be provided secretarial help to expedite her writing. In compliance with their request, she made plans to go to Australia that year.

After Ellen White and her party reached Sydney and she had settled into a new life and work, she reflected on the General Conference Committee's action to send her to Australia. She wrote:

"At times before leaving America I thought that the Lord

did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself."—*Selected Messages*, book 2, p. 239 (see also p. 234).

Through most of her first year in Australia she was afflicted with inflammatory rheumatism. This malady caused her intense suffering and interfered with her speaking and writing activities. In 1893, referring to this trial, she wrote: "I felt worn, but I thanked the Lord for His mercy, His goodness, and His love manifested to His people and to me. I had not a doubt concerning my duty in coming here, not a doubt that my sickness was permitted by God to fulfill His own purpose."—White Estate Document File 28a, *Experiences in Australia, 1893*, "The Second Australian Conference," p. 19.

God's permissive will

In spite of her physical afflictions, which seriously impeded progress on her book on the life of Christ, she discerned God's permissive will. As late as August 9, 1896, she wrote to her son Edson from Sunnyside:

"I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority."—Letter 124, 1896.

A few weeks later, however, more light came, showing her that the decision the General Conference Committee had made in sending her to Australia was something less than in harmony with God's first and best plans. With this in mind she wrote:

"I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place."—Letter 127, 1896.

"The true situation" and the "willingness to have us leave" alluded to the restlessness at headquarters on the part of some over Ellen White's readiness to point out shortcomings of church leaders. The full letter is seven pages long. In it she develops further the thought that the place God would have had her be was in America, where she could have stood by Elder Olsen in meeting problems in Battle Creek and elsewhere. She felt that Australia could have been helped by other means than her labors there. She even raised the question of whether she might ever return to America.

In 1901 Ellen White did, of course, return to the United States, where she played a crucial role in stimulating the reorganization of the denominational structure, in the crises relating to the Battle Creek fires, and in the heresies that were beginning to lift their heads. But of all this Ellen White was unaware when she wrote to Elder Olsen in 1896.

If, as she affirmed, it was not the Lord's original purpose for her to leave America, it seems quite clear that He accepted

He rose in splendor

By RUDOLF E. KLIMES

*He rose in splendor
leaving behind
a neatly folded cloth,
a group of unbelieving disciples,
and a path to heaven.*

the situation as it developed under its human planners, overruled the less-than-perfect decisions, and brought out of it remarkable progress in Ellen White's own efforts to produce literature for the church and the world, at the same time aiding in the establishment of our work in Australia.

Consider the vast extent of Ellen White's literary output during this period. *Steps to Christ* was published in 1892; *Thoughts From the Mount of Blessing* in 1896; two years later her classic volume *The Desire of Ages* came from the press, a book that is more than a mere life of Christ, presenting as it does the divine mission of our Lord; and in 1900, *Christ's Object Lessons*.

During her years in Australia she also prepared the greater part of *Testimonies to Ministers* and more than two thirds of the book *Gospel Workers*. She wrote some 35 articles that later appeared in *Fundamentals of Christian Education*. And during this time she wrote a steady stream of articles for the *Review and Herald* and *Signs of the Times*.

Other contributions

In addition to these activities, Ellen White made other contributions while in Australia. She was a major influence in the founding of the Avondale School for Christian workers (now Avondale College) in 1894, and in outlining the educational philosophy under which it operates. Sydney Sanitarium and Hospital (now Sydney Adventist Hospital) was founded in 1895 in the midst of her Australian sojourn. Two years later, in 1897, the Sanitarium Health Food Company, which has provided great strength to the work, came into existence. Hardly any aspect of the work was outside the circle of her interest and influence, though she perhaps devoted more labor in the interests of the training-school project than any other single item. She was present and gave strong help in the first camp meetings held in the Southern Hemisphere, in New Zealand and Australia.

It is also of interest to note that when the first of the union conferences of the world was organized in Australia, in 1894, Ellen White was present. (See *SDA Encyclopedia* and *Life Sketches of Ellen G. White*, pp. 331-378, for more details on her labors in Australia.)

All in all, we can only conclude that the Lord did not fail to cooperate in the labors of His messenger in Australia, even though the counsel of the brethren and her choice to go had not been the exact way God might have led if He had not been hindered by human shortsightedness. His ultimate purposes were not thwarted, and the distant goals He evidently had for the message in both Australia and America saw a good measure of attainment.

