

# Adventist Review

General Organ of the Seventh-day Adventist Church

December 30, 1982

The sources  
of inspired  
writings

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Merry hearts,  
merry homes

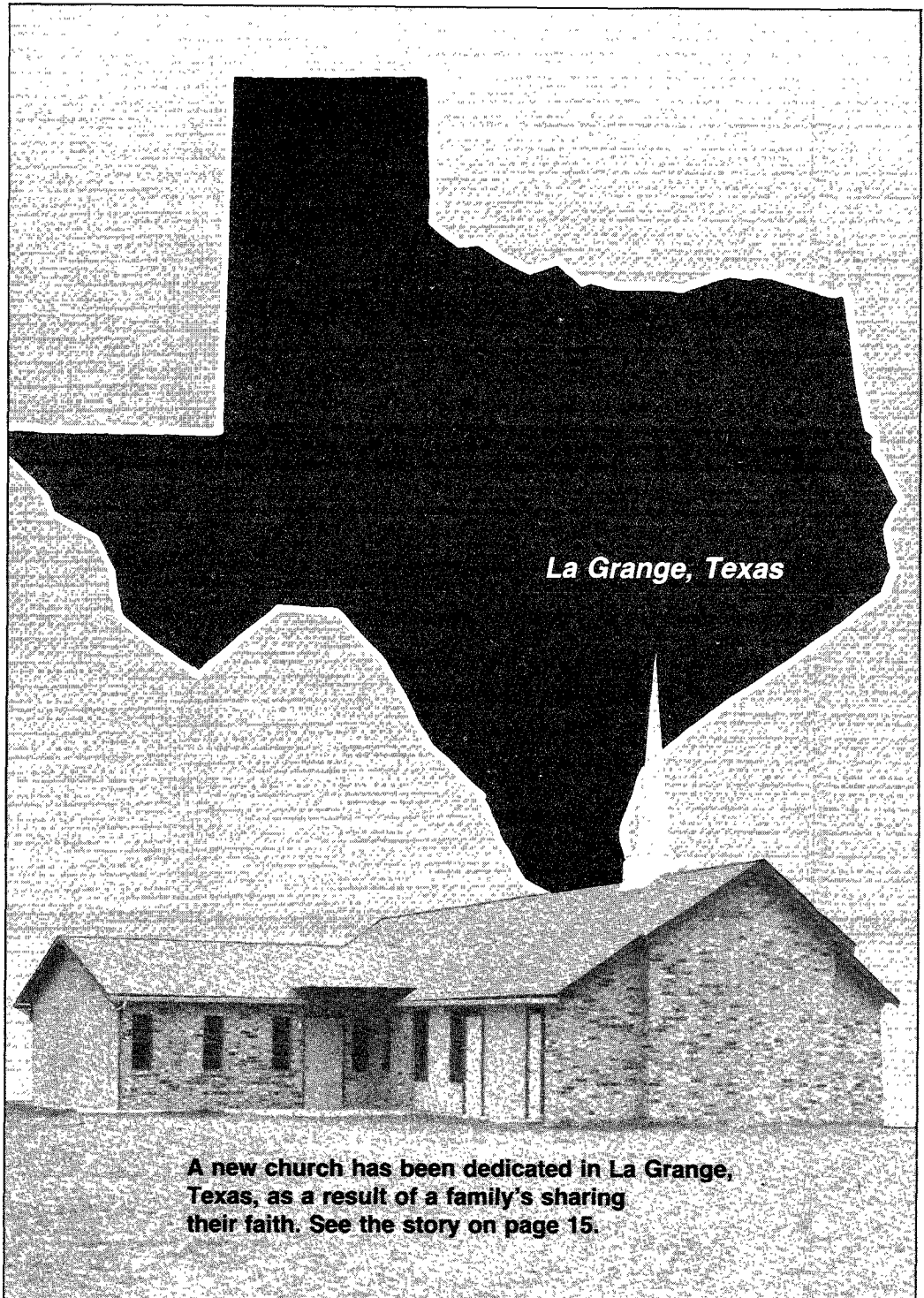
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The year  
that was

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report

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**A new church has been dedicated in La Grange, Texas, as a result of a family's sharing their faith. See the story on page 15.**



Charles L. Williams

Charles L. Williams, newly appointed corporate secretary of the Review and Herald Publishing Association, spoke recently at a Review and Herald employee chapel, relating how his family became Adventists through reading the REVIEW. Not only did the employees enjoy the story but they were encouraged to hear that, even when the printed page is not used for its intended purpose, it can still produce results. If Elder and Mrs. Lane had not

read the REVIEW, Elder Williams' grandfather would not have had a story to write (see "The Discovery," p. 3), and Elder Williams (pictured at left), a fifth-generation Adventist, would not be working for the Review and Herald.

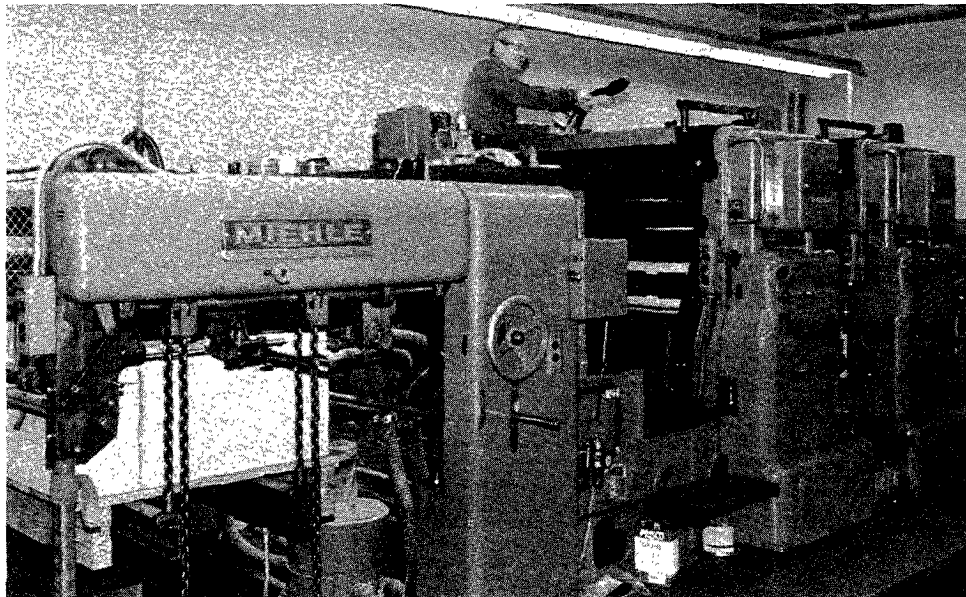
**Merle Mills**, author of "Roll Away the Stone" (p. 8), brings to his writing a varied background, having served both in North America and overseas, and having functioned as both a pastor and an administrator. Elder Mills pastored in the Ohio, Michigan, and Potomac conferences; served as president of the New England Conference; spent 16 years as president of the Trans-Africa Division; and then returned to Washington, D.C., where he is a general field secretary, as well as personnel director, of the General Conference.

**While success** is seldom solely the result of individual effort, it is exciting to read how under the Holy Spirit's guidance, the help of faithful church members, and Jerry and

LaVonne Hoover's determination, a church has been established in La Grange, Texas—an area previously unentered by Adventists. Perhaps this story will encourage others to engage in similar challenging but rewarding ventures. (See "Couple Establishes Church in Unentered Area of Texas," p. 15.)

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## Last printing done at Review and Herald in Washington, D.C.

Thursday, December 9, marked the end of a 76-year era in Adventist publishing, as the last material to be printed at the Review and Herald plant in Washington, D.C., rolled from the presses.

The Review and Herald Publishing Association began operations at its Washington, D.C., facility

in 1906, following an earlier fire in Battle Creek, Michigan, which had necessitated a move.

Pictured above, Pressman David Lewis puts ink into the Miehle two-color offset sheet-fed press shortly before completion of the last press run. All subsequent printing will be done at the new plant near Hagerstown, Maryland.

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# The discovery

By HAROLD N. WILLIAMS

## What could he say to his congregation? Worst of all, how could he tell Mary?

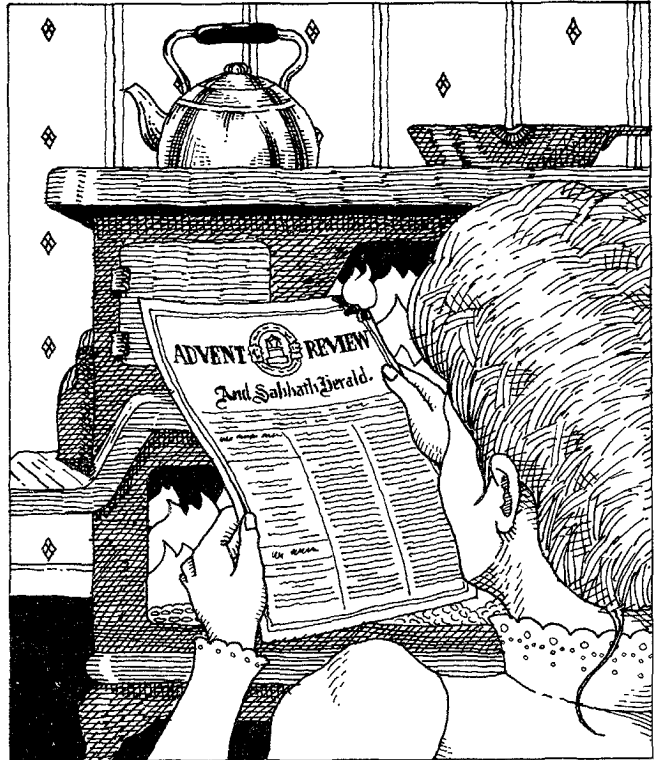
In the 1860s someone was mailing the REVIEW to Luther Nathan Lane and his wife, Mary. Elder Lane was a Methodist farmer and lay preacher who thought he knew his Bible, and he was sure those "Advents" who kept Saturday for Sunday were terribly deluded. He wanted nothing to do with them.

Mary used the REVIEWS and corn cobs with some kerosene to start the fire in the kitchen stove, mornings. One morning as she was about to start the fire, she said to herself, "Some friends are sacrificing to send this to us. If they should ever ask me if we received the papers and if I had read them, I would hate to hurt their feelings. I'll just read a part of one page while sitting here before I start the fire."

The article she started reading was about the Sabbath. She became so interested that she was lost in it. When she finished reading she promised God, there in front of the kitchen stove, that she would keep the Sabbath. But how could she ever tell Nate, her husband? He would think she had gone crazy. For three weeks she did her cleaning and baking on Friday instead of Saturday and kept the Sabbath secretly. She went with Nate to church on Sunday with fear and trembling, but inwardly she felt at peace with the Creator.

One morning while outside the house Nate saw a little three-cornered piece of paper and picked it up. It was a fragment of a page torn from a REVIEW AND HERALD. On it were some Bible references. He thought he knew his Bible, but those references seemed strange to him. He tucked the piece of paper in a vest pocket. Back in the house, he went into his study, where he prepared his sermons. He was an avid reader of history and a Bible student, but he could not recall what those verses were about. Getting his Bible, he read and pondered the message they brought to him. He closed the door, got down on his knees, and promised God that he would keep the Sabbath. Now, what could he say to his congregation? Worst of all, how was he going to tell Mary? They were a very happily married couple.

Going into the kitchen, he took Mary in his arms. He told her that he had something very important to tell her that would change their whole lives. She might think he had lost his mind, but that was not so. He made her promise solemnly that she would not laugh at him when he told her. She was alarmed at his manner and gave the solemn promise. She thought, What dreadful thing has happened? What can it be



that will change our lives? Does he have some terrible disease? Is our marriage in danger?

Then he told her what had happened to him, and she laughed out loud and clapped her hands. That hurt him terribly because she was breaking her sacred promise.

Holding his face between her hands and looking at him lovingly in the eyes she said: "Nate, dear! I'm not laughing at you. I can't help laughing, I am so full of joy. Listen! Haven't you noticed anything different around here in the past three weeks? I was afraid to tell you. I read about the Sabbath in the REVIEW AND HERALD someone is mailing to us. God convinced me, and I promised to keep His Sabbath. For three weeks I have done my usual Saturday work on Friday, God's preparation day, and have kept three Sabbaths ahead of you."

Then they both laughed and rejoiced together. Luther Nathan Lane, the Methodist lay preacher who thought, Those Advents who keep Saturday for Sunday and will not eat pork are deluded, became a Seventh-day Adventist ordained minister and brought many hundreds of converts to the Lord and the keeping of God's commandments. His two daughters became licensed Bible workers after attending Battle Creek College. Nate's great-grandsons are in the fifth generation of gospel workers in the Seventh-day Adventist Church because someone mailed the REVIEW AND HERALD to the Lanes. □

*Harold N. Williams is a retired minister living in Shreveport, Louisiana, who is still preaching at age 93.*

# The sources of inspired writings

By DELMER A. JOHNSON

## What is the significance of the fact that Bible writers used common information in creating their books?

In my childhood and youth I was under the impression that the vast majority of the Bible writers received their information from visions. I thought, for example, that the authors of Samuel, Kings, and Chronicles had seen visions of Israel's history.

Not long ago I decided to study the Bible and see where its writers obtained their information; in other words, what their sources were. I expected to find a large percentage who reported visions and dreams, but that was not the case. As a result, I have scaled down my childhood picture of angels descending to the Bible writers with celestial presentations for them to view.

Many Biblical authors depended on oral reports or written documents in preparing their books. This should not be surprising. As Ralph Waldo Emerson once remarked, "The originals are not original. There is imitation, model and suggestion, to the very archangels, if we knew their history."<sup>1</sup>

Moses, author of the first five books of the Bible, probably recorded narratives in Genesis that he had heard as a young man from his parents and the elders of Israel—stories that had been preserved with very little change since the days of Abraham.<sup>2</sup> And he undoubtedly learned the story of his birth and rescue from the river from his family and foster mother. No vision from heaven was necessary for this.

The books of Joshua and Judges were probably compiled from ancient records during the reign of David. A clue comes from Joshua 18:9, which tells of a certain book that contained a description of the original tribal territories. Evidently this was one of the sources used in writing Joshua. Possibly the source book had deteriorated by the time Joshua was written, so the author filled in the missing portions (the northwest borders of Judah and Asher<sup>3</sup> and the borders of Dan<sup>4</sup>) with the position of the Israelite borders of his own day.<sup>5</sup> While the stories of the judges reflect the cultural and historical situation during the days of the tribal confederacy, certain texts suggest that the book itself was not assembled until the monarchy had been well established.<sup>6</sup>

The books of Kings were originally a single work, first divided by printers in 1516-17.<sup>7</sup> If it was written shortly after the release of Jehoiachin, the last event mentioned (2 Kings 25:27; 552 B.C.<sup>8</sup>), the author would have been relying partly on sources describing events 400 years earlier.<sup>9</sup> That would be similar to writing a book on church history covering the

period from the death of the great Protestant reformers to the present.

The author tells us that he used the book of the acts of Solomon (1 Kings 11:41) and the Book of the Chronicles of the kings of Israel and Judah (2 Kings 14:28). In 2 Kings 18:13-19:37 he borrowed verbatim from Isaiah 36 and 37 without reference to Isaiah's book, as in the following example:<sup>10</sup>

### Isaiah 37:1, 2.

And when King Hezekiah heard it, he tore his clothes, covered himself with sackcloth and entered the house of the Lord. Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

### 2 Kings 19:1, 2.

And when King Hezekiah heard it, he tore his clothes, covered himself with sackcloth and entered the house of the Lord. Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

The author of Chronicles, writing several years after the exile,<sup>11</sup> listed several of his sources. In his first book he acknowledged his indebtedness to the Book of the Kings of Israel (1 Chron. 9:1; 33:18), and to the chronicles of Samuel the seer, of Nathan the prophet, and of Gad the seer (1 Chron. 29:29).

