

# Adventist Review

General Paper of the Seventh-day Adventist Church

January 17, 1985

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## Giving dignity to labor

We honor and give praise to what we value! The axiom has been true since the beginning of time.

Yet sometimes we may fail to honor what we deem valuable and thus lead some people astray, especially our young people. Let me explain.

I have attended many Awards' Day ceremonies at our academies and colleges and have seen the accolades (however fleeting they may be) given to the recipients of the various awards.

Numerous certificates and scholarships are handed out honoring students' scholastic achievements. Other certificates and trophies are awarded to hail athletic prowess. And then come the financial awards to help the needy.

Yet, if we do indeed give honor to what we value, then our schools should give honor to certain students who presently go unheralded at these ceremonies. They are students who pay all, or most, of their school bills by working responsibly at a full- or part-time job. This work accomplishment should be recognized and honored along with the other achievements.

Last school year a young academy girl cleaned hospital rooms for five hours every evening at a local hospital to pay for her entire school bill. When most of her classmates were studying, attending school functions, or doing other things, she was faithfully working.

I could tell you of another academy student who worked every

afternoon and evening at a small factory to pay for his school bill and even part of his sister's bill.

If it is true that we honor what we value, where, then, is the open honor for these students and all the others like them scattered throughout our worldwide educational system?

Maybe we should ask ourselves, Do we value honest, responsible work? Yes, most certainly we do. And our church has done so since its inception years ago. Then should we not publicly honor responsible workers, at least for our impressionable young people?

Some might think that the money earned on the job is reward enough for working. It may be, but consider the special case of our youth who are in the milieu of our schools where scholastic and athletic achievements are openly honored and praised, and where working responsibly at a job is left unhonored on the day achievement awards are given out.

If indeed we give honor to what we value, then our youth may learn to value *only* what we openly honor. If we fail to recognize responsible work as a value worthy of notice alongside the scholastic and athletic achievements, can we ever expect our youth to value good, honest work?

On Awards' Day in our Seventh-day Adventist schools, let an award or certificate of accomplishment be given out to those students who are working all, or most, of their way through school.

This may give a major morale

boost to the students who, because of their work, have been unable to participate in extracurricular school events and opportunities.

And it will uphold the dignity of labor before all the students as a precious value to be held. M. K. W.

## Devil's doctrine

Several years ago I heard a minister tell of a young girl he met during a Week of Prayer. At the closing meeting many of the young folk were giving public testimonies of what Christ had done for them, and some were giving their hearts to God for the first time.

Finally, toward the end of the meeting and after considerable urging from others, this young girl stood to her feet. With tears running down her cheeks, she said, "I know I had better give my heart to God. But I don't expect ever to have another day of fun in life."

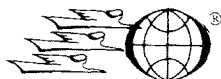
Childishness, you say? Perhaps. Yet all too often Christians—particularly Seventh-day Adventists—spend too much time talking about how much they have to sacrifice to be Christians.

I have heard many people talk about the high-paying or prestigious careers they have given up to follow Christ. So what? I have heard ministers describe how much they could make if they left the ministry. So what?

If these people do not find following Christ or ministering for Him infinitely more rewarding than money and prestige, then by all means they should get on with what really would make them happy. On the other hand, if having that money and prestige would not make them happier, if it actually is inferior to what they have, does it not

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# Adventist Review



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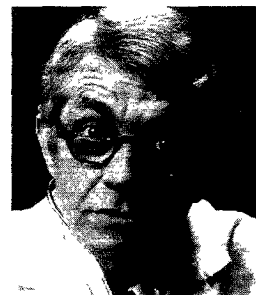
## COMING NEXT WEEK:

■ "Why I Am a Seventh-day Adventist"—the beginning of an extended series in which the editor pursues with a personal touch the essence of Seventh-day Adventism.

■ William Jarvis' helpful counsel: "How to Spot a Health Quack."