It would be presumptuous, of course, to conclude that we may blithely go our own way, heedless of God's expressed will. Our duty is to seek by every available means to learn what course the Lord would have us pursue—by study of the Bible and Spirit of Prophecy writings, prayer, counsel, and providential indications. He cannot bless those who follow only their own inclinations and then depend on Him to make everything come out right. Only when we have ascertained and followed the will of Heaven as best we can may we rightly call upon Him to overrule our mistakes.

The experience of Ellen White's visit to Australia can be a comfort in such cases, showing as it does how God often can bring good even out of poor decisions. □

WINDOWS ON THE WORD

By WILLIAM G. JOHANSSON

“Work” and the Sabbath

The Sabbath commandment, Exodus 20:8-11, prohibits doing “any work” on the Sabbath. Yet pastors work hard on the Sabbath. Is there a clearly determined measure by which one may decide what “work” is permissible on the Sabbath?

The dictionary definition of work as “physical or mental effort exerted to do or make something” (Webster's) obviously does not help us answer the question. From this standpoint the Israelite priests, who had to perform their ritual duties on the Sabbath, were doing work and so broke the Sabbath. But, as Jesus pointed out, they were “blameless” in so doing (Matt. 12:5).

We must look beyond mere cessation of activity to find the essence of true Sabbath observance. To spend the Sabbath in idleness—to lie in bed the whole day—is to miss the meaning of the Sabbath.

We should think not so much of *refraining* from activity, but recognizing the *type* of activity appropriate to the Sabbath. What God forbids on the Sabbath is “thy work,” that is, our regular duties and practices associated with gaining a livelihood and following our pleasures. In contrast to the activities of the first six days of the week, on the Sabbath He calls us to sanctify the time, that is, to devote it wholly to worship and practices that will show the separateness of the day.

This differentiation of the sacred and profane underlies the famous passage on Sabbath observance in Isaiah 58:13, 14.

The example of Jesus amplifies and exemplifies the Sabbath teaching of the Old Testament. For Him the Sabbath was no day of lazy uselessness. It was His custom to join in the synagogue services (Luke 4:16); later, during His years of public ministry, He performed several miracles of healing on the Sabbath (John 5:1-15; Mark 1:21-31; 3:1-6; John 9; Luke 13:10-17; 14:1-4).

Indeed, the Gospel accounts show that much of the animosity of the religious leaders toward Jesus sprang from His apparent violation of Sabbath traditions. For the Jews of Jesus' day the Sabbath had become a burden, laden down with restrictions. Jesus, however, proclaiming Himself Lord of the Sabbath, argued that the Sabbath was made for man, not man for the Sabbath (Mark 2:27, 28).

Jesus, therefore, restored to the Sabbath the note of celebration that had been muted by centuries of man-made accretions. Himself the liberator of humanity, He showed us how, as sons and daughters of the living God, to “delight thyself . . . in the Lord.”

God would have us rest on the Sabbath—physically, mentally, and spiritually. At times our Sabbath duties may keep us busy the whole day, especially if we are ministers. But even so, our activities should be worship, and celebration, sanctified by the Spirit of the One who has set us free.

More than ever before, the Sabbath speaks to modern people. It calls us back to God, our Creator, our Liberator, our Life.

‘I have prayed for thee’

**When we stand with Christ in glory,
we will wonder that we spent
so little time in intercessory prayer.**

By WILMA WEAVER KAGELS

Often we mothers balance between despair and hope—despair because there seems no way to reach our backslidden son or daughter, and hope that God will perform a miracle to save our child. Can the power of Satan be broken through the efficacy of intercessory prayer? Can we parents really know that these prayers for the salvation of our children will be heard and answered?

Many times we do not pray, because the outlook seems hopeless, but nothing is impossible with God. God knows our solicitude and will unite with us and crown our efforts with success.

No one should underestimate the power of a mother's prayers. Prayer builds a "hedge" around our children and erects a fortification against the attacks of Satan (*Child Guidance*, p. 519). If we kneel in prayer and agonize with God, we will never know until the judgment the influence of our prayers (*The Adventist Home*, p. 266). Our only safety is to present our breaking hearts before God. It will cost us tears, anxiety and sleepless nights, but these very tears will water the seed and bring the harvest to fruition.

Intercession, like other kinds of praying, is fundamentally a creative encounter with God, but it has the added dimension of love for others. "He prayeth best who loveth best," "The Rime of the Ancient Mariner" tells us.