In the second book, he referred to the records of Nathan the prophet, the prophecy of Ahijah the Shilonite (2 Chron. 9:29), the visions of Iddo the seer (2 Chron. 9:29; 12:15), the records of Shemiah the prophet, a genealogical enrollment (2 Chron. 12:15), the treatise of the prophet Iddo (chap. 13:22), the Book of the Kings of Judah and Israel (chaps. 16:11; 25:26; 28:26; 32:32; 35:27; 36:8), the annals of Jehu (chap. 20:34), the Book of the Kings (chap. 24:27), and the vision of Isaiah the prophet (chap. 32:32). He also borrowed closely, this time acknowledging his dependence, when writing his account of Saul's death:

### 1 Samuel 31:1, 2, 3.

Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain on Mount Gilboa. And the Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malachi-shua the sons of Saul. And the battle went heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

### 1 Chronicles 10:1, 2, 3.

Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell slain on Mount Gilboa. And the Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, Abinadab and Malachi-shua, the sons of Saul. And the battle became heavy against Saul, and the archers overtook him; and he was wounded by the archers . . .

*Delmer A. Johnson is a pastor living in Evanston, Wyoming.*

The chronicler added an explanatory postscript stating that Saul's death was the result of his consultation with a medium. In another place he gave an account of David's war with the Ammonites (1 Chron. 19:1-20:3; 2 Sam. 10-12) without mentioning the story of David's adultery with Bathsheba, in this way idealizing him more than the earlier author. It is evident that in these inspired books, the author found his information in oral and written accounts, without necessarily seeing a vision or hearing a voice.

Experience was another important source for the Bible writers. Moses used this source as he recorded the wilderness wanderings of Israel. Ruth, Nehemiah, Ezra, and Jonah are essentially the stories of individual accomplishments, requiring no special revelation regarding information. The Psalms, Proverbs, Ecclesiastes, and Lamentations sprang from the experience of devout individuals and were recognized by the people of God as expressing a special insight into human relationships and a relationship with God.

**Throughout history God's message has come to us through various channels. We recognize the entire spectrum of Scripture as inspired, whether the author's source was oral, written, experiential, audible, or visionary.**

Frequently the Old Testament prophets reported audible rather than visual experiences. Jeremiah told of numerous audible revelations using phrases such as, "The word of the Lord came to me saying" (chaps. 2:1; 7:1; 11:1; 16:1; 18:1; 21:1, and so on), and "Thus says the Lord" (chaps. 2:2; 4:3; 5:14; 6:9, 22; 9:7; 17:5; 18:13, and so on). Although a few of his revelatory experiences were visual (chaps. 1:9, 11, 13; 24:1-3), in most cases Jeremiah apparently heard a voice, which he identified as the Lord's. Many of the minor prophets did not report visions, but introduced their messages with the phrase, "The word of the Lord came to . . ." (see Hosea 1:1; Joel 1:1; Micah 1:1; Zeph. 1:1; Haggai 1:1; Mal. 1:1). Even Moses, one of the greatest spiritual leaders of all time, described his experience on Mount Sinai more in terms of a conversation than of a heavenly cinema. "The Lord spake to Moses" (Ex. 25:1; 30:22; 31:1; 32:7; 33:1) and Moses spoke back (Ex. 32:11; 33:12-18; Num. 11:11-15; 12:13; 14:13-19; 27:5). His main visionary experiences were connected with a view of the pattern of the tabernacle (Ex. 25:40), and glimpses of Yahweh—God (Ex. 24:10; 33:19-23). In reality, only a few of the Biblical authors identify visions as their primary source of information.

Amos was the earliest prophet to state explicitly that his writings were based on visual revelation (Amos 1:1). He saw a devastating locust swarm (chap. 7:1, 2), a plumbline (verse 8), a basket of summer fruit (chap. 8:1), and other things. Isaiah and Ezekiel, two of the great classical prophets, tell of numerous visions in which they saw nations rise and fall.

They saw the temple of God, His throne, the sinful state of Israel, dry bones, and more. Even these prophets sometimes received their information in audible rather than visual form (Isa. 37:21-29; 38:4-8; Eze. 12-36). Daniel and John, the great apocalyptic prophets of the Bible, used visions as sources extensively, although some of Daniel's information must have come from oral sources (chaps. 3, 6:4-15) and his book contains a letter written by a heathen king (chap. 4). About half of the minor prophets spoke of visions in their writings (Obadiah 1:1; Nahum 1:1; Hab. 1:1; 2:2; Zech. 1:8, 18; 2:1; 3:1; 4:2; 5:1, and so on).

In the New Testament, the Gospels and the book of Acts were derived from a combination of oral and written sources, the evangelists no doubt writing several portions based on their own recollections of Jesus' life. Luke acknowledged the use of sources in his introduction (Luke 1:1-3) and, in Acts, drew upon his experience with Paul.

Occasionally a Biblical writer received information by word of mouth. Paul learned about the condition of the Corinthian church from Chloe's associates (1 Cor. 1:10), and about the Philippians from Epaphroditus (Phil. 4:18). His Epistles were actually his words of advice and counsel. He rarely spoke of visions (2 Cor. 12:1-7, Gal. 1:12).<sup>12</sup> His authority was based on the gospel, his apostleship, and his call (2 Cor. 10-14; Gal. 1-2:10; Acts 22:1-21). As Paul and the other apostles, Peter, James, John, and Jude wrote, their unique experience with Christ and the presence of the Spirit enabled them to give advice on a higher plane than could you or I (Matt. 28:20; John 14:26; 2 Peter 1:16-21).

As I engaged in the study of Biblical sources, the introduction to the Epistle to the Hebrews took on new meaning. "When in former times God spoke to our forefathers, he spoke in fragmentary and varied fashion through the prophets" (Heb. 1:1, N.E.B.).

Throughout history God's message has come to us through various channels. We recognize the *entire* spectrum of Scripture as inspired, whether the author's source was oral, written, experiential, audible, or visionary.

It seems fitting to conclude with the words of Hebrews, calling attention to the most unique and impressive source God has ever provided, "But in this the final age he has spoken to us in the Son whom he has made heir to the whole universe, and through whom he created all orders of existence: the Son who is the effulgence of God's splendour and the stamp of God's very being" (Heb. 1:2, 3, N.E.B.). □

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- <sup>1</sup> *Quotation and Originality*, Complete Works (London: George Rutledge and Sons, Ltd., 1883), 8:170-172; quoted in Alexander Lindley, *Plagiarism and Originality* (New York: Harper and Brothers, 1952), pp. 14, 15.
- <sup>2</sup> W. F. Albright, *The Biblical Period from Abraham to Ezra* (New York: Harper and Row, 1963), pp. 5, 7.
- <sup>3</sup> Joshua 15: 16, and 19:10-13.
- <sup>4</sup> Joshua 19:40-46.
- <sup>5</sup> Yohanan Aharoni and Michael Avi-Yonah, *The Macmillan Bible Atlas* (New York: Macmillan Publishing Co., Inc., 1977), pp. 53, 69.
- <sup>6</sup> *Ibid.*, pp. 55-57 and Albright, *op. cit.*, pp. 35-48. See also Judges 19:1; 21:25.
- <sup>7</sup> *The SDA Bible Commentary*, vol. 2, p. 715.
- <sup>8</sup> David Alexander and Pat Alexander, eds., *Eerdmans' Handbook to the Bible* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), p. 283.
- <sup>9</sup> Aharoni and Avi-Yonah, *op. cit.*, p. 72.
- <sup>10</sup> Quotations are from the *New American Standard Bible* unless otherwise indicated.
- <sup>11</sup> The genealogy in Chronicles extends to Zerubbabel (1 Chron. 3:19).
- <sup>12</sup> "The greatness [*hyperbolic*] of the revelations" (2 Cor. 12:7) refers to the quality, not the quantity of the revelations. See W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon*.

# Coping with dull preaching

By ARNOLD KURTZ

## Preachers who are willing to face the truth can improve. And listeners can help too.

How to cope with dull and uninspiring sermons is a dilemma confronting many regular worshipers. Some time ago the "Advice" page of a Christian magazine carried this note addressed to the columnist: "Our pastor is a boring speaker. His voice and long, complicated sentences lull me to sleep every week. Several families have left in the past couple years because they weren't getting anything out of the messages. My spiritual life is a shambles. The pastor is a warm person and an excellent counselor outside the pulpit. But I'm not being fed and feel I have to do something. Should I change churches?"

Sabbathkeepers who live where there are concentrations of our people, sometimes try to solve such problems by changing churches. Others, however, because they value stability and loyalty, are reluctant to take such drastic action. For the majority of our people changing churches, for whatever reason, is not an option. The dilemma, nevertheless, is real. "I'm not being fed. I have to do something!"

It is regrettable that many sermons miss the mark. "The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people."—*Testimonies to Ministers*, p. 337.

Sermons disappoint when the preacher fails to pay the

price in disciplined study. Some preachers seem to hold the notion that to prepare would be to manifest a lack of faith. They expect God to speak through them as a ventriloquist speaks through his dummy. Others, simply because they are lazy, shun the hard, tedious work of searching out the true meaning of a text, organizing a message, wording it, writing it out, and preparing it for smooth, fluent delivery.

Some sermons fail because of the preacher's coldness of heart. Ice begets ice even as fire begets fire. Richard Baxter cried out in the seventeenth century to a lethargic clergy, "What! Speak coldly for God and for men's salvation? Can we believe that our people must be converted or condemned and yet we speak in a drowsy tone? In the name of God, brethren, labor to awaken your heart before you get to the pulpit."—Paul Benjamin, *The Equipping Ministry*, p. 47.

### How shall we cope?

How shall we cope with dull preaching? Raymond Holmes, in his book, *It's a Two-Way Street*, sets forth the thesis that responsibility for a sermon's effectiveness is two-dimensional—speaker and hearer each carries a burden of accountability. John Hutton, of Glasgow, dramatized his understanding of this fact on one occasion. He had just announced his text when he noticed a parishioner settling down to sleep. Pointing his finger, with booming voice he thundered, "Man, let us begin even—both awake. If you fall asleep while I am preaching, you win. If you stay awake, I win. But let us begin even."—James Cleland, *Preaching to Be Understood*, pp. 106, 107. Whatever else, the incident reminds us that it takes at least two to make a sermon. Good sermons have been lost on dull ears. Unfortunately, it also is true that in many cases the patience of the hearers approaches that of saints!

Looking first, then, at the sending side of this equation and assuming that as preacher you do not wish to be part of the problem, here are two suggestions:

1. *Try to learn the truth about your preaching.* You must get at the truth about how people feel about your sermons beyond the routine comment at the door. Handling sermon feedback is difficult. This is true because in nothing is the minister more vulnerable than in his preaching. The sermon is an extension of the speaker's ego. What he or she is in intellect, training, understanding, and personality is centered and announced in the moment of the delivery of the sermon. The challenge, therefore, is to obtain honest evaluation from people without feeling devastated.

Feedback from the pew can be obtained in two ways—by listening for it and by asking for it.

Tuning in to people's responses following the delivery of a sermon is a sensitive and sophisticated business. Ministers should watch for meaningful resistance in their "corridor counseling." The repetition of a phrase such as "what we need are some good old-fashioned Adventist sermons" may

## Grapevine

By HELEN KLOPFENSTEIN

*Don't talk about me  
without me there;  
they might misunderstand.  
Let the words you speak  
be those that I would choose.*

*I'm not content to remain  
just a rumor going round.  
Feel my hands, my side:  
Be persuaded who I am—  
your Lord, your God.*



be a surface clue to deeper feelings. A follow-through visit may be indicated. Ministers must learn to read between the lines of the responses. Too much of "I enjoyed the sermon" may mean that the speaker is really not saying anything arresting enough to elicit more than a bland or general response.

Some ministers are fortunate to have one or more trusted laymen with whom they have a contract for honest feedback. These helpers are able tactfully to affirm strengths and suggest areas for improvement.

One pastor of my acquaintance preaches a shortened sermon on occasion followed by a response period for the congregation. This can be effective, particularly in smaller churches, in increasing interest and understanding, as well as assisting the speaker to determine how his message is being received and understood.

The modified colloquy is another suggestion for feedback. Several laymen can be asked to take notes on the sermon, or be given copies of it prior to its delivery. Each in turn comes to the pulpit at the close to quiz the speaker about the particular stand he took. In this way the minister can be selective of those who do respond, choosing those secure enough to speak honestly to their friend, the minister.

Some ministers, knowing the great value of honest feedback from the congregation, gather data in a direct manner by means of an occasional questionnaire. These instruments may cover several areas of church life including the worship service and the sermon.

Finally, some brave ministers, in seeking to discover the truth about their preaching, tape record several sermons and then listen to them as if they were sitting in the pew.

2. *Distribute the responsibility.* Few preachers are capable of spellbinding oratory week after week. Most lay claim only to modest endowments. However, when high priority is placed upon the sermon, as by congregations in America, the average speaker feels the burden. There is, happily, a development in church life today that is helping to lighten some of this burden of unwritten expectations. I refer to the current emphasis on the equipping ministry in which the pastor's role is perceived chiefly as that of teacher-trainer—the equipper of the lay members for their ministry. Equipping ministers see their sermonizing over the years as the patient, prayerful preparation of others to minister.

### **Ministering congregation**

Picture the difference on Sabbath morning. We now have a ministering congregation assembled for worship. During the week some of the members have visited the sick, other families are sponsoring home Bible study groups, one man is leading in a food and clothing drive for a family whose house has burned down. A woman is present who has led a teen-age girl to Christ during the week. The sermon may be shortened to make room for reports and for sharing, or it may take the form of a class or a Bible study. Lay members sometimes share in the preaching.

Because the quality of the participation is high, the congregation pulsates with new life, and because members are involved in more than a pew-sitting/sermon-tasting/give-your-offering arrangement they have assumed psychological ownership for the work of the church. It is now "my church" rather than the minister and his church. Now

the burden of success or failure of a given worship service does not fall alone upon the hapless pastor and his sermon. It is diffused and distributed.

Turning now from the sender to the receiver, how shall we cope with poor preaching? As already suggested, we can begin by modifying our expectations. More specifically, we must shift to ourselves some of the responsibility for what happens in worship. If we have cultivated spiritual-mindedness in private devotions through the week and if we then come to worship in faith, claiming a blessing, even a poor sermon will not stand in the way.

To worship is to give unto God "the glory due unto his name." To come to church for what we can *get* out of it is to come for the wrong reason. Some worshipers come not to give but only to receive. They sit and watch with their minds in neutral, or in an analytical or critical state. For worship to be personally meaningful, involvement is essential.

Here are a few suggestions to help you be a giver, not merely a receiver, in worship. Come early for worship, but not with the intention of viewing a performance or to be entertained. Determine to participate with your personal expression of appreciation and love for God. Respond to the call to worship by lifting up your voice in the opening hymn. Think about the meaning of the words. When prayer is offered, respond silently to each phrase. Some worshipers quietly, if not audibly, vocalize responses of "amen" or "yes, Lord." Give your offering as an act of worship—a symbol of thanksgiving, dedication, and sacrifice to God.

In one church worshipers are summoned to a "conspiracy of prayer." A card is handed to the members, bidding them to pray for people as they enter and leave and for the minister as he preaches. "Don't close your eyes unless you wish to, but keep asking God to speak through the pastor's lips and in our hearts. . . . Each of you is as important as the minister in making this a good service."

A similar personal involvement in active sermon listening is essential. Some find it helpful to take notes. They find it a good way to focus their attention on the sermon and to fasten it in the memory even though they may not refer to the notes again. As you listen, ask yourself, What is the speaker saying? What is his main idea? Some preachers intentionally announce their thesis or proposition in a brief statement early in the sermon. See if you can identify it. What is the *meaning* for you of what is being said? After all, the most important ideas in the sermon may not be verbalized by the speaker, but may be those thought by the listener in response to the sermon as he or she lets the mind explore beyond the reaches of the spoken word.

What shall we do about dull preaching? Preachers willing to face the truth can improve. And listeners can help. Responsive listeners inspire speakers. If there is something you did not understand, ask the minister. Your obvious desire to learn and your genuine interest will give you a natural opening for suggestions of your own: "Would you mind using simple language so that I can understand? I really want to learn." Most important, *worship*. You have come to church to worship God, not simply to hear or evaluate a sermon. God will not disappoint you, for the time "now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). □

# “Roll away the stone”

By MERLE L. MILLS

## Is it true that “the Lord helps those who help themselves”?

One of the most difficult challenges in Christian thought is balancing the truths of “by faith alone” and “work out your own salvation.” Both are Bible teachings, and when rightly understood they are in harmony.

Take, for instance, the saying, “The Lord helps those who help themselves.” More than being a shallow platitude, it conveys a vital truth. But if we take it to mean that a person is saved by works, we have missed the point.

Any meritorious works one might perform will be of no avail in seeking salvation. Paul wrote, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8).