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## Brown turns things green

Nothing I have read lately excited me more than the article in the November 15 REVIEW entitled "Mr. Brown Turns Things Green at Campion." There has seldom been a lack of interest in this kind of practical education on the part of our educators, but there has been a dearth of personnel who have the vision, the professional know-how, and the *self-sacrificing spirit* required to work with teenagers. This man, Mr. Brown, sounds like another Moses. May his tribe increase. Please don't let anyone jerk him away and put him in a college to teach. It would be better to send people to him at Campion to get on-the-job training.

LEWIS C. BRAND  
Louisville, Kentucky

I was delighted to read your article about Mr. Brown. I am a student at Campion Academy and I have worked for Mr. Brown for a year and a half. He really teaches you the meaning of work and makes it fun!

MICHELLE PAULIEN  
Loveland, Colorado

## Encourage voting

If "the REVIEW's counsel on voting has not changed in 100 years" (Editorial, Oct. 11), it is long past due for an overhaul. The quotations from 1856-1884 REVIEW seem to spring from the philosophy that we are not of this world and therefore should "let the dead bury their dead. Keep out of it." The quotations from the 1800s begin with a presumption that there is something wrong with the act of voting, and put aside that presumption only when our franchise is "exercised in behalf of justice, humanity and right."

Although we may not be "of this world" we are nonetheless "in this world." Voting is an action that can be taken at little expense to ourselves but can

have an enormous impact on all aspects of our lives and the lives of others throughout the world. The franchise creates a responsibility that should be exercised with utmost care. Nonetheless, it should be exercised.

We have a civic and moral responsibility to vote because through that one act we can contribute to the advance of truth and attempt to halt or slow Lucifer's plans. Political agitation must still be ruled out "because of its tendency to set church members one against another." However, in this age and political climate we must begin with the presumption that the act of voting should be encouraged, and then identify and explain the exceptions to the rule, rather than the reverse.

LEWIS LACLAIR  
Takoma Park, Maryland

## Criticism

"The Critical Difference" (editorial, Nov. 15) examines four features of negative criticism. It would have been helpful if you could also have listed and discussed features of positive, constructive criticism, since you indicate we need this.

LU ANN CREWS  
Myersville, Maryland

■ *Your topic suggestion has been put on the list of editorials to write in 1985.*

## On goal-setting

I would like to ask three questions about the guest editorial "The Need of Goals" (Nov. 8). First, do we measure success by reaching goals "we can measure objectively"? True, management theory and practice today is toward goal setting and "excellent companies are goal-oriented," but these organizations are evaluated not only by numbers, but also by products. Are we as a church following in the same line of business—that is, mass production?

Second, what *are* the goals of every Seventh-day Adventist on earth? The statement "North America did not respond enthusiastically to the 1000 Days of Reaping" seems to be rather judgmental. Are we prone to measure initial response to a message, but be blind to all the diligent efforts of months and even years of "making disciples"? Yes, the former can be calculated, but the activity for developing the "product" cannot be measured by human standards.

And last, how does God measure success? In my opinion, to liken the "1000 Days of Reaping" goal to Joshua's command for the Israelites to enter the land the Lord gave

them is inappropriate. The latter is a direct and divine mandate; the former, even though well-meaning, is but a man-made goal with divine strings attached. If we believe it is the prerogative of the *Holy Spirit* to convict (and convert) sinners, then how is it that we tell Him how many?

MARK S. LAW  
Coos Bay, Oregon

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

## READERS ASK

At the ADVENTIST REVIEW office we receive many questions. On this page from time to time we will print questions that call for specific information that we feel is of general interest, rather than the editors' opinions on particular topics.

### Saved outside the church

Where in the Spirit of Prophecy do we find the statement that some people will have to be saved outside the church?

Robert W. Olson of the Ellen G. White Estate replies:

■ *In 1861 Ellen White wrote: "It is impossible for E to be fellowshipped by the church of God. He has placed himself where he cannot be helped by the church, where he can have no communion with nor voice in the church. He has placed himself there in the face of light and truth. He has stubbornly chosen his own course, and refused to listen to reproof. He has followed the inclinations of his corrupt heart, has violated the holy law of God, and has disgraced the cause of present truth. If he repents ever so heartily, the church must let his case alone. If he goes to heaven,*

*it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust."*—Testimonies, vol. 1, p. 215.