The longest recorded prayer of Jesus is a prayer of intercession for His disciples. "I pray for them . . . which thou hast given me. . . . Keep them from the evil. . . . Sanctify them," He prayed in John 17. Jesus knows the heart cry of the mother praying for her children. He experienced this same yearning for the salvation of His disciples. He wanted them to be with Him in heaven. "Father, I will that they also, whom thou hast given me, be with me where I am" (verse 24). Every true mother wants her children with her where she is.

Samuel appears to equate the neglect of this kind of praying with sin. "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

Paul prayed much for his congregations: "Without ceasing I make mention of you always in my prayers" (Rom. 1:9). He asked his brethren in the churches to reciprocate by praying for him (Eph. 6:18-20; Rom. 15:30, 31; 2 Cor. 1:9-11).

While God will not force the will, His power can free it. Speaking of those whom Satan has brought under his control,

Wilma Weaver Kagels is a teacher and minister's wife living in Los Alamitos, California.

Ellen White says, "Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. . . . But if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back, and his power broken off the afflicted ones."—*Spiritual Gifts*, vol. 4, p. 103. In order to succeed in such a conflict, we must exercise strong faith, offer fervent prayer with fasting, be persevering and earnest in our supplications, and have an entire dependence on God and an unreserved consecration.

Another suggested procedure for prayers of intercession comes from the Spirit of Prophecy. In faith we are to claim Bible promises, ask for the blessing promised, believe that we receive it, and thank Him for the blessing we have received. When we have learned to do this, we shall know that our prayers are answered. There are many promises that, in principle, we can claim for the saving of our children. "I will contend . . . I will save thy children" (Isa. 49:25); "I will give them an heart to know me . . . they shall return unto me with their whole heart" (Jer. 24:7); "Refrain thy voice from weeping . . . thy work shall be rewarded . . . they shall come again" (chap. 31:16).

Do these principles of intercessory prayer work when they are applied? I watched as my husband stood in the baptismal font with his arm around Sam's shoulder. "This is no ordinary baptism—Sam is like a son to us."

"Thank God, thank God," my heart kept repeating as I saw Sam buried in baptism. God had brought Sam a long way. He had been addicted to drugs, tobacco, and alcohol, but had made his decision for Christ. Satan did not want to let him go. Only recently Sam had been on another drug "trip." I thought my heart would break—we could not let Sam go.

Humbled and challenged by the prayer promises found in the Bible and the Spirit of Prophecy, I determined to "pray through" for victory over the devil. It was Friday—there was so much that needed to be done to be ready for the Sabbath. But again and again I went to my bedroom and humbly searched my heart for any hindrance to answered prayer. I prostrated myself before the Lord and with tears and crying asked that Satan would be forced to leave Sam alone. Suddenly I found myself at peace. I felt assured that the victory had been gained and that Satan and his host had been repulsed by the great Commander of heaven and earth.

That Sabbath, Sam was in his place at church, and a few weeks later he was baptized. I prayed silently for his complete healing and that God would "restore . . . the years that the locust hath eaten" (Joel 2:25).

Life's greatest joy will be when we are saved with our children. "The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed."—*Child Guidance*, p. 569. □

Disappointment of the daffodils

The calendar has just announced spring, but in some places it is spring and in some places it is not yet. Almonds blossom in February in California as do bright crocuses in Washington, D.C., while much of New England will not see daffodils or tulips until early May.

Spring in the United States capital means an end to tedious, snow-hampered driving, a change in clothing, and a lavish display of blooming and growing from the world-renowned cherry blossoms to the less widely known but locally anticipated bursting of azalea color in the National Arboretum.

Yet this spring has been something of a disappointment to me. When the flower catalogs arrived last year, I eagerly planned the garden I wanted to have surrounding our new home and ordered tulips, daffodils, and other bulbs. The grower promised to ship them in time for fall planting.

The days of last summer sweltered by without my preparing the flower beds I would need to plant the bulbs. "It will be cooler and more pleasant to work in the fall, and I'll have time," I reasoned. When fall came, my husband and I consulted a friend who excels in landscaping and were delighted with the plans he drew for our garden. For the bulbs we decided on a raised bed in the back yard.

In this area bulbs planted as late as January 1 will bloom the following spring, yet something always interfered with preparing the flower

bed. Some of the interference was worthwhile, some was not, but that is not the point.

The point is that this spring I have unplanted tulip and daffodil bulbs—and no flowers. The waste of money bothers me, but not nearly so badly as does the lack of cheerful spring flowers.

This past weekend I looked at the bulbs, still in the sacks in which they were shipped and noticed that, even in that inhospitable environment, they had sprouted and begun to grow. But the greening tips will brown and die soon because they have not been treated as they ought.