On the other hand, there is always danger that “by faith alone” will be interpreted to teach that one’s works are unrelated to salvation, and that life is an effortless glide into the next world.

But Ellen White plainly showed the error of such thinking. “It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it.”—*Christ’s Object Lessons*, p. 280. “Do all you can on your part to bring about favorable results. Jesus has promised His aid, but not apart from our effort.”—*Steps to Christ*, p. 122.

The Pauline epistles also reveal that the righteousness of Christ through faith that leads to salvation requires a response or a cooperative effort. The miracle of God’s grace making possible the righteousness of Christ calls for a participative action by men and women—God does not override or overwhelm the human will.

A Biblical story—Christ’s raising of Lazarus from the dead—illustrates this important principle of the Christian life. Urgently summoned by Mary and Martha, Jesus finally arrived at Bethany. Lazarus already was dead. Imagine the sisters’ dismay when Jesus, after consoling them, made the strange request to be taken to Lazarus’ tomb. They protested, stating that their brother already had been dead four days. There was no hope now, for his body had begun to decay. Nevertheless, Jesus insisted.

Upon His arrival He gave the startling command, “Take ye away the stone” (John 11:39). Loving hands eagerly did so. Then, in an authoritative voice, which reechoed within the depths of the tomb, Jesus cried out: “Lazarus, come forth” (verse 43). Instantly, the figure of Lazarus still bound in his grave-clothes appeared. As Lazarus stood at the mouth

of the tomb, Jesus gave His second command: “Loose him, and let him go” (verse 44). Again, willing hands unwound the grave-clothes—yards and yards of cloth that bound Lazarus from head to foot. A resurrected Lazarus was reunited with his sisters, who by now were overcome with excitement and joy. They had not dreamed that such an event would take place.

Thus we see that Heaven’s plan involves human hands and elicits the aid of human power in a cooperative effort.

Humanity is the crowning act of God’s Creation. As such, humans have been endowed with mental powers that make them superior to animals. Yielded to His control God expects humans to exercise these powers to the limit of their capabilities in the performance of their responsibilities.

If God were to ignore our will or physical and moral powers it would be an injustice, for would it not make us cripples? We would be no better than robots. Furthermore, such a course would depreciate our intelligence and militate against the growth of personality and character.

“What human power can do divine power is not summoned to do. God does not dispense with man’s aid. He strengthens him, cooperating with him as he uses the powers and capabilities given him.”—*The Desire of Ages*, p. 535. This is a singular statement, for many times we fail to recognize our unique relationship to God. He does not expect the impossible of us nor does He treat us as children, but as mature individuals. He expects us to develop and utilize our capabilities. “For we are labourers together with God” (1 Cor. 3:9). What an honored and unique position to be given a relationship to the great Ruler of the universe! It is an incredible gift. “Divine and human agencies are to combine in temporal as well as in spiritual achievements.”—*Christ’s Object Lessons*, pp. 349, 350.

### Junior partners in the team

God is concerned with our every need. But we are not to expect Him to assist us in our mundane pursuits or in our spiritual development if we have not fulfilled our part as junior partners in His team. Should I race down the highway in my auto, exceeding the speed limit and violating all safety rules, can I expect God to perform a miracle to preserve my life? If I ignore the laws of health, abusing my body, not eating properly, not getting adequate exercise, overworking, and ignoring health laws in general, can I expect God to spare me from disease or keep me in health? No.

I have observed that pilots, before taking off, go through a checklist of precautionary measures. And, even while in flight, the pilot consistently observes the dials, and checks his position. Could he expect the Lord to guide him in his flight and bring him safely to his destination if he did not follow the safety procedures? “Man is to cooperate with God, employing every power according to his God-given ability. He is not to be ignorant as to what are right practices

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in eating and drinking, and in all the habits of life.”—*Selected Messages*, book 1, p. 380.

This same principle applies to the spiritual life. Regeneration, justification, and sanctification follow from a miracle of God’s grace. But the human will is not passive in this miracle. “Our part is to pray and believe. Watch unto prayer. Watch, and cooperate with the prayer-hearing God.”—*Christ’s Object Lessons*, p. 146.

I believe this is what the apostle Paul had in mind when he wrote, “Work out your own salvation with fear and trembling” (Phil. 2:12). This sounds like a do-it-yourself religion, doesn’t it? But our text must be put in its proper context. Remember that Paul added, “For it is God which worketh in you both to will and to do of his good pleasure” (verse 13).

“Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation. . . . We are to strive, wrestle, agonize, watch, pray, lest we be overcome by the wily foe. . . . Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to cooperate with God that he may be successful in overcoming.”—*Selected Messages*, book 1, p. 381.

Some time ago a disaster took place at sea off the Massachusetts coast. A boat had sailed out into the Atlantic and struck the rocks near Fisher’s Island. There was just enough time for all on board to don their lifejackets and cast themselves into the sea before the boat took its final plunge into the watery depths. A man by the name of Andrew Johnson fastened his lifejacket around him, went to the edge of the deck, and when a large wave came along threw himself into it. Eventually, he reached shore. But on the very spot where he had stood, 40 people drowned. Why? Because they did not put themselves in a position where the lifejackets were of any value.

So it is with us. We never can be saved by our works. Nor can we become righteous unless Christ’s righteousness is imputed and imparted to us. But before this miracle can become a reality we must, like Andrew Johnson, do something for ourselves. We must yield to the Holy Spirit, who will lead us to repentance and confession. We must make a daily commitment to Christ. We must communicate with Him daily through prayer and the study of His word. “If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Beg of God to work in you a thorough reformation, that the fruits of His Spirit may dwell in you, and you shine as lights in the world.”—*Testimonies*, vol. 1, p. 159.

Are we active partners with God in His government? Led by His grace, have we rolled away the stones of indolence, neglect, indifference, or smugness? Have we sought God with diligence, earnestness, and, in faith have we accepted His direction and power? Do we know what it is to agonize and wrestle in the secret chamber as Jacob wrestled with the angel? If so, then we have nothing to fear. God will act on our behalf as He did at Lazarus’ tomb. He will perform miracles to provide for our needs and assist us, not only in achieving our earthly goals but He will make us “perfect in every good work to do his will, working in . . . [us] that which is wellpleasing in his sight, through Jesus Christ” (Heb. 13:21). □

## FOR THE YOUNGER SET

### Amanda’s crooked legs

By SHARON LANDIS

Amanda is happy most of the time because she knows that Jesus loves her very much.

But one day Amanda didn’t feel very well, and she wasn’t happy. She was so sick that Mommy and Daddy had to take her to see the doctor.

The doctor was a very nice man, and he helped her to feel a little better. He said that Amanda would have to stay in the hospital so she could get all the help she needed.

Mommy and Daddy felt bad that their little girl was sick. They stayed with her in the hospital most of the time, and Amanda also had visits from Grandma and other friends.

While Amanda was sick, her legs grew crooked, and they forgot how to walk. Amanda felt sad. But when she became a little stronger, a kind man came and meas-

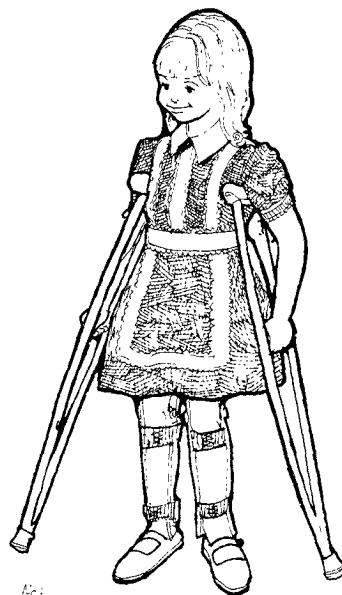
ured her legs and made some special braces for them to help them walk again.

She was excited when the doctor told her she could go home with Mommy and Daddy. She couldn’t wait to see her pets and all her toys. She was happy that Jesus helped her to feel better.

Amanda still has to wear the braces on her legs, and she has had several operations too. She is much stronger now. She walks and runs, even with braces. She is a big girl now, 5 years old. She gets on the bus every morning and goes to kindergarten.

Amanda is busy, but she never forgets to thank Jesus every day for making her well again.

There are many boys and girls that have crooked legs and other troubles. Won’t it be wonderful when Jesus comes and makes them well?



# Made with love

By CHERYL ERICKSON, as told to GWEN SCOTT SIMMONS

## My husband came in, holding a mutilated collection of red yarn. As I noticed the tag, I felt sick.

David sat quietly on the floor playing. I watched him, thankful for the peace and quiet. His shirt was stained with scattered traces of blueberries from breakfast. He leaned over Toby, his stuffed panda, and managed to pull off his shoe, which at the moment had no obvious mate.

It was raining, and the rhythmic thumping on the awning captured his attention for a moment. A knock at the door sent him rocketing to his feet. He struggled to reach the doorknob, then looked at me with pleading eyes.

"Got a package for you, son." It was the mailman; he reached under his arm for the package.

"Thanks," I said.

"Tanks," David echoed.

In it was a small red sweater with white triangular designs stitched into the sleeves and around the collar. Sewed to the neck was a tag, which read, "MADE WITH LOVE BY GRANDMA."

"Look, honey, it's for you. Grandma made it."

I fastened the last button and leaned back to take a long-range view. "How do you like it?"

### Her first knitted gift

David smiled and ran a finger over the stitching. For a few moments I sat silently admiring it and touching it. My mother had just taken up knitting, and this was her first knitted gift.

When harvesttime arrived, demanding my husband's constant attention, I volunteered to mow our four-acre yard, which had already been neglected too long. The North Dakota morning was cool, so I dressed David in his sweater and took him with me. Fascinated by the tractor mower, he watched attentively as the grass flew from the blades. Grasshoppers jumped wildly as we mowed a path through the grass, and each dandelion that disappeared beneath the mower sparked a squeal of delight.

The afternoon grew hot, so I stopped to take the sweater off David. I laid it under the seat, wasting no time in getting back to work.

When the job was finally completed, we put the mower away. The freshly mown grass smelled clean as we walked across the lawn.

I squeezed David's hand. "We did a pretty good job, didn't we? Won't Daddy be proud of us?"

"Uh-huh" was his only reply as he concentrated on his

usual routine of removing his shoes. He giggled as the cool grass tickled his feet, and he chased grasshoppers and butterflies that were drawn to the cut grass.

Later as I bathed David's dusty body, anxiously waiting to do the same for myself, I thought of the sweater. I put him down for his nap and walked out to the shed. I looked under the seat of the mower, where I had laid it, but it was not there. I looked through the yard for it until I heard him crying and went back inside.

That evening my husband came in, holding a mutilated collection of red yarn. "It was in the blades of the mower," he said.

### I felt sick

As I noticed the tag, "MADE WITH LOVE BY GRANDMA," now nearly beyond recognition, I felt sick. I glanced helplessly at my husband.

"I should have known this would happen. She spent so much time on it, too."

"I'm sure she'll understand," he said and slipped his arm around my shoulders.

When Mother called a few days later, I had not decided whether I would tell her about the ruined sweater. But as much as I tried to talk of other things, I could think only of what had happened. I remembered the many times I had told her how David loved his sweater and how it was his favorite. Now I wished I had not said so much about it.

"Mom, I have to tell you something," I blurted spontaneously. She stopped talking, and the line was silent. I told her about my carelessness with the sweater and apologized profusely. She took the news well and forgivingly assured me that "accidents *do* happen." But I could sense her hurt.

Fall arrived, and I had stopped my chores one morning to collect leaves outside with David when the mailman drove by. We walked together to the mailbox and found a package. Inside was a red sweater identical to the one that had been ruined. Again, the tag "MADE WITH LOVE BY GRANDMA" was sewed to the neck.

I sat down on the front step and held David close in one arm and the sweater in the other. "Your grandma loves you very much, David," I said.

He smiled and pulled the sweater onto his lap. As we sat together that morning I discovered once again the strength and power of love. Mother's love was great enough to look beyond my carelessness with the sweater and replace it with a new one.

Then I considered God and the infinite love He offers us all. His gifts are endless and of matchless value. And though He is disappointed when we are careless with those gifts, His love goes far beyond that disappointment, making Him ever willing to forgive and to replace them with new gifts—MADE WITH LOVE BY GOD. □

*Gwen Simmons was a student living in Centerville, Iowa, when this article was written.*



## Merry hearts, merry homes

**How can we achieve a spirit of cheerfulness and good humor in our homes?**

By MADELINE S. JOHNSTON

**T**he wisest man who ever lived—and one who knew a lot about home life—wrote, “A merry heart makes a cheerful countenance, but low spirits sap a man’s strength” (Prov. 17:22, N.E.B.). In our stressful life today how can we achieve a spirit of cheerfulness and good humor in our homes?

*Decide to be cheerful.* Sometimes just a conscious decision to be cheerful can help. It is easy to get into disagreeable habits without realizing how sour we look or

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sound. But often the decision we make to be happy and pleasant will be reflected to us. If mother is cheerful as she performs her duties, and father comes home from work with a happy spirit, the children probably will be happy too.

When my children were small I noticed that almost every time I felt irritable—even when I thought it was well disguised—my children would be crosser and naughtier than usual.

Psychologists tell us that a whole chain reaction can be produced this way. A film depicts a father who had some problem with his boss at work and comes home angry with the world in general. Instead of releasing his feelings harmlessly by sharing with his wife, he just gets angry at her for no apparent reason. Without realizing what is happening, she takes it out on the children when they come home from school, snapping at them unduly. Of course, they feel hurt but cannot analyze why, so soon they begin quarreling with each other and finally end up kicking the family dog. How different it would be if any member of the family saw what was happening and determined to stop it.

Kind words and helpful deeds from a husband will go a long way toward keeping a wife cheerful. But it also is true that the wife often is the key to the whole family’s emotional atmosphere. A lilt in the voice, a smile, or even a song as she works around the house can make everyone feel happy.

*Give children a head start.* When do our children acquire habits of cheerfulness? The process may begin in the womb before birth. Just as a headache from indigestion may make us irritable for a while, so a mother’s prenatal neglect of proper food, rest, and exercise may give her child a poor start in life physically and predispose him to discomfort and unhappiness.

An expectant mother’s emotional upset increases the activity of her fetus. With sustained disturbance, the baby may be born light in weight though normal in length (the excess energy burns up fat). A few newborns have entered the world with ulcers. At least one baby has been observed to have convulsions while still in the womb, when the mother was completely exhausted from caring for a sick 20-month-old child for three weeks with little rest and much concern.<sup>1</sup>

*Teach cheerfulness.* Cheerfulness is learned primarily by each child. But we cannot merely command our children to be happy and then perhaps punish them for crying. They learn primarily by imitation.

I know one mother who, eager to have her first child turn out well, disciplined him quite rigorously. In her determination to correct all his faults, however, she punished frequently and tore down some of the happy relationship they had built up during his babyhood. He became defensively argumentative and seldom lent a really cheerful atmosphere to the home.

Later, with a younger child, the same mother determined to concentrate mostly on cheerfulness. Though she did not

allow deliberate disobedience, she made fewer demands and tried to divert the child when a contest of wills loomed. She put "untouchables" out of reach, rather than battling over each item to teach obedience—knowing, too, that maturation would automatically take care of some problems. This child became a cheerful, agreeable "sweetie" whom everyone loved. One man always called her "the little girl with the million-dollar smile."

If cheerfulness is continually encouraged in the child it can become a habit just like combing hair or brushing teeth. When the child is particularly sweet and happy tell him, "You are a joy to Mother and Daddy and make us happy when you are so cheerful." A little praise encourages a child to try even harder.

The baby and toddler stages are the time to do this. An authority in the field of character education says, "Much of the fundamental nature of temperament has been determined by the end of the first three years."<sup>2</sup> Bending the twig a little day by day at this age will largely determine the ultimate direction of the tree.

*Enjoy your children.* A grandmother once wrote that she enjoyed her grandchildren much more than her children. She loved to have them visit her, and their visits were always happy times. She delighted in their conversation, full of wonder and originality. She wondered why this had not been so true with her children. For one thing, grandparents do not have the same responsibility as parents. They can enjoy the children without continually worrying about whether they are developing all the good traits they should. This never-ending sense of responsibility is what wears a parent down—always guiding the character development, correcting the child, checking on him, correcting again.