*This is the only case, as far as we know, in which Ellen White recommends that an individual should be denied church membership even if he should genuinely repent of his sins. While no contemporary record of the nature of E's transgression is available, W. C. White declared it to be a particularly revolting case of incest, which was known throughout the community. This clearly is an isolated case, however, and Ellen White's counsel in this situation should not be taken as a general rule. She spoke of others who were "restored to the church" after they had regained the confidence of the people "by unqualified confessions and a period of sincere repentance" (The Adventist Home, p. 346).*

# A reflection on gates

By OPAL HOOVER YOUNG

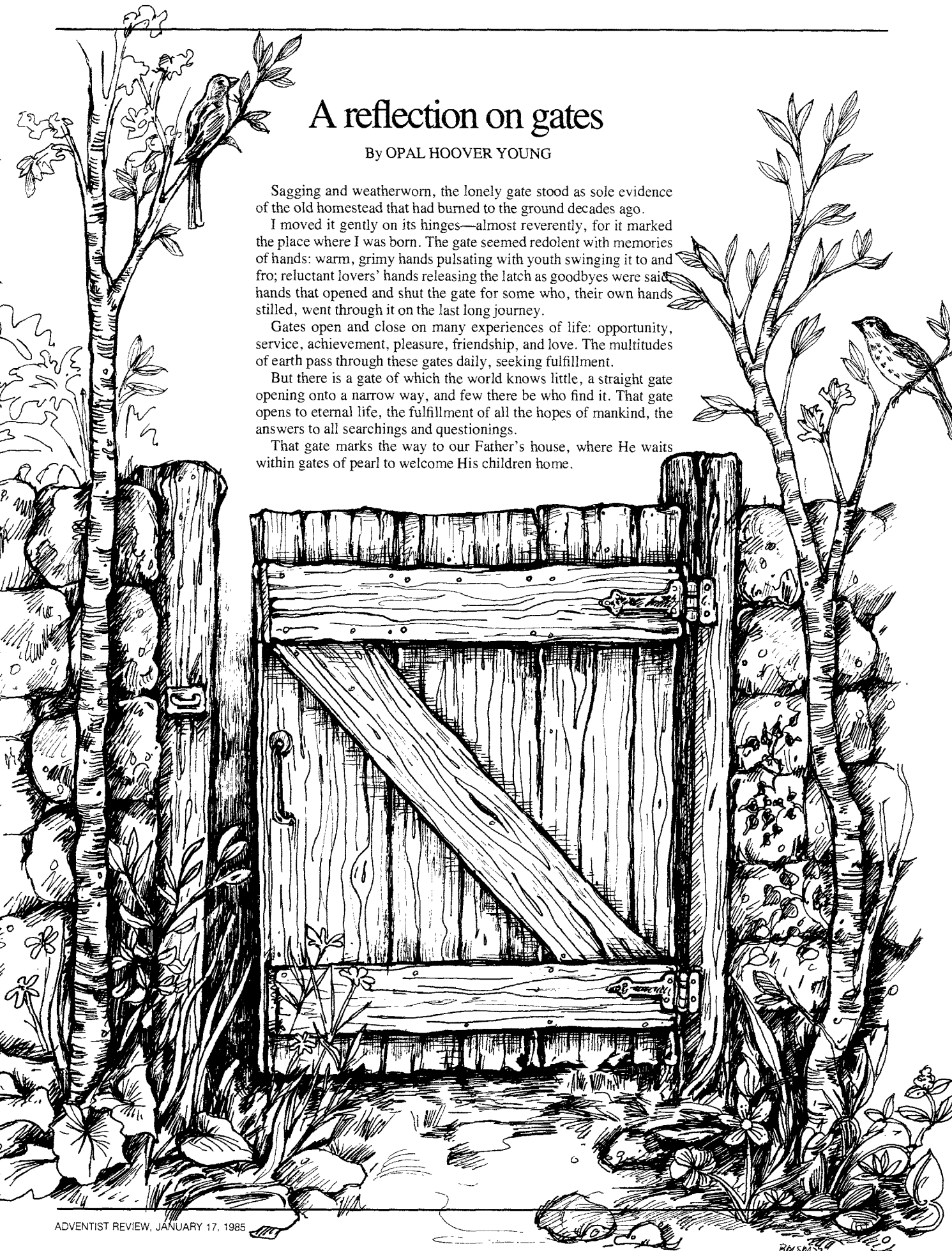
Sagging and weatherworn, the lonely gate stood as sole evidence of the old homestead that had burned to the ground decades ago.