We are not working for flowers, but for eternity's harvest.

To hold the potential glory of spring in my hands and know that, because of my carelessness, the daffodils and tulips contained in those futilely sprouting bulbs will not blossom made me feel sick inside.

As in many of Christ's parables, we play several roles in the images He describes in the parable of the sower. We are both the ground that receives the gospel seed and sowers, working in Christ's behalf. In the latter role we are to prepare and enrich the soil of other hearts, cast the seed, and till the field. We are not working for a passing display of lovely flowers, but for eternity's harvest. We must allow the seed to grow in our lives that we might be inspired and empowered to cast it to others, lest we be found in that final day with unsown seed in our hands.

A. A. S.

Forget not His benefits

As the story goes, Abraham Lincoln, President of the United States during the country's Civil War, once reprimanded a young army surgeon for being ungrateful to his mother, who had sold all her household treasures to pay for his education. Lincoln looked out the window at the bleak November sky and said to the young man,

"Freeze, freeze, thou bitter sky; Thou dost not bite so nigh as benefits forgot."

Are we also guilty of forgetting God's blessings to us? Probably we aren't willfully forgetful, as the young man in the story was. But we all have days when our trials seem almost unbearable, when the news of the untimely death of friends shocks and disturbs us, when there are so many items on our list of "Things That Have to Be Done" that we don't know where to begin. How tempting it is to let these events overwhelm us, and to walk around under our own gray clouds of gloom and discouragement. But how *necessary*—both for our own well-being and as a demonstration of our faith in our just and loving God—it is to remember all He has done for us as He has led us this far.

"Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2).

J. R. F.

God answers leader's prayers in Zambia

By PAUL GIBLETT

For almost a month I had been bumping my head against a stone wall trying to get two problems solved in the Zambia Union, the northernmost territory of the Trans-Africa Division. Then I collapsed on my knees and prayed, "Lord, I can't manage it, can You help me?" His answer came in a most unexpected manner.

The next morning after worship I found Mr. Armatende standing by the door. He is an old friend from the Western Province of Zambia and lives not far from Yuka Hospital.

It was a glad reunion, as Mr. Armatende is familiar with the work of TALRES in the Western Province and with our health aide training program. He has had speech problems all his life and stutters very badly. However, he was in Lusaka that day because of some other medical problems.

Shared the news

After we greeted each other, he asked me if I could give him a ride downtown, and I agreed. As we drove along, I told him how frustrated I had been and shared with him the news that the Quiet Hour had donated funds to purchase a tractor to help the disabled in the Western Province. A tractor was needed, particularly for bringing in the timber and logs that are used by the lepers to make wooden bowls and other crafts, as well as for firewood and poles for their new homes. I told him I

Paul Giblett is director of TALRES (Trans-Africa Leprosy Rehabilitation and Research Service) in Zambia.

was distressed because I had the money but had been unable to buy a tractor anywhere in Lusaka. Few were available, and for those that were, there was a tremendously long waiting list.

The prime minister

Mr. Armatende turned to me and asked, "What about the prime minister?"

I was taken aback and said, "What about the prime minister?"

He asked, "Have you asked him?" Of course I had not asked the prime minister for help; I had not even thought of asking somebody as important as that!

Mr. Armatende said, "Well, leave it with me. I'll make some phone calls and come back to you this afternoon." Aware of Mr. Armatende's problems with stuttering and thinking that nothing would materialize, I forgot all about the matter. Later that afternoon, however, Mr. Armatende came with a big grin on his face to announce, "We have an appointment tonight with the prime minister!" I went home, put on my best shirt and suit, and that evening we went on our way together with one of the union office pastors.

At the two-story mansion of the prime minister we were ushered into a lounge, where to my surprise I saw a carved wooden pot. As soon as my eyes fell on that large pot I knew it was one the lepers at our work program at Yuka had made for the prime minister some months earlier. We had made it as a special gift and sent it to him.

The carving was a conversa-

tional opener. We learned that the prime minister was very proud of the pot, since it was from near the area where he was born.

He was most interested in hearing about our work, and I shared many stories with him and others that evening. Gathered there were a Zambian Airways official, other officials, and one or two businessmen from Lusaka. I told what our disabled are doing in the Western Province. I told of miracles that have happened in our hospital at Yuka and how people have been healed and prayers have been answered.

At the end of a long talk I turned to them and said that I felt we had taken up enough of their time and should be going. They insisted I tell more stories.