Today parents are not as sure of themselves, either. They worry more about whether they are doing the job right, because many psychologists, educators, and doctors are telling them how it ought to be done. They feel like failures when they see the high ideal set out in the Bible and other books on parenting. We need to study these sources without expecting immediate perfection.

## Relax with your children

In other words, one way to enjoy our children is to relax a bit more with them. City parents especially have a hurried life that makes it hard to find time to enjoy their children. Plan times wisely to be with them, and expect them just to be themselves. Have *fun* with them.

Ask yourself, When I look at my child, what do I see? What do I really *like* about my children? Often we see a bundle of problems, a nuisance upsetting the furniture, or a question-box that gets in our way. Of necessity our disciplinary role makes us think often about their faults and weaknesses, and sometimes we need to remind ourselves that this one has a very charming smile or that one always answers kindly when asked to help. Such thoughts can put a smile back on a mother's face, and soon the little mirrors around her reflect it.

Another trick is to hug your child and tell him how much he means to you—so simple, yet few of us do it often. But it can cheer up a child who has just come home from school, tired and ready to pick a fight with any younger brother who speaks to him.

*Use humor.* Don't forget to laugh with your children. A sense of humor smooths out problems. Sometimes in a classroom the children become squirmy and tired, perhaps a little irritable, and the teacher can feel group tension building up. Often the atmosphere can be changed completely by telling a funny story or answering a question with a touch of humor. Everyone has a good laugh, and they all feel better—and behave better. One wise old teacher said, "I consider a day's teaching wasted if we do not all have one hearty laugh."

Sometimes we get so busy that we simply forget to laugh, but laughter really is good medicine. A parent can use it deliberately when a child begins to be restless or irritable. Parents and small children usually can find very simple things to laugh about—a funny song they sing together while washing the dishes, or a poem, or just a private joke all their own. A good laugh together suddenly shrinks the "generation gap" and puts everybody on the same level.

It is never right to make fun of children or make light of their problems. But occasionally when a child comes to report a squabble or some other problem that has grown disproportionately large in his mind, it works surprisingly well just to laugh at the whole thing—not a derisive laugh, of course, but one that sees humor in the situation and then laughs as though laughing *with* the child. Often this releases the tension so that he sees the humor too, and the incident is forgotten as he joins in the laughter.

I have not yet met a child without a sense of humor. As with other traits, this sense grows and matures as the child develops. What is funny to a 3-year-old is not the least bit funny to a 13-year-old. Parents need to adapt themselves to these different levels of humor.

A very young child's humor is of a simple variety—funny faces, strange sights and sounds of any kind, or just a hearty laugh over the simple delights of living. Many children in the middle years become more reserved and enjoy a quieter type of humor, though most of them become quite silly at times. An adolescent's humor is very different from a younger child's. As he gets into his teen years, wanting to be grown up, he enjoys telling jokes and guffawing loudly over them. It is important then to guide a child's humor into channels of refinement. Humor can be a crude thing when used improperly, yet surely God did not intend us to be long-faced. Christian humor should be a blessing—medicine, as Solomon says—to both originator and recipient.

With teen-agers, too, humor can be a useful tool for discipline. Because they hate to be told what to do, they often seem balky. It is easy to nag and prod them, yet often the result is only worse resistance. Sometimes these same problems can be handled with a light touch that appeals to the teen-ager's sense of humor, and he will respond positively. One boy took a bath goodnaturedly after his mother wrote him a humorous note and put it on his dresser—when he had shown an irritating passive resistance to all previous suggestions of cleanliness.

Humor lubricates the family machinery. May God give us the wisdom to use it skillfully to develop cheerful homes. □

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## The year that was

In a few days the year of our Lord one thousand nine hundred and eighty two will be history. It has been a notable year, an interesting year, a tragic year. Like every event in this world under the shadow of the Fall, it was mixed—part good, part evil.

Internationally, 1982 was a turbulent year. War in the Falkland Islands, war in Lebanon, war in Afghanistan, war in Iran and Iraq—the guns were always pounding somewhere. Hundreds of men, women, and children were massacred in a refugee camp in Beirut. The leadership in the Kremlin changed hands, and Yuri Andropov stepped onto center stage. And the nuclear buildup continued in both East and West.

In the United States, unemployment climbed to 10.8 percent, the highest level in more than 40 years. Suddenly the bastion of Social Security seemed vulnerable as funds ran low. Millions of men and women, reaping the harvest of the permissive society, suffered from herpes infection, a fast-spreading form of venereal disease.

Yet the year brought positive news too. The silicon chip, that 3/16" x 3/16" marvel of modern skills, made possible huge strides forward in computer technology. Meanwhile the space shuttle blasted into earth orbit and returned to earth in pinpoint landings of astonishing consistency.

But the most amazing technological advance that we noticed was in

another sphere. We watched in heart-stopping excitement films of quadraplegic young people, bodies wired to computers, beginning to flex atrophied muscles on exercise bicycles and at last to take several hesitant steps.

The year that was brought good news of the church, also. The Seventh-day Adventist Church continues to advance into all the world. Day by day its fellowship of men and women drawn from the races of humanity grows more diverse, more abundant. And the year saw two "firsts," both indicative of the health and mission of the church: the One Thousand Days of Reaping, launched September 18, and the holding of the Annual Council in Manila, Philippines.

In the United States some members have become negative and critical concerning the church. They need to take a long view and a broad view. A long view, because to see the church in history is to see evidence of God's gracious leading. A broad view, because the church worldwide shows strong signs of vitality.

### Weak and strong

The church is both weak and strong. From a human perspective, the odds arrayed against the church are overwhelming. Even the rapid growth of the church in certain countries brings heavy problems. Workers and believers in some places go in fear of their very lives.

But the divine perspective is far different. God's grace is always made perfect in weakness (2 Cor. 12:9). He has chosen the weak things of the world to confound the strong, the foolish to overthrow the wise (1 Cor. 1:27). Because He is on our side, the cause is His, and He guarantees its success.

Twenty-five hundred years ago a band of exiles returned to their homeland. As they set about to restore their Temple and city, the Lord sent them messages of hope through the prophets Haggai and Zechariah. Though their numbers were small and their means little, this was the assurance they received: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

"Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.' The presence of God gives stability to His cause. 'Put not your trust in princes, nor in the son of man,' is the word that comes to us. 'In quietness and in confidence shall be your strength.' God's glorious work, founded on the eternal principles of right, will never come to nought. It will go on from strength to strength, 'not by might, nor by power, but by my spirit, saith the Lord of hosts.'" —*Prophets and Kings*, pp. 595, 596.

The year that was—to God be the glory. And the year that shall be—not by human might and power, but by His Spirit.

W. G. J.

# That precious good name

"A good name is rather to be chosen than great riches" (Prov. 22:1). Solomon doubtless had moral qualities in mind when he gave this proverb, but today's commercial world has discovered that a good name is the road to riches. Fortunes are spent hiring advertising firms to create a favorable image for this or that product.

Foiling Madison Avenue's finest efforts, unforeseen events occasionally strip goods or services of their good reputation, precipitating an instant crisis.

A case in point is the recent Tylenol emergency that plunged seven unsuspecting victims into immediate graves. Johnson and Johnson, owners of the brand name, immediately withdrew the capsules from the market in a quick effort to save the firm's name as confidence in Tylenol collapsed, although certainly nearly every one of the hundreds of thousands of packages swept off store shelves was free of cyanide. The product's name was tarnished.

A Christian's reputation, too, is fragile. Although many non-Christians personally feel free to ignore virtues endorsed by society, they expect something different from Christians; indeed, they often look for something akin to plaster saints. When under stress, they dismiss their own flareups of fury and unfit language as peccadilloes; somehow Christians are expected to undergo severe testing with a serenity approaching the unreal.

Beyond the starry-eyed expectations, the world *should* see something different in Christians, for the way of Christ espouses high ideals. Pharisaism made those ideals ends in themselves, stressing exemplary surface behavior. But real sancti-

fied behavior springs from a subsurface motive, one deeper in fact than simple commitment to a meritorious life style. Jesus firmly rejected the Pharisees' deed-oriented religion. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

In His effort to awaken believers to the deeper level of religious life, Jesus ran grave danger of being misunderstood. Malicious minds easily could twist His words and deeds to give the impression that He discounted obedience to God. Jesus often suffered this charge at the mouths of pious religionists, but did not allow Himself the luxury of

self-pity or discouragement. It was important that His hearers understand that vital commitment is to God, the author of law, not simply to the letter of the law or even to custodial Judaism treasuring its heritage.

The temptation to practice pharisaical surface religion is ever with us. Often it is accompanied by passionate zeal, and its exponents feel deeply that they are defenders of the true faith. No doubt God loves them dearly and honors at least their earnestness, but such religion falls far short of the deep, abiding fellowship He extends to us.

Not for one moment does our heavenly Father lower His standard of excellence. Despite the carping of His critics, Jesus protected every jot and tittle of the law in His teaching as well as His life, being "in all points tempted like as we are, yet without sin" (Heb. 4:15). In Him we find no compromise with sin, no cheap grace to gloss over shoddiness.

Although criticized on earth, Jesus' life was flawless in the sight of heaven. His good name remained unstained in the one place where it counts most of all—before the Father and the heavenly hosts.

The glorious good news of the gospel assures us that Jesus gives His perfect standing when we reach out for it in faith. Receiving this, we stand in perfect security.

The grateful Christian, suddenly enriched by the gift wrought at Calvary, is set in sympathetic response to the will of God. Born of the Spirit, his feet set out in the path of Jesus; and the world, which watches surface behavior, sees one whose heart is knit to his Saviour. Never flippant, never careless, harsh, judgmental, or self-satisfied, his aim is to extend the message of hope "to them that believe on his name" (John 1:12). G. W. R.

## Thine Is the Kingdom

By HERMAN T. ROBERTS

*God of all worlds, all boundless space,  
What mortal lay can praise Thy name?  
On earth Thy sovereign power and grace  
Flow out from zone to zone the same.*

*Thou art the King of empires gone,  
Of present powers and those to be;  
Thine is the scepter, Thine the throne  
That orders all eternity.*

*We trace Thee over history's page  
From Eden's gates to latest hour;  
How marvelous from age to age  
Have been the workings of Thy power.*

*With Thy consent bold despots rise;  
At Thy decree they fall in shame.  
Who boast themselves or strong or wise  
All share a transitory fame.*

*We see not and we may not see  
The future pattern of Thy plan;  
Enough that there should rest with Thee  
The course of empires and of man.*

*Still through the ever-shifting maze,  
Thy waiting church her hope attends,  
And still adown the distant days,  
Thy earthly throne its glory sends.*

*Thine shall the long dominion be—  
One kingdom, one terrestrial sway,  
And heaven and earth shall honor Thee  
With homage through an endless day!*



COVER STORY

# Couple establishes church in unentered area of Texas

By WINI PITFORD

It is hard to know just when the idea first came to them. When they met, Jerry and LaVonne did not dream that one day they would be taking the light of the three angels' messages into a county unentered by Adventists. But God works in mysterious ways.

Jerry Hoover, reared a Catholic, had been determined to marry LaVonne. But as an Adventist she opposed marriage outside her denomination. Determined to prove Seventh-day Adventism the craziest religion in the world, Jerry eagerly studied the Faith for Today Bible lessons LaVonne sent him as he served aboard a Navy cruiser on an eight-month tour of duty in Vietnam. To his amazement, he found the lessons irrefutable.

Jerry's favorite Bible verse, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), was more than fulfilled. First he yielded to the Lord and was baptized; after two weeks he and LaVonne were married.

Three years later, while they were working at a Christian summer camp, Jerry received a letter from one of LaVonne's distant relatives, a woman whom he had never met, but who offered to pay all his college expenses for one year if he would go to Pacific Union College.

Jerry had recently received

an Associate of Arts degree in industrial arts and was planning to establish his own business. However, certain that the Lord was guiding, he decided to accept the offer. Along with the industrial arts courses, he not only took the required religion classes but also audited many other religion classes.

While Jerry was attending Pacific Union College, a tiny

seed was sown when his benefactor told him that she could imagine his becoming a self-supporting missionary someday. The seed took root and slowly began to grow, particularly when Jerry and LaVonne began to work on a Navaho Indian reservation in New Mexico. In addition to their regular duties with the government school system, they organized games for the children and conducted Friday-night vesper services. Although they enjoyed working with the Indian children, the high altitude and cold climate were not to their liking, and eventually they moved to Oregon, where Jerry tutored children from a nearby Indian reservation.

It was there that they met a couple who had recently returned from the Palau Islands, where they had worked in connection with SOS (Sustentation Overseas Service—a program for denominational retirees). The Hoovers were inspired by the reports of the needs in the islands and began writing to a native pastor, who soon asked them to come as missionaries.

The unexpected sale of one of their trailer parks provided the needed funds for the journey. Jerry, LaVonne, and their two children, Lisa and Jeffery, flew to their new home prepared to teach others. But as is so often the case, they found themselves the real learners.

After only six months, prob-



## Dominican students are serious about outreach

The third- and fourth-year theology students at the Dominican Adventist University take their field practice seriously. Saulo Vizcaino and Joaquín Montero have been working with a small group in the beautiful mountain area of La Cueva del Duey in the Alta Gracia District of the North Dominican Conference.

As a result of their work, a group of church members that had been divided now has been reunited, and many non-Adventists are attending.

On Sabbath, October 30, Lucas M. Diaz, of the college's religion department, baptized 12 of their candidates, nine of whom are shown standing in front of the 12-by-12-foot "rustic chapel" that serves the area. Saulo and Joaquín (right) kneel with two fellow students and the elder who is overseeing the project.

LUCAS M. DIAZ  
Department of Religion  
Dominican Adventist University

*Wini Pitford is the communication secretary of the Adventist church in La Grange, Texas.*

lems with another of their trailer parks forced the reluctant Hoovers to return to the States. As they worked to resolve the business problems, Jerry and LaVonne prayed for God's guidance. And as they prayed, the seedling idea of being self-supporting missionaries began to mature. In the writings of Ellen G. White they read: "If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, a great work might be accomplished."—*Testimonies*, vol. 6, p. 442.

Obtaining a map from the General Conference of counties unentered by Adventists, the Hoovers asked God to lead them in their search. Beginning in Florida, they worked their way westward, through Georgia, Alabama, Mississippi, Louisiana, and part of Texas. As the travel-worn family left Houston, they felt impressed to jog north of Interstate 10 about 17 miles.

### Fifty miles to church

Arriving in the little town of La Grange, Texas, they immediately were struck by its beauty and neatness. Their map from the General Conference revealed that seven of the nine surrounding counties had no Adventists. In fact, the closest Adventist church was 50 miles away. Their decision was made.

The ferocity of Satan's attacks after their decision to move to La Grange convinced the Hoovers that God indeed had a work for them in that area. Not only was their move plagued with flat tires and ruined rims but it took an entire month to find ground where they could build their home—only to discover that the neighbors did not want anyone building so near their property. Knowing there would be no peace between them, Jerry and LaVonne sold their newly purchased ground.

Somewhat discouraged, they once again began the search for a home. Property was being snatched up the moment it came on the market because of

an oil boom in the area. Land prices were escalating. Small acreages were almost impossible to locate. Then late one evening as Jerry entered the newspaper office to get a newspaper just off the press, he met a realtor who was correcting an ad that had been incorrectly worded in the preceding edition. Had it read "Old house on small acreage" instead of "New house . . ." the property probably would have been sold immediately. But as it was still available, Jerry asked to see it.

Even in the dark Jerry and LaVonne felt it was just what God wanted them to have. The next morning they signed papers to make the peaceful little farm theirs. Together the family began working to make their new home comfortable and to share God's love with everyone who would listen.

The Hoovers were delighted when they learned that the Texas Conference was interested in establishing work in unentered counties—in fact, they were holding monthly meetings in Austin on that very subject. Jerry and LaVonne attended the next meeting, and plans were immediately made for the conference to assist with the work in the La Grange area. Bible study enrollment cards were sent by the conference to all the residents of the town. As a result of the cards and personal efforts of the Hoovers, about 20 Bible studies soon were being given each week.

At first the Hoovers attended the closest Adventist church, in Elgin, Texas. However, as interest grew, they rented the St. James United Methodist church on Saturdays. With the help of three other families from the Elgin church, a new company of Adventists was established.

On July 7, 1979, they rejoiced together as Toni Faison, the first local convert, was baptized. Soon more people took their stand for Christ. After tent meetings conducted by Robert H. Wood, the company was organized into a church. Twenty-five people signed the roster as charter members on Sabbath, September 15, 1979. It was a grand

day, but there were other goals—they needed a church building.