I moved it gently on its hinges—almost reverently, for it marked the place where I was born. The gate seemed redolent with memories of hands: warm, grimy hands pulsating with youth swinging it to and fro; reluctant lovers' hands releasing the latch as goodbyes were said; hands that opened and shut the gate for some who, their own hands stilled, went through it on the last long journey.

Gates open and close on many experiences of life: opportunity, service, achievement, pleasure, friendship, and love. The multitudes of earth pass through these gates daily, seeking fulfillment.

But there is a gate of which the world knows little, a straight gate opening onto a narrow way, and few there be who find it. That gate opens to eternal life, the fulfillment of all the hopes of mankind, the answers to all searchings and questionings.

That gate marks the way to our Father's house, where He waits within gates of pearl to welcome His children home.



# Jacob's mystic ladder dream

By ELLEN G. WHITE

## **Our Redeemer identifies Himself as the mystic ladder, that makes communication possible between heaven and earth.**

**J**acob's experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel."

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to His children.

The ladder represented Christ; He is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when He said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies Himself as the mystic ladder that makes communication possible between heaven and earth.

When Jesus said, "I am the way, the truth, and the life," He uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf and made a way for man to come to God. He who has no

spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come His words "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of Him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

### **Christ is the only way**

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life—the mystic ladder between heaven and earth.

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite.

The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto Him, and find rest to their souls. The pilgrim may journey toward the mansions that He has gone to prepare for those who love Him.

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, He identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ.

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of His Son.

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with Him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without Him, we have something to do in connection with Him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with Him in the saving of our souls.

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as He loves His Son.\*

\* Review and Herald, Nov. 11, 1890.

## CHILDREN'S STORY

### Logging-camp fun with Dad

By CATHERINE L. MCINTYRE

"Run, get your parka; then you can come to Merrill Camp with me," Dad invited.

Jerry was panting hard as he shouted, "Mom! Mom! Dad says I can go to the logging camp with him. We'll eat dinner with the crew, and . . ." The door banged as he raced back to Dad's pickup truck.

At the camp Dad said, "Remember, *never* stand behind a tree that is ready to fall away from you."

Jerry heard Dad but decided that Dad meant to say, "Don't stand in *front* of a tree ready to fall *toward* you."

A little while later Jerry watched as Jim, the lumberjack, sawed a large pine. When it was ready to fall he called, "OK?"

"OK," other crewmen replied. With a grunt, Jim pushed hard against the big pine tree. It swayed; then with a creaking groan, it toppled. Jim jumped aside.

Jerry ran behind the tree to watch. He waited to hear the crash, but none came. He looked up just in time to see two big branches of the pine hit a fir tree. Then the base of

the pine tree bounced back toward him. He remembered Dad's words, "Don't stand *behind* . . ." He scrambled to get out of the way but fell on icy snow. Only moments before he would have been crushed, Jim snatched him out of danger.

On the way home Dad said firmly, "Because you didn't obey my instructions, you and Jim both could have been killed."

"I know, Dad. But I thought you were mixed up and that you didn't say what you meant."