I had brought with me a copy of the book *Theatre of the Universe*, which I was happy to present to the prime minister and his wife. It is a beautiful book with many pictures. As we went from page to page in the book, I shared with these people the stories that were depicted from Creation to the end of the world and the New Jerusalem.

We had a wonderful discussion, and before we left we all knelt for prayer. As I left I was assured that something would be done in regard to obtaining the tractor. In fact, work was sent out to tractor dealers in Lusaka that very night that they should talk with the prime minister on this subject.

Another meeting

The next week we returned for another meeting, and this time the prime minister made it very clear that help in getting our tractor would be forthcoming.

The next thing he asked about was our work with the health aides. In Zambia our health aides bring leprosy medicine to the villages. In addition, as they

go from village to village, they teach better living, such as how to keep a village clean, how to build toilets, and how garbage pits should be dug. They also show how to dig proper wells and keep the water clean by building a small structure over the well. I told the prime minister that we felt we should be expanding our work into other areas of Zambia, but we needed authority to do so and wanted the support and help of the government so we could work hand in hand with them.

The prime minister seemed extremely interested in our report and said he wanted to take me to H. E. to let H. E. hear of this work, because the government wanted to get village work going.

Who is H.E.?

As I sat there, I nodded, but I kept thinking to myself, Who is H.E.? It was not until after we had left the palace and were in the car that I asked the pastor, "Who is H.E.?"

The pastor replied, "That's His Excellency, President Kaunda."

At that moment we were awaiting a meeting with the president of Zambia to tell him about our health-aide work.

God has worked miracles in the two areas about which I was concerned, and my prayers have been answered.

First, the problem of the tractor. I now have had meetings with a man in Lusaka and a 20,000 kwachas (US\$22,800) tractor is going to be given to us for 15,000 kwachas (US \$17,100). It is being ordered and should be in Zambia soon. It looks as though in northern and southern Zambia our health aides soon may be working on village improvement. When they enter those new areas they can preach the gospel as well as minister to the people's physical needs.

Lay members attend institute

Personal Bible study, preparation for witness, materials and methods for caring and sharing, and practical experience in personal contacts and service were themes studied during the Laymen's Institute for Pakistan held at Adventpura, Lahore, January 15-21.

Lay leaders of churches and groups from Peshawar to Karachi attended the institute and related meetings led by Lowell Cooper, Southern Asia Division lay activities director, and Joseph Iqbal, Pakistan Union lay activities director. Other instructors were: George C. Johnson, union president; R. M. Khan, Sind Section president; John Mall, Punjab Section president; Terry M. Butler, union Ministerial Association secretary; and Duane S. Johnson, recently retired General Conference general field secretary.

Subjects presented in morning worships highlighted the authority of the Bible, conversion and surrender, how to live a victorious life, faith and obedience, and the blessing of Sab-

bathkeeping. Personal testimonies provided courage and inspiration.

Rajah Masih and his family operate a small shop in the Isanagri area of Karachi, where they stock matches, soap, kerosene, salt, flour, rice, mustard oil, and lentils. Their shop is closed on Sabbath and open on Sunday, while other Christian shops in the area are open on Sabbath and closed on Sunday.

The other Christian shopkeepers resented Mr. Masih's opening his shop on Sunday, threatened him, and finally threw stones at him and his shop. Mr. Masih went to their priest with his Bible in hand and said, "I'll not throw stones at your members but will use the Bible for my defense. If you can show me from the Bible that Sunday is the right day to keep holy, 'I'll close my shop on Sunday instead of Sabbath.'"

The priest was stunned by Mr. Masih's offer and urged his members to stop their threats and damage to his business. He said, "Our church cannot dictate to you in this country, so keep your shop open on Sunday and close it on the Sabbath day." This Mr. Masih continues to do.

For 12 years S. L. Lawrence,

an accountant in the business office of a large mill in Karachi, was permitted to be off work on Sabbath, making up time lost by working on Friday. When the mill was purchased by another company a fellow-worker complained to the new manager about Mr. Lawrence's absence on Sabbath. The manager wrote to Mr. Lawrence, saying that from then on he should be at work on Sabbath.

After much thought and prayer, Mr. Lawrence went to

one of the proprietors to explain his position with regard to Sabbathkeeping and employment. The proprietor knew nothing about the letter. The proprietor inquired into Mr. Lawrence's 12 years of work. Then he explained that the manager was being transferred to another mill and that Mr. Lawrence could continue to have Sabbaths free for worship. More than that, Mr. Lawrence was given Friday off as well.