Steward Brown, a Baptist with whom they had studied, agreed to sell at a reduced price one and one-half acres on Highway 71, making construction possible for the fledgling church. The groundbreaking ceremony was held on Mother's Day, 1980.

During the next two years every man, woman, and child from the small congregation worked to erect a memorial to God. Nearly every Sunday church members and volunteers labored together. Then, while the nation celebrated its independence on July 4, 1981, services were held for the first time in the new Seventh-day Adventist church in La Grange, Texas.

Just two years after the groundbreaking, May 8, 1982,

the La Grange church was dedicated to God, free of debt.

Today, God's last-day message is being broadcast each week from the local radio station. Every week it is printed in the newspaper. Various community outreach activities such as a Five-Day Plan to Stop Smoking, a natural-foods cooking school, another evangelistic series, a strong Community Services program, and a new church school, as well as personal witnessing, have resulted in several more people joining the church.

Throughout the United States there are many more counties waiting to witness a repeat of what happened in La Grange, Texas. The need is for ordinary, down-to-earth Adventist lay persons who, by letting their lights shine, will bring the inhabitants of such areas to the greater light of God's love.

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## North American Council breaks with the past

By GEORGE W. REID

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Readers of the REVIEW who follow the progress of the Adventist Movement look upon major councils of the church with a blend of curiosity, interest, and concern. Decisions made in such assemblies determine the general direction the church will move, what will be done with emerging problems, how the work can be best advanced, and where millions of dollars will be spent. Thousands of people will be directly affected.

Such a council met at the General Conference headquarters October 27-November 2, the first annual council of the North American Division. Speakers repeatedly referred to it as a historic council, a description sometimes misused but in this instance accurate because it represents a genuinely significant change in denominational direction.

In 1863, 120 years ago, the General Conference was organized at Battle Creek to guide the

fledgling Adventist Church. Its organizers, representing only 3,500 members, argued that it would, among other things, give overall direction to the expanding work.

But the church was at the time limited geographically to 16 States in the northeastern United States. The South, then engaged in an unsuccessful struggle for independence, lacked even one Adventist church.

By 1913 the work had greatly expanded, so the world was divided for organizational purposes into a number of continent-size divisions. Each was to function as a General Conference branch in its region, a role differing from that of constituent unions.

In fact, however, North America was home to most of the members. It provided most of the leaders, and funds, as well, so that North Americans largely determined the course of the church.

Today the situation is vastly different. With the rapid growth of membership outside North America, 83 percent of all Adventists live elsewhere. The North American Division, however, continues to predominate in leadership and finance, so that until now its annual meeting has been held in direct conjunction with that of the General Conference.

The Annual Council of the General Conference met October 5-12 in Manila. Kenneth H. Wood's report was carried in the November 18 issue of the *ADVENTIST REVIEW*. Planning for the world work took place there, but items specific to North America were referred to the North American meeting in Washington two weeks later.

Following two days of intensive committees, the first session began as Robert Dale, assistant to the president of the division, introduced the council organizational theme, then the principal personnel of the division staff. Neal Wilson, General Conference president, reported briefly on the Manila Council. He then described the Washington gathering as "not an Annual Council, but a year-end divisional council."

North America was in passage away from its historic symbiotic relationship to the General Conference, moving toward assuming its place as one of the 13 world divisions. But at times that distinction was not easy to keep in mind. On several occasions the discussion migrated to issues and policies of concern to the world field, some of which had been decided at Manila. In his inimitable manner, C. E. Bradford, North American Division president and council chairman, redirected the discussion to North American matters.

Who attends such councils and why are they held? Almost 300 of the church's North American leaders came, including representatives from unions, local conferences, Adventist colleges and universities, and other major institutions in North America. A few local pastors and laymen were also invited. Several officers of the General Conference were

frequently present to provide an interchange with the world field. In some of the sessions they chaired the meeting.

Typically such assemblies are called to transact denominational business. Each day begins with a devotional message that is in reality a sermon, followed by business sessions that discuss strategies and policies, as well as receiving the reports of various departments and institutions.

Some sessions have legal significance, being officially called meetings of registered corporations established by the church for specific purposes. One example is the General Conference International Insurance Company, organized to provide protection for church properties and enterprises. Another is the Religious Liberty Association of North America.

The 1982 council broke with the traditional pattern. There were five well-prepared morning devotionals given by presidents of local conferences, but each day's message was a portion of an integrated theme—church growth at the local level. Daily, following the eight o'clock devotional, the delegates moved to small, well-organized discussion groups to spend an entire hour discussing practical ways to assist local congregations in presenting Christ and in winning new followers to Him.

### Vigorous discussions

The group discussions were vigorous, hammering out suggestions designed to add thrust to the One Thousand Days of Reaping throughout North America.

Although most of our readers would find a chronological review of the activities tedious, the major issues discussed (and sometimes debated) are of real interest. The *ADVENTIST REVIEW* shortly will carry a detailed report of actions of widespread consequence.

The persistent economic slowdown in North America has affected some church functions. W. L. Murrill, giving the treasurer's report, confirmed what many suspected: there has been a decline in receipts, a modest



With typical enthusiasm, North American Division president C. E. Bradford makes a point while addressing the delegates.

one to be sure, but a reversal of an upward spiral of many years' standing. A substantial portion of the change is attributable to the sharp decline in the inflation rate, but recession is taking its toll, as well. The threat of static or even declining income hung over the many discussions involving financial budgets.

For sheer size, the most significant action of the council was the establishment of Adventist Health System/United States, the church's national umbrella health-care system. Donald W. Welch, of AHS/Sunbelt, based in Orlando, Florida, was chosen president of this, the largest Protestant hospital group in the nation, with a projected budget for 1983 of more than \$1 billion.

Plagued by persistent problems related to finance, the publishing enterprise of the church came under considerable scrutiny. Monumental rises in postage and other costs threaten the future of several of the denomination's periodicals. Publishing institutions in North America are struggling to maintain a sound operation. In addition, the council was informed of a legal effort to challenge the distribution system for denominational publications.

Despite the difficulties, there were light moments. As J. C. Kinder, North American publishing director, extolled a booklet's low cost, he mentioned that this was his wife's birthday, and he had paid 75 cents for her birthday card. A light chorus of voices called, "Cheapskate," followed by a general roll of laughter. "I'm giving her something else, too," he insisted somewhat defensively. With spirits refreshed by humor, the council returned to its business.

A report that attracted deep interest came from Colin Cook, director of Quest, an institute in Pennsylvania established to bring Christian hope and help to persons wrestling with homosexual tendencies. The testimony of a young man who had gained deliverance from homosexuality at the center profoundly moved the delegates.

Another report came from the Seventh-day Adventist Theological Seminary at Andrews University. Gerhard Hasel, the dean, described the realignment of the Seminary's program to meet the needs of the churches and students more effectively. In what is an experiment to Adventists, but practiced for decades by some churches, tuition charges have been removed for Seminary students,

with denominational subsidies sent directly to the school rather than by way of the student. The new system brings substantial benefits to students, but its implementation brought changes that needed some hours of discussion on the floor to resolve.

At the same time the United States' Social Security system faces profound difficulty, the same economic and demographic factors are affecting the denominational retirement program. Its reserves are in decline, prompting the council to give study to its future. Every church member—retirees included—would have been encouraged to hear the depth of commitment denominational leaders have to keeping the program fiscally sound. Joining the delegates for the discussion, General Conference president Neal Wilson reminded his listeners, "Historically, retirement is the responsibility of the conference." Pooling retirement programs in a centralized plan managed by the General Conference brings both stability and efficiency. At present some 7,200 persons in North America receive retirement payments from the plan, and the council was told that processing costs for the system are less than one-half of one percent of the total fund, proof of its remarkable efficiency. The delegates took steps to strengthen reserves and guarantee the plan's viability.

The denominational scale of wages is reexamined each autumn in light of economic conditions and the rate of inflation. The council, recognizing

the limited inflation and continued stress, declined to approve any adjustment for the following year.

What impressions come to the observer reporting on such a council? One stands above all: although the delegates must wrestle with several hundred actions in a five-day period—some of them perplexing—there is a pervasive, overriding spiritual concern. It is not simply a matter of business: it is the Lord's business, and this element is not lost.

A striking feature is the overwhelming complexity of the church's operation. Literally scores of agencies, services, corporations, and other organizations must function in harmony, both with each other and within the law. Such an operation requires specialists of many kinds and a penetrating oversight by administrators. Extending the gospel by many channels in a technologically sophisticated world is far from simple. Throughout the council it was frequently necessary to seek legal advice before taking actions, and there was seldom a moment in which no member of the legal staff was present.

It is likely that few church members understand the grueling schedule such a meeting imposes on its leaders. The daily program began with a committee meeting at 7:00 A.M., followed by a virtually unbroken series of committees and plenary sessions throughout the day and evening, often lasting almost to midnight. Even mealtimes were occupied with committee meetings.

The observer is struck by the

force of personality in the decision-making process. Leaders deeply committed to the Adventist cause at times espouse proposals in diametric opposition, present them passionately on the floor, debate their merits and faults, then vote for a decision. With the decision made, ranks are closed and unity returns.

An almost-hidden benefit from such councils is found in the opportunity they offer for making arrangements among leaders. Matters between individual conferences or institutions can be discussed on a personal basis, for many of the church leaders from throughout the continent are present. In the short breaks in the program, one can see dozens of delegates involved in private conversations, making appointments, laying plans, and tending to details of everyday business.

Considering the complexity of issues that must be considered at such councils and the sheer volume of demands upon time, it is not surprising that some functions are not totally smooth. It is evident that, despite clear statements about the role of the North American Division in relation to the General Conference, this distinction remains somewhat clouded in many minds. Perhaps it could be said that it is set in course, but not yet in passage.

The council also displayed a discernable movement in direction. The minutes of similar councils held half a century ago reveal that there was extensive discussion of doctrinal issues in addition to organizational and financial ones. In contrast, the 1982 council largely concerned itself with the study of objectives and effective methods, alongside business matters, relating more to religio-social issues than doctrinal theory. It is likely this reflects an increasing concern for people and their needs in relationship with Christ.

During the final meeting, representatives of the General Conference returned to the platform. Following several hours of somewhat hectic consideration of dozens of actions, C. E. Bradford brought the

session to its conclusion with a ringing challenge to the delegates to carry into action the ideas they had received.

The historic first annual council of the North American Division was over, with many of its purposes achieved and a renewed commitment to full preparation for Christ's return.

## TEXAS

### SDA dietitians meet in Texas

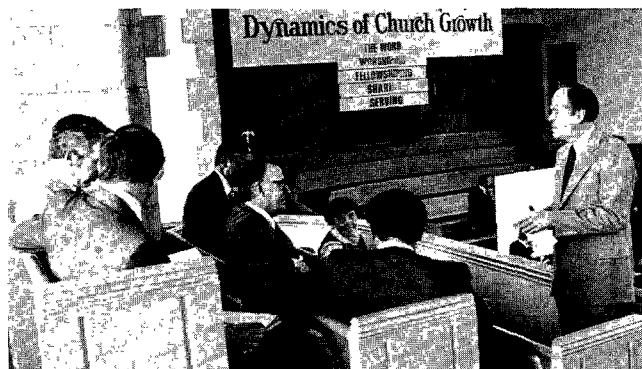
The annual meeting of the Seventh-day Adventist Dietetic Association (SDADA) was held October 15-17 in Keene, Texas, with a record number of members present.

A series entitled "The Challenges of Change" was presented, including the topics: Hospital Dietetics—Paradox and Predicament, by James Rose; Effecting Change in the Patient, by Elvin Adams; Research on Change in Nutrition Education, by Rose Stoa; Developing Change in Hospital Food Systems, by Malcolm Olmsted; and Change in the Third World, by Irma Vyhmeister. The topic Becoming an Agent of Change, dealt with by Patricia Mutch, used a modified force-field analysis method originated by Kurt Lewin, and was followed by a problem-solving session. Members also were introduced to a food-service system directed by Anna Simpson, a dietitian who makes food service a creative endeavor.

Outgoing president of SDADA Bennett Chilson reported the completion of the revision of the *SDA Diet Manual*, by Margaret Heath. This manual will be of great value to dietitians, physicians, and other personnel dealing with problems in preventive and therapeutic nutrition.

The revision of the existing Home Nutrition Instructor's Course neared completion during a two-day session prior to the meeting. Dr. Mutch and a committee of six are in charge of the project.

Plans were also laid by the board for securing funds to send an administrative dietitian to



With the banner bearing the theme of the meetings hanging in the background, a subgroup discusses one of the topics.

divisions that request food-service workshops, seminars, or in-service education to improve the skills of the food-service personnel in institutions.

Following the meetings in Keene, members made their way to San Antonio, Texas, site of the annual convention of the American Dietetic Association. Adventist activities there included a get-together and supper, a riverboat ride courtesy of Loma Linda Foods, and a banquet.

## FAR EAST

### Division council approves Korean conferences

The Far Eastern Division's annual council was held in Manila, Philippines, immediately following the Annual Council of the world church in October.

The event of major significance was division approval of conference status for five local missions in the Korean Union Mission. Two years ago the Hong Kong-Macao Mission was the first local mission in the history of Adventist work in the Orient to become a conference.

Korea stunned everyone by proposing that *all five* active missions—East Central, Middlewest, Southeast, Southwest, and West Central—become

conferences at one time; and the proposal was approved. Only one mission remains—North Korea, which has been inactive since the Korean war in the early 1950s.

The Korean Union Mission has requested the General Conference to approve union conference status. A survey commission will meet in Korea in April to consider this request and make recommendations to the General Conference Committee. A prerequisite to union conference status is that at least one local conference operate successfully.

Later, during year-end committee meetings in Korea, W. T. Clark, division president, met with union and local mission officers to formulate plans and procedures for formal conference organization of the missions early in 1983.

One other Far Eastern Division organization, the Japan Union Mission, has requested General Conference authorization to become a union conference. The commission appointed to study this request also will meet in April.

Generous portions of time were devoted to two items: "Target 85" and the Adventist Health Services—Asia. "Target 85" is the Far Eastern Division theme for the Thousand Days of Reaping, which was launched in early October. James Zachary, division Minis-

terial Association secretary, outlined a three-year program of soul winning throughout the division.

The Adventist Health Services—Asia was formally organized with Harvey Rudisale as first president (see "New Health System Organized in Far East," REVIEW, Nov. 25, p. 16). This organization of 22 hospitals within the division has the sole purpose of making the medical program more effective in soul winning.

Having had the privilege of working in the Far Eastern Division for ten years, it was a unique opportunity for me to return after seven years away and observe firsthand the progress of Adventist work in the Orient. Division membership is now nearing the half-million mark. A new college has been established in the territory of the Central Philippine Union Mission. Plans are proceeding for the eighth hospital in that country. The publishing work of the division continues to grow, with more than 4,000 full-time literature evangelists. And plans were made at the year-end meeting for the "Year of the Sabbath School" in 1983, which will stress the reclaiming of missing members and the winning of new members through a variety of Sabbath school activities. D. A. ROTH

*Associate Secretary  
General Conference*

**NAD**

FAITH  
ACTION  
ADVANCE

## MISSOURI

### Joint effort produces results in St. Louis

Sabbath, August 28, was a momentous occasion for Seventh-day Adventists in St. Louis, Missouri. One hundred candidates were baptized in the Meramec River following a five-week crusade conducted by Kenneth Cox.

History had been made when churches of the Iowa-Missouri Conference joined forces with churches of the Central States conferences to run the first ever jointly sponsored city-wide crusade. One minister, apparently surprised at the harmony that marked the joint venture, commented: "This crusade has been a real revelation to me of the way we can all work together."

During the crusade some 3,000 non-Adventists attended, with 300 to 500 attending any given meeting. Opening night attendance was 2,700. A total of 123 persons joined the church.

Twelve ministers from the two conferences participated in the baptismal service. No attempt was made to match candidates with ministers from the conference that they would be joining.

After a cloudy beginning, gray skies gave way to sunshine for the occasion. Despite concern that boats would create a noise problem, all was quiet—because a jet boat, launched during the ceremony, absolutely refused to start until after the last person was baptized, much to the consternation of its owner.