LOWELL C. COOPER



Allah Ditta, right, leader of a company in Lahore, Pakistan, reads an Urdu Bible to Duane S. Johnson at a lay training institute. Mr. Ditta learned to read and write only a few months ago.

A preview of next quarter's Sabbath school lessons

From the time of glory that once was on earth to the time of glory that soon will be, conditions have been less than glorious. But in spite of the terrible inroads of sin we still are able to catch occasional glimpses of God's glory through the dark, gloomy clouds of evil.

In order to catch these glimpses of glory we need to be alert to their presence and be aware of exactly where to seek them. The concept of our search for the glory of God in a sinful world forms the thrust of next quarter's Sabbath school lessons.

The weekly studies not only define God's glory as best it can be described in human terms but also outline how it came about that we lost His abiding glory and what Christ did at Calvary to assure our return to glory through the glory of self-sacrificing love.

Have you wondered what "the glory of God in the face of Jesus Christ" in 2 Corinthians 4:6 means to us in a practical sense? Next quarter's lessons help us understand this Scripture better.

How do we counter the erroneous position that God wound up the human machine in the beginning and then let it run down? What seven words from God comprehend power, purpose, love, promise, the dignity of humankind, and ultimate success? How do we insignificant human beings play a special part in God's

plan for the universe? Is what we humans are doing really worth it all? These and many other practical questions make next quarter's lessons, entitled "Seeking the Glory of God," particularly relevant to the routine, everyday problems of life.

Before moving on to the topic of our final triumph in glory, these lessons, written by J. Ivan Crawford, develop an expository study of Christ's prayer in John 17 that God's glory might be revealed in Him and through His followers in order to save as many as possible in His kingdom. They then deal with how Christ's light of glory can radiate from His followers on a day-by-day basis in the home and in the remnant church. Following those lessons that apply these concepts in a practical way to Adventist living today, the next-to-last lesson of the quarter portrays the overwhelming display of glory that will startle the world when Christ returns in glory.

Although earthly glory is bound to fade and fail, the never-fading glory of God soon will be revealed through His chosen ones on earth (Isa. 60:1-3). If we are to participate fully in the full and final display of the love of God on earth we certainly need to understand better how to seek the glory of God in a practical way.

LEO R. VAN DOLSON
Associate Sabbath School Director
General Conference



The Spanish Singers, from the Sydney Spanish church, have sung at the Sydney Opera House.

AUSTRALIA

Spanish members number 340

Ricardo Olivares, pastor of the Spanish Seventh-day Adventist church in Sydney, Australia, reported in a recent interview that there are 340 Spanish Adventists in Australia. There are two churches, one in Sydney with 300 members,

and the other in Melbourne with 20 members. A group in Brisbane has 20 members. There are four Spanish-speaking pastors, two serving in the Sydney Spanish church, one in Melbourne, and one in Brisbane.

According to Pastor Olivares, there are 100,000 to 125,000 Hispanics living in Australia. Sydney alone has approximately 50,000. The Spanish migration to Australia

began about 20 years ago with Spaniards. Ten years later South Americans, mostly from Chile, Argentina, and Uruguay, migrated.

Soul winning among the Hispanics in Australia has been done largely through personal contact, visiting from house to house in communities, and working with relatives and friends of the members. When new immigrants arrive, spiritual

assistance, orientation, and locating information are offered by the members of the church.

The Spanish Singers, a choir from the Sydney Spanish church that recently toured southern California, has been the vehicle of much public relations work among both the Spanish and English populations. The Spanish Singers have performed on several occasions at the Opera House in Sydney.

MANUEL VASQUEZ

*Associate Personal Ministries/
Sabbath School Director
Pacific Union Conference*

Report of church activities in Poland

Continued from cover

Basic food supplies appear to be available, although in very limited quotas. Since military rule took over, staple food items in short supply have been regulated by quota coupons to each family. This has reduced the need to stand in line. There may



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not be plenty of butter, milk, cheese, and meat, but what is available is distributed fairly. The problem now may be whether one can afford to purchase what is offered. On February 1 food prices increased by 200-400 percent.

I also must admit that I was surprised at the low profile of the military presence in Warsaw. Two or three armed soldiers staffed checkpoints at various places in the city; I noticed them especially in the vicinity of government buildings. But I saw no tanks or other military vehicles. I also was surprised at the considerable ease and relaxed manner in which large numbers of people moved about in the city.