The next day, as items used in the crusade were being packed away, one more person came seeking baptism. Not wanting to turn anyone away, the pastor had the Central church baptistry filled, special music was hastily arranged, and one more person was united with Christ in baptism.

BILL STOKES  
*St. Louis, Missouri*



D. A. Roth, third from right, congratulates H. H. Lyu, president of the Korean Union Mission, following division approval for five local missions to become conferences. Left to right are union or division officers Chung Yung Keun, E. K. Lew, O. C. Edwards, and W. T. Clark.

# Austrian college has colorful history

By DANIEL HEINZ

Like many similar old castles in Austria, Schloss Bogenhofen has a long and fascinating history. Since it opened as an Adventist college more than 30 years ago, students from all over the world have come to prepare for the ministry, learn the German language, and prepare for their lifework.

Nestled in idyllic Austrian countryside, one can still imagine the old castle's past grandeur. Built originally as a country mansion, Bogenhofen is surrounded by history and culture. Just a stone's throw from the school campus is tessellated pavement dating back to Roman times. Nearby is Salzburg, the beautiful city of Mozart, with its baroque castles and medieval fortress. Not far away is the ducal town of Burghausen, once protected by one of the largest fortresses of central Europe. In

*Daniel Heinz is Bible teacher at Bogenhofen Seminary in Austria.*

Passau, the city of the Nibelungen, is the world's largest baroque organ.

Bogenhofen's coat of arms dates back to the fourteenth century. Before Columbus discovered America, Andreas Loder, the influential chancellor of Duke Ludwig, of Lower Bavaria, obtained possession of the *schloss*. "*Tempora mutantur!*" ("How times do change!"), Loder might have said could he have seen the changes that have taken place in his castle—let alone the number of students who have come from parts of the world that *he never even knew existed!*

The castle changed owners several times during the next few hundred years. One of the landlords, Hans Piezenauer van Bogenhofen, even made history himself. As defender of the fortress of Kufstein, Tyrol, on the Inn River, he fought in 1504 against Kaiser Maximilian I, the strongest ruler of the Holy Roman Empire during that era.



**Not all buildings at Bogenhofen date back to a bygone era. This multipurpose church was added after the school began.**

In spite of his courage and daring, Piezenauer paid with his life when Maximilian captured the fortress.

The most important date from an Adventist perspective is 1949, the year Bogenhofen became an Adventist school. Dormitory and classrooms were put into the old *schloss*. During the following years more buildings such as the multipurpose church building were added to the campus. As one of the three German-speaking schools in our denomination, Bogenhofen serves many students from Austria and Switzerland, as well as from many other parts of the world. For several years it has been the only German-

speaking member of Adventist Colleges Abroad, enabling many students from other colleges to learn German in an accredited program.

It is a small school, with an enrollment of 65-70 students per year, and students appreciate the warm, Christian, family atmosphere. Recent statistics, however, indicate that Bogenhofen is one of the most international Adventist schools in Europe, having accommodated students from 40 countries around the globe.

In connection with the German-language program for foreign students, the school provides yearly cultural tours to many sights in Austria, as well as to several Eastern block countries. Students interested in music have ample opportunity to study organ, piano, and other instruments at the school or at the Mozarteum Conservatory in Salzburg.

In addition to the program for foreign students, Bogenhofen has a theological seminary and a state-accredited business school. Pastors in Austria and Switzerland who graduate from Bogenhofen can study for a Master of Divinity degree at Newbold College in England.

While Schloss Bogenhofen looks back on a long and interesting history, its major focus is the future, continuing to play a vital role in the education of Adventist young people. The castle walls of Bogenhofen may be old, but the hearts of the students are alive with the warmth of the love of God and His Word as they prepare for service in His church.



**Situated on a property that has enjoyed a colorful history, and housed in a building that likewise dates to times past, Bogenhofen Seminary is near several places of interest.**



## BRAZIL

### 22,000 youth gather in Sao Paulo

One of the largest youth congresses ever was held in the city of Sao Paulo, Brazil, September 24-25. An estimated 22,000 young people attended the congress, organized by Arthur Marski, youth director of the East Sao Paulo Conference.

In a beautiful ceremony on Saturday night, a young woman was baptized who had become acquainted with the church through the new program Friendly Youth. As two choirs sang, a small white dove, illuminated by a spotlight, flew away from the baptismal tank. It was a moment during which many in attendance felt the influence of the Holy Spirit.

One of the main features of the congress was the emphasis on Adventist youth inviting non-Adventist friends to the

meetings. Some 3,788 visitors attended. One small youth group with 19 members brought 283 visitors.

The Sabbath afternoon section featured the South American Division program shown in Manila; a special tribute to Uncle Lewis, one of the former editors of the *Brazilian Review*, and a friend of youth who answered their questions every month in the magazine; a report on PRISMA, the national Taskforce program; and the finals in the temperance oratorical contests.

Prior to the congress, the East Sao Paulo Conference had planned several activities to show the public that Seventh-day Adventist youth are active in the community. On Sabbath, September 18, there was a Spring Day Baptism to coincide with the beginning of the One Thousand Days of Reaping. The theme for the service was "The Rebirth of the Friendly Youth." On the next day, Sunday, 120 youth gave 54 liters of blood to the Clinical Hospital.

On Monday, 38 radio stations in the city were visited and a special message was given to the broadcasters. On Thursday, the beginning of spring, the Friendly Youth planted 34 trees in the Ibirapuera Park, accompanied by the mayor and ambassadors from El Salvador, Italy, and Canada. They also visited nursing homes. To finish the week, C. Belz, South Brazil Union youth director, with the help of 38 participants from PRISMA, the Brazil College Nursing School, and SAWS of Sao Paulo, assisted about 2,000 people in one of the barrios of the city. All of these events received wide publicity by the Sao Paulo media.

LEO S. RANZOLIN  
Youth Director  
General Conference

## ARIZONA

### Arizona retirees plan sanctuary

On redeemed desert land some 20 miles from Phoenix,

Arizona, is one of America's most popular retirement areas—Sun City, home to 50,000 people. Although 75 to 100 Adventists live in the area, they have no Seventh-day Adventist church building.

Some months ago Mrs. Flaiz, widow of Ted Flaiz, former General Conference Medical Department director, moved to Sun City from Portland, Oregon. Soon a small group of Adventists were meeting in her home to study the Bible. In time the assistant pastor of the Central church was persuaded to take an interest in the group and meet with them.

On June 6, 1981, a church was organized and officers were chosen. On June 20 the first official service was held, with a fellowship dinner following. On September 12, 1981, the church held its first baptism.

The group now meets in the fellowship room of the local Methodist church. But members are making plans to construct a new sanctuary.

D. A. DELAFIELD

### Carried by Christ

"But how can I walk with Christ? Look at my legs, sir." My gaze went from his handsome face to his strong arms and torso, and then to the pitifully withered legs and feet.

I had just concluded a Friday night sermon with an invitation to walk with Christ in newness of life, when Sinyau looked earnestly into my face and asked this question.

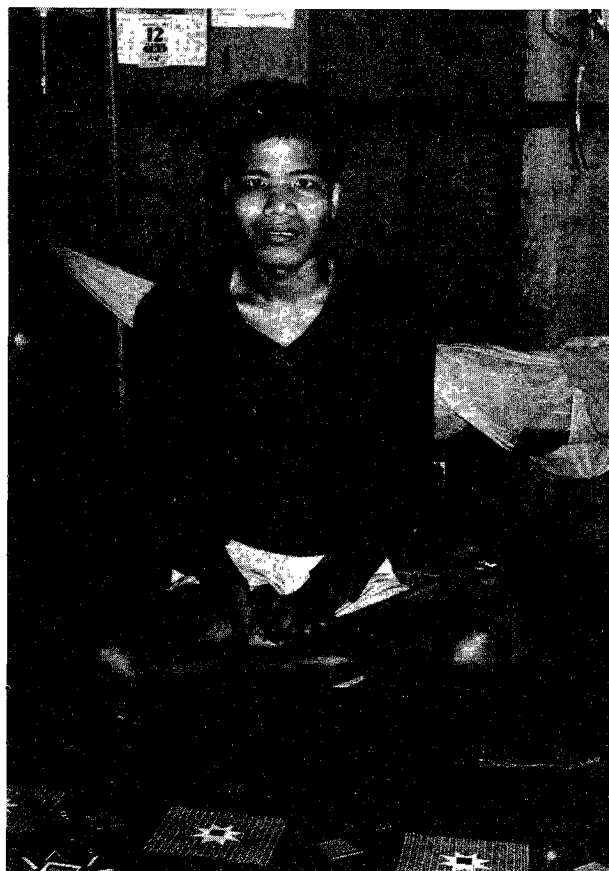
Not waiting for my reply, he continued, "Will you please baptize me tomorrow? I can't walk like you, but I love the Lord, and I want to be baptized."

Sinyau then told me of his early years in remote Sejijag village. As a young boy he ran and played with the other boys. He was happy-go-lucky and a brilliant student. But during his second year of primary school he was struck down with polio that left him paralyzed from the waist down. Since then his father or friends have had to carry him wherever he goes.

"You see," he explained, "I don't walk with my father and friends, but I am carried by them. Without their help, I can do nothing." I smiled inwardly as I thought of the spiritual parallels. Then with a huge smile spreading across his face Sinyau exclaimed, "And I can't walk with Christ, but I can be carried by Him!"

Sabbath afternoon, the riverbank was crowded with village people—both Christian and non-Christian—for word had spread that Sinyau the cripple was to be baptized. Gently, another pastor and I lowered Sinyau into the cool mountain stream. As we lifted him out of the water and set him on the riverbank, tears streamed down his face. He gripped my hand and in a voice full of emotion said, "Thank you. I'm safe and secure because Jesus will be carrying me, come what may."

BILL COCHRAN  
Secretary  
Sarawak Mission





## ***Nursing, A Ministry at Riverside Adventist Hospital***

Good nursing care is vital to the successful daily operation of a hospital. Riverside Adventist Hospital knows that in providing a challenging nursing environment that promotes professional growth, the quality of nursing care is improved.

Nursing at Riverside involves more than the routine approach to clinical activities. A holistic approach to medicine, which includes the

physical, mental, and spiritual needs of the patient is practiced. God, the staff, and the patient become partners in the healing process.

Critical care nursing is one area where nurses are always needed. A new critical care unit will open in the summer of 1983, and applications are now being accepted.

Join us in our ministry of healing.

**For more information call or write:  
The Director of Human Resources.**



**800 Young's Lane  
Nashville, Tennessee 37207  
615-227-8500**

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## Books in Review

### Encyclopedia of Bible Difficulties

Gleason L. Archer  
Zondervan Corporation  
Grand Rapids, Michigan 49506  
1982, 476 pages, hardcover  
Price: \$16.95

This is a volume "intended for all who are troubled by apparent contradictions in the Bible." The author is well qualified to attempt such a task, having been a professor of Old Testament and Biblical languages and holding three graduate degrees. He has also been a pastor, taught Arabic studies in Beirut, and written several other books. Dr. Archer seeks to harmonize all difficulties with an exalted view of the inspiration of Scripture.

Questions addressed include Was slavery all right in the sight of God? How can all the killing in the Old Testament square with the sixth commandment? Why did God allow multiple marriages? How could God say David was a man after His own heart? Did Elisha lie to the Syrian troops at Dothan? Why did 70,000 people die for David's sin? Did God approve of Rahab's lie? Did Jephthah actually sacrifice his daughter? Did God send an evil spirit to King Saul? Was it right for Esther to take part in a pagan beauty contest and become part of Xerxes' harem? Is Proverbs 22:6 ("Train up a child . . . and . . . he will not depart from it") an ironclad promise? Doesn't the Old Testament present a different kind of God than the New Testament?

Seventh-day Adventists will be pleased with the author's conservative views in many areas: The use of different names for God in Genesis 1 and 2 does not indicate different authors. Salvation in both Old and New Testaments was by faith. "Sons of God" in Genesis 6:2 does not refer to angels. An early (1400s B.C.) date for the Exodus is accepted. The book of Isaiah had only one author. Daniel wrote during the sixth century B.C. Prophecy is accepted as God-inspired.

Jonah's story is accurate history.

In the foreword, Kenneth S. Kantzer, until recently editor of *Christianity Today*, declares, "God never asks us to crucify our intellects in order to believe." "The Bible is a human book written in the ordinary language of two thousand and more years ago. It is only when we try to make the Bible into a book written in the exact, precise style that we have become accustomed to in a modern laboratory report that we run into difficulty." On this basis the author operates.

In his eight "recommended procedures in dealing with Bible difficulties" he states, "No interpretation of Scripture is valid that is not based on careful exegesis, . . . determining what the ancient author meant by the words he used." "If he [the Biblical author] meant what he said in a literal

way, it is wrong to take it figuratively; but if he meant what he said in a figurative way, it is wrong to take it literally." He sees Bible critics as taking the position that "each witness is assumed to be untruthful unless his testimony is corroborated from outside sources." To Dr. Archer "it is simply crass bias for critics to hold that whenever a pagan record disagrees with the Biblical account, it must be the Hebrew author that was in error."

Unfortunately, the author does not always follow his own guidelines. He believes that science cannot contradict the Bible, but allows science to tell him what Genesis 1 means: that its days were long periods and that ape-men existed before Adam. Adventists will recognize numerous other strange doctrines: the soul goes to heaven at death; the wicked suffer eternally; Samuel may

have appeared to Saul at En-dor; the thief on the cross went to paradise; Sunday has supplanted the Sabbath; Israel's sacrificial services will be restored; once saved, always saved; and the popular evangelical views of eschatological events.

Also contrary to Adventist belief, but basic to Dr. Archer's interpretations, is an acceptance of Biblical inerrancy. In the foreword, Kenneth Kantzer explains what evangelicals mean by inerrancy: "The Bible tells us truth and never says what is not so." "The Holy Spirit kept the writers of the Bible from making erroneous statements." "Dr. Gleason Archer has written this encyclopedia to show that there is nothing in the Bible inconsistent with the claim that it is the inerrant Word of God." Says Dr. Archer, "The objective authority of Scripture requires inerrancy in the original autographs." He aims to show that alleged discrepancies are not really such when closely examined, and so to refute the "infallible but not inerrant" claim of "revisionist" evangelicals, which would include Seventh-day Adventists. Whereas Adventists would accept as erroneous such verses as Matthew 23:35 and 27:9, seeing them as evidence of thought rather than verbal inspiration, Dr. Archer seeks to explain them in a way that will uphold the doctrine of inerrancy. These and other explanations become quite strained.

If the reader can overlook these failings, the volume can be helpful. Texts dealt with are examined in the order in which they appear in the Bible, and the book closes with an index of persons, subjects, and Scripture references. Overall, *The Seventh-day Adventist Bible Commentary* is more useful in explaining these difficult texts, but may not always give as full an explanation as does *Bible Difficulties*.

EUGENE F. DURAND  
Assistant to the Editor  
ADVENTIST REVIEW



### Groundbreaking ceremony is held for Florida hospital

Florida Governor Bob Graham was the keynote speaker at the October 18 groundbreaking for the fourth Adventist hospital in Florida, the new 85-bed East Pasco Medical Center in Zephyrhills. Other dignitaries present included Don W. Welch, president, Adventist Health System/United States and Adventist Health System/Sunbelt; Bob Scott, executive vice-president of Adventist Health System/Sunbelt and chairman of the East Pasco Medical Center Board of Directors; and Bob Wade, president of East Pasco Medical Center. An artist's concept of the new hospital stands at the governor's left. The new hospital will be fully equipped and ready for patients by July, 1984.

HAROLD BAASCH

## To new posts

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

### NORTH AMERICAN DIVISION

#### Volunteer Service

**Emile Augustus Brodeur** (Special Service), to serve as speaker, Fifth National Convention of Literature Evangelists, North Philippine Union Mission, Manila, Philippines, and **Helen (Knowles) Brodeur**, of Avon Park, Florida, left Los Angeles, September 16.

**Mario Micky Brus** (Medical Elective Service), to serve as medical assistant, Malamulo Hospital, Makawasa, Malawi, of Loma Linda, California, left New York City, October 1.

**Walter Dale Cox** (Tex. A & M U. '72) (Special Service), to serve as construction consultant, Mountain View College, College Heights, Malaybalay, Bukidnon, Philippines, and **Grace Olive Cox**, of Angwin, California, left San Francisco, September 12.