Shortly after December 13, when martial law was declared, our church leaders in Poland made a representation in writing to the government reiterating our stands and concerns as a

church and at the same time requested Sabbath privileges for all Seventh-day Adventists. (The latter could have been a problem in that certain key industries, such as mining, under special control of the military, had reverted to a six-day working week.) This was granted. Furthermore our church leaders point out that

1. Our publishing house is working hard preparing books for printing. No restrictions have been placed on our book publishing. However, since December 13 we have not been able to print our two church papers. No magazines are allowed to be printed in Poland.

2. Prospects for radio evangelism are very encouraging. Our church in Poland is allowed to continue producing the Polish-language half-hour weekly radio program that is being transmitted from Portugal. Our leaders also have been informed

that they will be allowed a half-hour religious radio program on the Polish state radio every three months.

3. Religious meetings are being conducted freely by all churches; hence our public evangelistic programs have continued uninterrupted.

4. While travel between various parts of the country is still generally restricted, our pastors and church leaders are among categories of persons exempted from these restrictions. They also have been given extra gasoline rations in view of the fairly extensive travel many of our workers need to do.

During my brief stay in Warsaw, S. Dabrowski, union president; Z. Lyko, secretary; and I were received by the Minister of State for Religious Affairs, J. Kubenski, and his deputy, T. Dusik, in the minister's office. He spoke very kindly of our church and expressed his gov-

ernment's appreciation for the medicines, food, and clothing shipments that have come from SAWS, the Euro-Africa Division, the Northern European Division, and a number of countries within our division. He said that he saw these gifts as expressions of friendship to the Polish people in an hour of great need. To our joy the minister said that within a week we would receive permission to publish our church papers.

Our church members and the people of Poland are in great need as far as various supplies are concerned. The situation no doubt will continue as it is for several months. But our people are full of hope and courage as they face the future. They feel that they are able to function as a believing and witnessing community, that God is with them, and that the worldwide Adventist family has not forgotten them.

Adventists respond to needs of people in Poland

In mid-February another shipment from Adventists in Northern Europe arrived in Warsaw at the office of the Polish Union Conference. This brings the total value of aid donated or planned thus far to well in excess of \$600,000.

Even during the summer and autumn of 1981, prior to the imposition of martial law in Poland, church members in the Northern European and Euro-Africa divisions had sent in several truckloads of foods, medical supplies, and paper for the publishing house.

By the time Poland was brought under martial law, its need for outside aid had become crucial. Perhaps seeing fellow Europeans, so close to them, in need is what has prompted European Adventists to respond so generously and positively to the basic needs of the Poles.

The type of aid provided has been varied in its content, methods of dispatch, and source. Gifts have ranged from a \$400,000 donation of medical equipment and supplies from SAWS in America to a \$750 trailerload of food taken in by the pastor of a local church in the Netherlands. Several of our union directors have been able to accompany shipments into Poland and see the goods distributed in various places.

Several of the donations have been provided by union conferences or local conferences, but many have been coordinated by the unions and collected by and from local church members. The types of goods sent to Poland thus far have been medical supplies, beans, cooking oil, cheese, milk powder, infant formula, dried and canned fruits, margarine, toilet rolls, soap, and toothpaste.

After Elder Jan Paulsen's visit to Poland in February he was able to clarify how those outside the country could best help those living in Poland. One of the first things decided upon was that between the Northern European Division and SAWS

America, a 2.5-ton Mercedes truck would be purchased to facilitate the distribution of relief supplies as they arrive at the Polish Union office in Warsaw.

Polish Seventh-day Adventists and other recipients of relief supplies, such as old people's homes, children's homes, and hospitals, are grateful for the supplies already received. But it is expected that until the harvest, four to six months from now, extreme shortages will continue. Herman Smit, SAWS director for Northern Europe, is coordinating the shipment of supplies to Poland.

CAROL-JOY PATRICK
Editorial Assistant
Northern Light



Members in England sort clothing for people in Poland.

Two Adventists visit Cuba

L. Herbert Fletcher, Inter-American Division education director, and Walton J. Brown, retired General Conference education director, visited Cuba, February 15-19. Dr. Brown had worked there between 1955 and 1960, and to him it was a great pleasure to revisit the island and to see friends and former students whom he had not seen for almost 22 years.

The Cuba Union Conference, organized in 1979, is composed of six local fields known as delegations, each with its own president and secretary-treasurer. In mid-February there were 100 churches, which at the close of 1980 had a total membership of 8,884. Growth within the union has been somewhat slow because many persons have shifted their membership to other unions.

Although a large group of Seventh-day Adventist workers has left Cuba to serve in other areas of the world, there have been sufficient graduates from the former Colegio de las Antillas (Antillan College) and the present seminary to satisfy the needs of the working force on the island. The seminary, in operation since around 1970, has a student body of three young men preparing for the ministry and six young women preparing to be Bible instructors.

Members in Cuba have expressed their desire to participate in the worldwide program of One Thousand Days of Reaping and have taken as their goal for 1982 a total of 1,000 baptisms. (There were 550 baptisms in 1980, and 540 in 1981.) A total of 107 church workers will be leading in this campaign. Seventy-five of these are licensed or ordained ministers.

During the days that Elder

Fletcher and Dr. Brown were in Cuba a general meeting was held at Ciego de Avila, toward the center of the Island. Alejandro Delgado, the union president; Idelfonso Ara, treasurer; and Julian Ramayor, secretary and departmental director, attended. One such meeting is held in each province every year.

Seventh-day Adventist Church members give full support to the church program in that nation. No funds are sent in from outside Cuba for this purpose; neither are funds sent out. Since there are no building, educational, medical, or publishing programs, the church in Cuba is completely self-sustaining and has no financial problems, according to Dr. Brown.

Teachers needed in Eastern Africa

The following teaching positions as regular mission appointments are available in the Eastern Africa Division:

1. Chairman, English department, University College of Eastern Africa, Baraton, Kenya. Ph.D. degree and some college teaching experience required.

2. Mathematics teachers, Tanzania Adventist Seminary and College, Arusha, Tanzania. Master's degree in mathematics and some teaching experience required.

3. Chemistry teacher, University College of Eastern Africa, Baraton, Kenya. Ph.D. preferred. Minimum M.Sc. and some teaching experience required.

Interested persons should contact: Roy F. Williams, Associate Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 722-6666.

Salespeople are soul winners

[This REVIEW article was the last thing Elder Hunt dictated before his death on March 13. (See REVIEW Back Page, March 25.) It was found on the tape of his portable dictating machine.—Editors]

Reports of last year's literature evangelist soul-winning activities that have arrived at the General Conference from all world divisions indicate outstanding gains in the number of baptisms from literature evangelist contacts. The largest reported increases came from the Inter-American Division, with 6,175 baptisms, a gain of 2,075; and Eastern Africa Division, with 4,568 baptisms, a gain of 1,650. The Southern Asia Division more than doubled its baptisms, with 430, which is more than seven times its number of baptisms in 1979.

North American literature evangelists reported nearly 3,000 baptisms, with Columbia Union leading the way with nearly 700 baptisms as a result of following up the interests of paid-up customers.

From all divisions, baptisms from literature-evangelist contacts reached a total of 21,728, a gain of 1,736 over the previous year. This means that for every working day of the year, literature evangelists established the equivalent of a new church of 87 members. They stand ready to give their full support to the church's call for One Thousand Days of Reaping. J. N. HUNT

For the record

First Romanian church: History was made in New York City on Sabbath, March 6, when the Greater New York Conference organized the first Romanian-speaking congregation in the North American Division. E. W. Amundson, Atlantic Union Conference president, was guest speaker.

During the organization service the pastor, V. E. Diaconescu, read a telegram of congratulations from Dumitru Popa, Romanian Union Conference president.

Villagers all attend Sabbath school: George Brown, Inter-American Division president, reports that in the Las Margaritas district of South Mexico is a small colony known as Puerto Rico, with 310 inhabitants. A few years ago, when several laymen went there to take the Advent message, they were chased away. But in February, 1981, 60 laymen visited the colony and went from door to door, distributing literature, giving Bible studies, and witnessing for Christ. As a result of this impact a Sabbath school was organized with all 310 inhabitants as members. To date 142 Sabbath school members have become baptized church members, and we are confident that within a few months all the people in the area will be members of the church.

Died: C. E. Andross, 90, former president of the South Caribbean, Jamaica, and Arizona conferences and the Hawaiian Mission, on March 12 in Citrus Heights, California. □ George John Appel, 89, on March 13 in Boring, Oregon. He spent 38 years in continuous mission service for the church, first in China and then as president of the Middle East Division. □ Mrs. A. George Rodgers, whose husband was a publishing-house, conference, and hospital administrator in Canada, on March 4. □ Harold D. Strever, 84, on February 22 in Central Point, Oregon. A pastor-evangelist in Oregon and Arizona, he also served for 11 years in the Southern Asia Division. □ Maude Urquhart, wife of Edward J. Urquhart, missionary to China and the Philippines, on March 3 in Deer Park, California.