**Harold Frank Davis**, to serve in maintenance, and **Violet Audry (Hubbard) Davis**, to serve as assistant in food service (Special Service), Middle East College, Beirut, Lebanon, and two children, of Deer Park, California, left New York City, October 6.

**Sharon Ann Davis** (SC '80) (Special Service), to serve as teacher, English department, Korean Union College, Chung Ryang, Seoul, Korea, of Denison, Texas, left San Francisco, September 27.

**Rowland Dean Dietrich** (LLU '65) (Special Service), to serve as physician, Juba Clinic, Juba, Sudan, **Ellen Lois M. (Thorn) Dietrich** (WWC '62), and three children, of Sedro Woolley, Washington, left New York City, August 3.

**Robert Douglas Donesky** (PUC '82) (Special Service), to serve as pilot, Western Pacific Union Mission, Honiara, Solomon Islands, of Angwin, California, left San Francisco, August 24.

**Richard Keith Ekkens** (Special Service), to serve as builder, Adventist University of Central Africa, Ruhengeri, Rwanda, of Berrien Springs, Michigan, left Chicago, August 25.

**Donald Evan Gryte**, to serve as music and physical-education teacher, and **Jacki Dee (Skeels) Gryte** (WWC '79), to serve as English and communication teacher

(Special Service), Middle East College, Jdeidet El Metn, Lebanon, of Angwin, California, left New York City, October 6.

**Wendy Louise Hamilton** (Special Service), to serve as nurse, Malamulo Hospital, Makawasa, Malawi, of Colton, California, left New York City, September 30.

**Clarence Richard Helms** (WWC '49), to serve as accountant, **Lois Bee (Aufderhar) Helms** (WWC '49), (Special Service), to serve as teacher, SAWS/Juba Clinic, Juba Sunda, Nairobi, Kenya, of Roseburg, Oregon, left San Francisco, September 15.

**Lucinda Sue Hill** (medical Elective Service), to serve as medical assistant, Mwami Hospital, Chipata, Zambia, and Maluti Hospital, Mapoteng, Lesotho, of Loma Linda, California, left Los Angeles, September 1, 1982.

**Harry Delbert Johnson** (WWC '40), (SOS), to serve as auditor, Far Eastern Division, Singapore, **Evelyn Merle (Kinney) Johnson** (WWC '40), of Pendleton, Oregon, left San Francisco, September 27.

**Anthony Grover Keen** (PUC '82) (Special Service), to serve as teacher, Bangkok English Language School, Bangkok, Thailand, of Martinez, California, left San Francisco, October 5.

**David Huei-Chung Lowe** (LLU '71) (Special Service), to serve as Pediatrician, Middle East Union, Beirut, Lebanon, of Camarillo, California, left Los Angeles, September 29.

**Lawrence William Martella** (Special Service), to serve as builder, Guam-Micronesia Mission, Majuro, Marshall Islands, left Los Angeles, August 10. **Ruth Elaine Martella** of Hanford, California, left Los Angeles, September 28.

**Randall Brent Mayberry** (Senior Dental Clerkship), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Janice Faye (Wuerstlin) Mayberry**, of Redlands, California, left Los Angeles, August 6.

**Roscoe Isaac McFadden** (LLU '40), (Special Service), to serve as physician, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan; **Elizabeth Victoria (Spalding) McFadden**, of Apopka, Florida, left San Francisco, September 14.

**Ruth Nora McInnes** (Special Service), to serve as teacher, Yokohama overseas elementary school, Yokohama, Japan, of Lethbridge, Alberta, Canada, left Vancouver, B.C., August 24.

**Jeanne Leone Merolle** (U. of Il. '78) (Special Service), to serve as

teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Seoul, Korea, left New York City, January 27.

**Amy Louise Messenger** (SOS), to serve as teacher, overseas elementary school, Chiang Mai, Thailand, of Midland, Texas, left Los Angeles, September 22.

**Olof Therbernt Moline** (PUC '57) (SOS), to serve as administrative consultant, Manila Sanitarium and Hospital, Manila, Philippines; **Ruth (Ziprick) Moline** (PUC '40), of Redlands, California, left Los Angeles, September 25.

**Susan D. Morgan** (Special Service), to serve as teacher, Bangkok English Language School, Bangkok, Thailand, of Angwin, California, left San Francisco, September 22.

**Jan Kimmo Mornesten** and **Diane (Waterman) Mornesten** (AVSC), to serve as English teachers, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, of Port Hardy, British Columbia, Canada, left Miami, September 14.

**Sherman A. Nagel, Jr.** (Special Service), to conduct health-evangelism seminars, Port-au-Prince, Haiti, Franco-Haitian Union, Port-au-Prince, Haiti, of Angwin, California, left Miami, July 7.

**John Lavon Nerness** (LLU '63) (Special Service), to serve as physician, Tokyo Sanitarium-Hospital, Amanuma, Suginami-ku, Tokyo, Japan, of Hendersonville, North Carolina, left Los Angeles, October 1.

**Robert Paul Pappas** (PUC '81) (Special Service), to serve as English-language teacher, Korean Union College, Seoul, Korea, of Modesto, California, left San Francisco, September 9.

**Thomas Orwin Pellow** (LLU '51) (Special Service), to serve as physician, Adventist Health Center, Blantyre, Malawi; **Nettie Lillian (Atterberry) Pellow** (LLU '37), of Nine Mile Falls, Washington, left Chicago, October 5.

**William Robert Pierre** (So. Calif. Coll. '82) (Special Service), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Mauston, West Indies, left Los Angeles, July 27.

**Katherine Elizabeth Robb** (LLU '79) (Medical Elective Service), to serve as medical assistant, Malamulo Hospital, Makawasa, Malawi, of Loma Linda, California, left New York City, September 24.

**Olavi Johannes Rouhe** (LLU '34) (Special Service), to serve as physician, Penang Adventist Hospi-

tal, Penang, Malaysia, and **Alline Lovenia (Jewell) Rouhe**, of Sonoma, California, left San Francisco, October 24.

**Carmelita Janene Troy** (PUC '82) (Special Service), to serve as business teacher, Middle East College, Jdeidet El Metn, Lebanon, of Adelphi, Maryland, left New York City, October 6.

**David Darrell Zavas, Jr.** (WWC '82) (Special Service), to serve as history teacher, Middle East College, Beirut, Lebanon, of Folsom, California, left New York City, October 6.

#### Nationals Returning

**Howard Wycliffe Cush** (CarUC '76), to serve as pastor-evangelist, East Caribbean Conference, Bridgetown, Barbados, **Patricia Anelta Cush**, and four children left Baltimore, Maryland, October 6.

**Lester D. Devine** (PUC '70), to serve as education director, Trans-Tasman Union, Gordon, N.S.W., Australia, and **Noreen (Allen) Devine** left San Francisco, October 5.

**Katsumi Higashide** (Japan Miss. Coll. '77), to serve as pastor-youth leader, Seventh-day Adventist Harajuku Center, Jingu-mai, Shibuya-ku, Tokyo, Japan, **Junko Higashide**, and one child left Los Angeles, July 24.

#### Student Missionaries

**Deanne Michelle Tym** (PUC), of Denair, California, to serve as teacher, Sung Shan Church, Taiwan Mission, Taichung, Taiwan, left Los Angeles, September 22.

**Maria Eleanor Valazquez** (UC), of Loveland, Colorado, to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, September 4.

**Sonja Elisabeth Vlug** (CaUC), of LaCombe, Alberta, Canada, to serve as English teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left Miami, September 27.

#### FAR EASTERN DIVISION

##### Regular Missionary Service

**Manuel Alamo** (and family), of the Philippines, to serve as agriculture teacher, Mount Klabat College, East Indonesia, left July 29.

**Polbert Diaz** (and wife), of the Philippines, to serve as physician, Phuket Mission Hospital, Thailand, left August 8.

**Siegfriedo Ea** (and family), of the Philippines, to serve as nurse, Guliso Clinic, Ethiopia, left August 2.

**Kazuko Iwamoto**, of Japan, to serve as principal, Mountain View Japanese Language School, California, left June 11.

**Efreno Mariano**, of the Philippines, to serve as radiologist, Singapore Adventist Hospital, left April 1.

## Literature requests

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

### Burma

V. Rual Chhina, Communication Director, Burma Union of Seventh-day Adventists, 68 U Wisara Road, P.O. Box 977, Rangoon, Burma.

### Philippines

Miss Nilda P. Aranas, Lapu-lapu Extension, Digos, Davao del Sur, Philippines 9502: Bibles, hymnals, songbooks, Spirit of Prophecy books, Picture Rolls, Signs, These Times, Your Life & Health, Adventist Review, Guide, used greeting cards.

Clovis B. Arante, Chaplain, H. W. Miller Memorial Sanitarium and Hospital, P.O. Box 306, Cebu City, Philippines 6401.

Rey N. Fiesta, Bacolod Adventist Center, Taculing, Bacolod City, Philippines 6001.

### Malawi

H. B. C. Tsakala, Director, Voice of Prophecy Bible School, P.O. Box 444, Blantyre, Malawi.

### Uganda

Y. R. Tibenda, Sabbath School Department, Central Uganda Field, P.O. Box 22, Kampala, Uganda: Used church papers, Bibles, pictures.

### England

Ettrick John Whiting, 5 Nelson Road, Westborne, Bournemouth, Hampshire, England: *Adventist Review*, *Marked Bible*, *Repairing of Sam Brown*, *Was Peter the First Pope? Here and Hereafter*, by Uriah Smith, *The Quest of a Jew*.

## Deaths

**ISRAEL, Krupavathy**—b. Aug. 1, 1915, Andhra Pradesh, India; d. Sept. 9, 1982, Poona, India. After completing the eighth standard at Narsapur School, she worked for a time at the Adventist Hospital in Narsapur. She later accompanied her husband, Osuri, as he served in the South India Union, the Central India Union, the Oriental Watchman Publishing House, and the Voice of Prophecy School, where she also worked for a time. She is survived by her husband, Osuri; four children, Joan, Gentry, Michael, and Leela; and seven grandchildren.

**JENSEN, Vesta Andreassen**—b. Dec. 9, 1896, Missouri Valley, Iowa; d. Nov. 15, 1982, Takoma Park, Md. The daughter of the late M. L. Andreassen, she attended the Hutchinson Theological Seminary, Atlantic Union College, Washington Missionary College, and the

University of Nebraska. She taught at Union College and later was employed by various Government agencies.

**LUST, David E.**—b. Dec. 7, 1901, in Argentina; d. Aug. 25, 1982, in the United States. After growing up in South America, he attended Emmanuel Missionary College, from where he went to Peru as a missionary after graduating. After 12 years of mission service in Peru and Cuba, he returned to the United States and taught, the last 15 years of his service being at Lynwood Academy. He is survived by his wife, Elizabeth; one son, Robert; two brothers, James and Reginald, of Argentina; three sisters, Emma Cuevas and Martha Manzon of Argentina, and Ruth Lust of California; and three grandchildren.

**MARTIN, Robert A.**—b. Feb. 10, 1930, St. Johns, Newfoundland; d. Nov. 5, 1982, Santa Rosa, Calif. For more than 25 years he served as a teacher and principal in Adventist schools, seven years of that time being spent as principal of Redwood Academy, in California. He is survived by his wife, Ellen; one son, Richard; two daughters, Laurie Martin and Brenda Schermann; and three grandchildren.

**PHILBROOK, Sharon E.**—b. Aug. 11, 1943, Birmingham, Ala.; d. July 23, 1982, Asheville, N.C. A graduate of Fletcher Hospital School of Nursing, she worked at Fletcher Hospital, Madison Hospital, and Florida Adventist Hospital. She is survived by her husband, Roger; one son, Anthony Todd; one daughter, Elizabeth Leigh; her parents, James and Mary Underwood; one brother, James Underwood; and one sister, Shirley Ann Holland.

**TIECHE, Maurice**—b. Sept. 18, 1919, Geneva, Switzerland; d. Aug. 13, 1982, Gland, Switzerland. A graduate of the French Adventist Seminary, he pas-

tored in numerous French cities, served as pastor and professor at the French Adventist Seminary, and served as president of the French Swiss Conference and the Franco-Belgian Union. Survivors include his wife and three sons.

## Notice

### Literature to Burma must be addressed properly

Adventists in Burma, once the recipients of magazines, books, other missionary materials, and clothing, report that they no longer are receiving these needed supplies. V. Rual Chhina, Burma Union communication director, writes that Burmese Adventists would welcome the resumption of regular shipments of materials.

All parcels mailed to Burma must contain the name of the sender and the addressee. (A church name or post office box number is not sufficient—there must be the names of the sender and the addressee on each package.) When addresses are incomplete, Adventists in Burma are penalized and fined and do not receive the packages intended for them.

In his letter Pastor Rual Chhina also notes that because in the past some people have pretended to be Adventists in order to receive shipments of materials from church members overseas, it is well to keep in touch with the church organization in Burma. It is safe to send material to any person listed in the *Seventh-day Adventist Yearbook*, but the Burma Union cannot take responsibility for the actions of persons outside the organization.

Pastor Rual Chhina's address is listed in the Literature Requests column on this page.

## A preview of next quarter's Sabbath school lessons

Several years ago I attended a non-Adventist seminary situated on the West Coast of the United States. One of my most difficult problems there was trying to convince my fellow seminarians that Adventists believe in the centrality of the cross. The ministers-in-training had become so indoctrinated with the notion that Adventists are legalists and teach salvation by works that they could not accept my testimony to the contrary.

One time in class I was challenged as to whether Adventists believe in salvation by grace through faith in Christ alone. I spent some time explaining that we certainly do. Finally the teacher became restless about the amount of attention being given to Adventist teachings and suggested that we move to another topic of discussion.

After the class was over, one of the seminarians cornered me in the hall, protesting that, since I was a Seventh-day Adventist, it was not possible that I could believe in being saved by grace. He claimed that he *knew* full well what the Adventist position is and that I was misrepresenting the case. It took me quite a bit of time and effort to persuade him that I, an Adventist, depended on Christ for my salvation.

I wish that there were some way I could share a copy of this coming quarter's adult Sabbath school lesson pamphlet with that former seminarian, but I do not remember his name. Prepared by Norman R. Gulley, professor of religion at Southern College of Seventh-day Adventists, the theme is "Christ's All-atoning Sacrifice." If the seminarian in question were to look at it, the first thing he would see would be the picture of Christ on the cover.

Then, as he looked at the title on the contents page, he would be impressed with how Christ-centered the lessons will be: Eternal Sacrifice, Sacrifice Foreshadowed, The Incarnation, Dependent Man, Tempted as We Are, Emmanuel, The God-man, Suffering Saviour, Trials of His Passion, Calvary, "It Is Finished," New Age Begun, and Christ as All in All.

If after that he would spend a few minutes scanning the contents of the lessons he would be even more impressed with the emphasis on Christ and the cross. Christ is presented as the Creator who went ahead with the creation of this world in spite of recognizing the fearful cost to Himself. The cross is presented as the central truth of the Bible, even in the Old Testament, and demonstrates the depths to which Christ was willing to plunge on our behalf. While being fully God here on earth, Jesus became fully human, too, living in the world as we do and being tempted as we are, never using His divinity for His own benefit. He suffered as humans do and, in all that pertains to life and spirituality, became our example, as well as our substitute. Christ's passion is movingly portrayed, as is His victory over the forces of sin and death. As victor He intercedes for us and judges the world.

Thus Christ is our all in all. He has bridged the gulf created by sin and He makes possible our eternal reconciliation. But it is still left to us to receive Him—to take advantage of what He has done. The lessons this quarter should help all of us appreciate Christ more and encourage us to let Him live out His life within us.

LEO R. VAN DOLSON

Associate Sabbath School Director, General Conference

#### 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 Wallack; 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

## Africa-Indian Ocean

■ During its recent session, the Central African Union placed on retirement four veteran pastors who have given a total of 200 years of service in the countries of Rwanda and Burundi. The four pastors who retired are: Z. Rutwa, 46 years of service; E. Semugeshe, 47 years; E. Nyagatema, 51 years; and E. Munyenkiko, 56 years.

■ On May 19, for the first time in the history of the Adventist Seminary of West Africa, Ilisha-Remo, Nigeria, the alumni association had a homecoming, drawing graduates from many different parts of the country. More than 800 naira (US\$1,-200) was collected, to meet a challenge grant.

■ Aime Cosendai, a missionary to Africa for 45 years, retired from active service and returned to his home country of Switzerland in October.

■ The Lukanga Adventist Secondary School in Zaire ranked in the ninety-ninth percentile in the 1982 national examinations. This year 37 of the 40 candidates passed, and last year all 33 candidates were successful.

■ The One Thousand Days of Reaping is being promoted heavily throughout the Africa-Indian Ocean Division. The division's baptismal goal is

150,000. Additional goals include: 1,000 new churches (making a total of 3,000); a total of 800,000 Sabbath school members, 50,000 lay evangelists, and 800 literature evangelists; and beginning work in all unentered countries. During the One Thousand Days of Reaping virtually all division staff will be conducting or assisting in public evangelistic campaigns.

■ On September 18, the first day of the One Thousand Days of Reaping, 400 people were baptized in Kumasi, Ghana.

■ A new evangelistic and health center has been purchased in Kinshasa, Zaire, to be used for evangelistic programs in the largest sub-Sahara city in Africa.

## North American Atlantic Union

■ An evangelistic series conducted recently for Hispanics in the Jackson Heights area in New York has resulted in seven baptisms, with 122 persons indicating interest in baptism.

■ The Bay Knoll church in Rochester, New York, recently baptized ten new members.

■ The Northeastern Conference reports 440 accessions by baptism and seven by profession of faith for the third quarter of 1982.

■ Atlantic Union Conference evangelist Raymond Saunders recently conducted a series of meetings in the Fort Green area of Brooklyn, New York. Twelve persons have been baptized, and another baptismal service is planned.

■ Donald Wright, from Atlantic Union College, has accepted a call to serve as superintendent of schools and communication director for the New York Conference.

## Columbia Union

■ For the second consecutive year, the Allegheny East Conference has paid special tribute to its senior citizens, or "keenagers," as they have been dubbed. The recent celebration included a special dinner, a gift for each senior citizen, and a free bus service to town during camp meeting.

■ "Emotional Factors in Family Conflict" was the theme for the twenty-seventh annual institute on mental health held September 19-22, at Harding Hospital, Worthington, Ohio. The institute, designed especially for Seventh-day Adventist clergy, provided a forum to discuss the growing problem of family crises, with particular attention being given to the effects of separation and divorce upon children. Judith Wallerstein, coauthor of a current text on divorce, *Surviving the Breakup*, was the featured speaker.

■ Thirty-five persons enrolled in the first Eat Well, Live Well workshop, sponsored by the York church in Pennsylvania. Several attended as a result of a large feature article in the food section of the local newspaper. The six-session workshop was directed by Barbara Howe.

## Lake Union

■ The first Korean branch Sabbath school was organized recently in Indianapolis, and on September 18 two Koreans were baptized. The 24-member group meets in the junior chapel of the Glendale church.

■ On September 12 ground was broken for a new building for the Mt. Vernon, Illinois, church. The recently organized Adventist Church Assistants, Inc., a group of members who provide funds to help build churches in Illinois, is assisting

with the financing of the structure.

■ The fifth annual Lake Union Adventist Attorneys Seminar was held under the direction of Jere Wallack, Lake Union religious liberty director, October 1-3, at Point West, near Holland, Michigan.

■ Forty persons baptized by Marcus Harris after a series of evangelistic meetings, recently joined the Gary West church in Indiana.

■ The Ecorse church, in Detroit, welcomed 12 new members after a revival series conducted by John Grier.

■ More than \$14,000 in scholarships was awarded recently to Lake Region Conference youth in the Chicago area. Students sold tickets to the formal presentation dinner, secured ads for the programs, and solicited donations from family and friends. Students who raised the most funds received the highest scholarships.

■ A day-care center was recently opened at the North Shore church in Chicago. The center is open from 6:00 A.M. to 6:00 P.M. Some of the children who attend have asked their parents to take them to Sabbath school.

■ Eleven persons, all of whom had first been contacted by literature evangelists, were baptized during the Lake Union Conference Literature Evangelists Institute held at Camp Go Seek in Wisconsin, August 11 to 14.

## North Pacific Union

■ Alaska Mission president William Woodruff led out in the recent organization of three new churches. Those elevated from company status include congregations in Craig, Talkeetna, and Anchorage North. A new com-



pany has been organized in Nome.

■ The North Pacific Union Executive Committee has approved two appointments. Gordon Birchell, a Spokane, Washington, sales manager, was named to fill a vacancy on the union committee. Real estate agent Bea Brath, of Portland, Oregon, was elected as a Northwest representative on the Adventist Health System/U.S. Board.

■ As the result of evangelistic meetings at the church in Orchards, Washington, 32 persons have been baptized. Speaker for the series was Ben Green, from the Upper Columbia Conference.

■ In order to accommodate ministerial graduates from Walla Walla College who are not hired, the North Pacific Union committee has approved a plan to aid up to 12 students a year. They would work on a subsidized basis as colporteur-pastors, teacher-pastors, or as Taskforce workers.

■ Work is progressing on the new Forks church in the Washington Conference. Glenn Aufderhar, president, and Roy Wesson, treasurer, joined E. E. Wellman, pastor, for the groundbreaking ceremonies.

■ The long distances between churches on Washington's Olympic Peninsula have led to the establishment of a new congregation called Belfair, composed of members of the Bremerton and Port Orchard churches.

### Pacific Union

■ Last year St. Helena Hospital and Health Center conducted its first successful United Way campaign pledge program among its employees. This fall the hospital raised half of the United Way goal for the entire upper Napa valley region.

■ Student Association leaders and administrators from all 23 senior academies within the Pacific Union met recently at Camp Wawona in Yosemite National park for this year's student leaders' Bible confer-

ence, the theme of which was "Walking With Jesus."

■ Members of the 11 Pacific Union chapters of the Medical and Dental Auxiliary raised more than \$23,000 for medical missions in Trinidad, the Cameroons, Spain, Malawi, Okinawa, Penang, Tanzania, Guam, Lesotho, Belize, Thailand, Taiwan, Zimbabwe, Sri Lanka, Mexico, Bangladesh, Nepal, and Pakistan.

### Southern Union

■ Calvin Watkins, pastor of the New Bern district in North Carolina, baptized 135 people during a six-week tent meeting in New Bern.

■ Members of the church in Pensacola, Florida, have begun a new branch Sabbath school, since one established earlier in Milton, Florida, has now been organized as a church.

■ The second annual Adventist Bible Retreat was held at Nosoca Pines Ranch October 1-3. The retreat is designed for Adventist young people attending or teaching in public high schools or colleges.

■ Nearly 50 students and staff from three schools participated in the second annual Broadcast Station Leadership Seminar, held on the campus of Oakwood College, Huntsville, Alabama, October 18. Three Adventist radio stations operate in Southern Union territory: WSMC-FM, Southern College, Collegedale, Tennessee; WOCG-FM, Oakwood College; and WDNX-FM, Herbert Hills Academy, Savannah, Tennessee.

■ On October 24 more than 350 former patients, staff, students, and friends celebrated Wildwood Sanitarium and Hospital's fortieth anniversary homecoming.

■ At the Westside church in Jacksonville, Florida, young adults conducted an evangelistic series. Approximately 40 persons attended each evening, and as a result, 12 persons were baptized and 13 children joined the children's Sabbath school divisions.

## A woman's happiness is one thing. Her health is something else.



Takoma Adventist Hospital is looking for a board-certified OB/GYN to expand its growing services. Last year we delivered 445 live births in our 115-bed facility. Currently, there are 29,000 women who live in Greene County and only one practicing OB/GYN. Takoma is a modern facility with up-to-date equipment, including digital subtraction angiography and a full body CT scanner. We also have a new birthing room. Tell us your interests, and we will act on them. Contact Douglas Carruthers, president, Takoma Adventist Hospital, Greeneville, Tennessee. Call collect (615) 639-4721.

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general, in the first issue of each month appear From the President and Windows on the Word; in the second issue, Reader to Reader and Teens and Twenties.

## List of abbreviations

BS Invitation to Bible Study  
E Editorial  
FL Family Living  
FP From the President  
HC Health Capsule  
HM Hymnspiration  
RC Report to the Church  
RR Reader to Reader  
SO Speaking Out  
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## Musical couple makes friends for Voice of Prophecy

The scene was the San Francisco airport. Two black men of regal bearing, dressed in robes, sat alone watching the flow of humanity in the busy terminal.

Across from them was Olive Braley, then part of a piano-organ team with the Voice of Prophecy. As she looked at the pair she said to herself, "I know they are somebody from somewhere."

She walked across the aisle to the visitors and in her best honey-touched Southern drawl said, "Welcome to the United States."

"Thank you," came the reply.

"Where are you from?"

"I'm a king in Nigeria."

Mrs. Braley, as she recalled the experience, said, "I'm from the Voice of Prophecy."

"We listen to the Voice of Prophecy every Sunday," the king told her. "I'm a Christian and I love the Voice of Prophecy."

This experience, though unusual, typifies Olive Braley, who has been making friends for the Voice of Prophecy for the past 28 years, though she and her husband, Brad, officially retired ten years ago.

This summer the couple blended their musical talents as accompanists for the Montana Conference camp meeting near Bozeman. Here the reaction was the same as at other places: "We love you, Olive and Brad."

The unlikely merger of their two lives took place at Southern Missionary College, now called Southern College of Seventh-day Adventists. Bradford Braley, a sedate New Englander, had worked with Evangelist John Ford in meetings in Symphony Hall, Boston. His interest in and mastery of organs led him to installing them. On one occasion he transported a pipe organ to SMC for installation, where Olive was teaching music and speech.

Born in Alabama and reared in Tennessee, Olive had spent eight years at the college. Olive and Brad's mutual love for music quite naturally brought the couple together.



"Brad was there a long time installing the organ," she recalled. "But I know the Lord put us together, and He has kept us together for 37 years."

Olive joined Brad in his work in New England, and later the two taught at Broadview Academy in Illinois. From there they received a call to the Voice of Prophecy.

Since then their piano-organ music has brought inspiration to many listeners, both on radio and in personal appearances that have taken them to Canada, Mexico, Inter-America, South America, and Europe.

For the past 12 years the couple has carried on an interesting project, giving presentations of excerpts from the writings of Ellen White. Brad furnishes the musical background for Olive's oral interpretation. The suggestion for these programs came from H. M. S. Richards, Sr.

While preaching at a Southern California camp meeting he turned to the musicians and said, "I'll never be satisfied until I hear Olive and Brad give that chapter 'God's People Delivered' from *The Great Controversy*."

The preparation of this reading led to others from *Early Writings* and *The Desire of Ages*. The giving of these masterpieces has brought much satisfaction to the two musicians.

Their years of service have been punctuated by experiences similar to that of meeting the king from Nigeria. Olive met a mayor from Bangladesh in the Los Angeles airport. In a completely different situation, when a plane strike forced the couple to take a night bus from Little Rock, Arkansas, to Memphis, Tennessee, she watched a black couple put their little boy on the bus. When the mother left the bus, the little boy began to cry. Olive tried conversing with him to cheer him up, but there was no response. Then the bus driver told her the boy was en route to a school for the deaf. With oral conversation halted, Olive took out her pad and pencil and the two became friends through their writing.

"We had a lot of fun for the five hours we were together," she said. Since then she has kept up a correspondence with him, as she has with dozens of other people she has met in her travels. On itineraries across America, she and Brad often made detours to visit friends they had met in their travels.

Though their pace is a little slower, the beauty of the music of Olive and Brad has not diminished. On their occasional forays from their retirement home in Glendale, California, they continue to make friends for the Voice of Prophecy.

MORTEN JUBERG  
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## Desire of Ages researcher gives progress report

Fred Veltman, director of the Ellen G. White Life of Christ Research Project, recently presented a progress report to the officers of the General Conference, detailing his methodology, format of presentation, and tentative findings. At the October 27 meeting Dr. Veltman affirmed that nothing in his findings has undermined his personal faith in the prophetic ministry of Ellen G. White.

The General Conference officers were favorably impressed with Dr. Veltman's research and were pleased to note his many constructive, though tentative, findings. Ellen White's use of other authors, Dr. Veltman said, was "neither slavish nor rigid." He often found her construction "more concise, less redundant, and more balanced" than the material it paralleled.

As reported in an earlier issue of the ADVENTIST REVIEW, the purpose of the three-year study, to be completed next June, is to examine the book *The Desire of Ages* in order to determine how and to what degree contemporary literary works were used in its composition, as well as to ascertain which portions constitute a unique expression concerning aspects of Jesus' life and teachings.

During the past two years Dr. Veltman has located many of the volumes that were a part of Mrs. White's personal library, as well as other books that it is believed would have been familiar to her. These writings are being compared with 15 randomly selected chapters of *The Desire of Ages*. Assisted by volunteers who have helped him survey more than 390 books, Dr. Veltman has found that Mrs. White was more likely to make an in-depth use of a few

particularly helpful books rather than occasional use of many volumes.

During the first year of research Dr. Veltman was assisted by Barbara Belleau, of Angwin, California. More recently Marcella Anderson has joined the working force. Since July, J. Paul Stauffer has added his skills and experience to the staff.

In reporting specifically on *The Desire of Ages* chapter "The Walk to Emmaus," Dr. Veltman tentatively concluded that Ellen White utilized in some degree other literary works for forms of expression, development of themes, and arrangement of composition. Under the guidance of the Holy Spirit she was able to find useful narrative backgrounds, descriptive phrases, devotional comments, exhortations, historical details, and theological insights in books by Christian authors of her time. However, Ellen White sometimes departed from the development of a theme and moved into an in-depth treatment of a topic not stressed, and in certain instances not even mentioned, in the works she obviously was using. Furthermore, it would appear that the emphasis in Ellen White's composition often differs from that of other authors even at the point where borrowing takes place. Thus, even in a chapter where parallels exist, there are sentences and extended passages that manifest no literary dependency upon contemporary writings.

It is our hope that this and all similar research projects will help us appreciate, properly understand, trust, and benefit from God's special gift to the Seventh-day Adventist Church.

NEAL C. WILSON

## Ingathering report—4

In a recent communiqué from the Trans-Australian Union Conference, R. L. Hodgkinson, lay activities director, writes: "Christmas day will be a high day in one small church in Tasmania because of the baptism of four precious people who were first contacted when members were out on the annual appeal.

"These folks, who were already keeping the Sabbath as best they knew how, were delighted to meet members of a church that had Sabbathkeeping as a key element of its belief.

"Of course, there has been much nurturing, much love and concern shown, since then. But they were initially contacted because faithful church members were determined to call on every home in their Ingathering territory—no matter how isolated that home might be."

We are past the halfway mark in the 1982 Ingathering crusade, with only three more reports to be given. Now is the time to put forth every effort, stretch every nerve, leave nothing undone, to make this *first seven-week crusade* a success.

The total raised to date is \$4,203,065.18. Two unions

(Atlantic and Mid-America) and 19 conferences showed gains this week. Funds collected this week amounted to \$854,135.05. M. T. BASCOM

## Enrollment at NAD colleges

Enrollment for 1982-1983 at the SDA colleges and universities in North America, as of the close of the third week of school, can be seen on the chart below.

Numbers in the first two columns represent those pursuing degree programs. Numbers in the first four columns are head counts including both full-time and part-time students, both on campus and those enrolled under some kind of extension program. The last column (F.T.E.) represents the "full-time equivalents" of all the part-time and full-time students in each school.

The graduate category for Andrews University includes Seminary and Graduate School students. For Loma Linda University it represents those pursuing postbaccalaureate degrees in dentistry, medicine, education, health, and in the Graduate School. Of the 5,157 at Loma Linda University, 2,379 are involved in programs based at La Sierra. DONALD E. LEE

### Enrollment at NAD colleges

	Under-graduate	Graduate and Graduate Professional	Unclassified	Total	F.T.E.
Andrews University	1,840	978	33	2,851	2,314
Atlantic Union College	522		75	597	503
Canadian Union College	242		21	263	241
Columbia Union College	915			915	513
Kettering College of Medical Arts	467		63	530	365
Loma Linda University	2,580	2,018	559	5,157	4,107
Oakwood College	1,386		26	1,412	1,312
Pacific Union College	1,493	6	93	1,592	1,463
Southern College	1,694		107	1,801	1,429
Southwestern Adventist College	656		56	712	600
Union College	988		36	1,024	904
Walla Walla College	1,637	22	143	1,802	1,568
TOTALS	14,420	3,024	1,212	18,656	15,319