Dad replied, "What happened today reminds me of God's instructions to us. He gives them to protect us. He too means *exactly* what He says."

Jerry's blue eyes were serious as he asked, "Like when He says, 'No stealing or no lying,' He means *none*, none at all because even a little could hurt us or someone else?"

"Exactly," Dad smiled. "By the way, would you like to go to the camp with me again next week?"

"Super!" Jerry exclaimed.





# Power in the blood

By KEN WADE



## When we understand the sin offerings, the glory of the gospel shines from Leviticus.

**A**aron and his sons Ithamar and Eleazar sat at the door of the tabernacle stunned, grieving, and indignant.

Even though they were in the depths of mourning over the deaths of Nadab and Abihu, Aaron's other two sons, Moses had just rebuked them for not eating! The three priests had not even been allowed to go to the funeral because they were in the process of being consecrated, and now Moses had added insult to injury by reproving them. How could he be so callous?

The story is found in Leviticus 10. Verses 1-3 tell of Nadab's and Abihu's deaths for offering unholy fire before God, while verses 16-20 record Moses' seemingly heartless dealing with Aaron, Ithamar, and Eleazar. According to verse 16, Moses came back from the funeral and "diligently inquired about the goat of the sin offering."\* When he found that the priests had burned it instead of eating it he was angry. He approached the three mourners and asked, "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the Lord?" (verse 17).

What seemed an insignificant detail was actually the crux of the ceremony, which made God's sacrificial system different from a hundred heathen systems. When the priest ate the flesh of the sin offering he was to show the folly of the

*Ken Wade is assistant editor of Ministry magazine.*

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



pagan concept that an animal's death could appease God's wrath against sin. He ate the flesh of the offering to teach men and women that they need a human intercessor to bear their sin.

When God consecrated Aaron as a priest He told him, "You and your sons and your fathers' house with you shall bear iniquity in connection with the sanctuary; and you and your sons with you shall bear iniquity in connection with your priesthood" (Num. 18:1). The priests took others' iniquity upon themselves by eating the flesh of animals that had been sacrificed for those sins (Lev. 10:17).

When Aaron, Ithamar, and Eleazar burned the flesh of the sin offering instead of eating it they reinforced the heathen idea that killing an animal can appease God's wrath. They also failed to point people forward to the intercessory ministry of Christ, who would bear iniquity for the whole world. Moses was angry not simply because they had been careless of detail but because they had misrepresented his God.

When God revealed the system of ceremonial sacrifices to Moses He laid out a very exact scheme of priestly activities. Everything done in the sanctuary pointed forward to the great climax of history—the sacrifice of God's own Son. The sin offerings in particular form a marvelous prophecy of the divine-human Messiah, who would bear the iniquity of us all.

Leviticus 4 describes two basic types of sin offerings. The differences between them prefigured the dual nature of the coming Messiah. Verses 1-21 describe the first type, the offering for the sin of an anointed priest or for the sin of the congregation as a whole.

In this sacrifice the sinner (or in the case of the congregation, the elders) brought a young bull to the tabernacle, laid his hand on its head, and killed it. A priest took some of the blood into the holy place, where he sprinkled it seven times before the veil and placed some of it on the horns of the altar of incense.

He poured out the rest of the blood at the base of the altar of burnt offering outside the tabernacle, then burned part of the carcass on that altar and part of it outside the camp. The priest did not eat any of this animal's flesh.

The remainder of Leviticus 4 describes the second type of sin offering, that for individual members of the congregation. The ceremony in this case was much the same as for the first type of offering, except for two important details: No blood went into the tabernacle, and the priests were to eat the flesh instead of burning it. When they ate it they bore symbolically the iniquity of the sinner.

The ministry of Jesus makes clear the reason for two types of sin offerings. When the priests bore iniquity for the people they foreshadowed Jesus' bearing our sins on the cross. But God did not allow priests to eat the sin offerings of other priests or of the congregation. In this prohibition God pointed to the need of something beyond mere human ministration.

He showed that He Himself would ultimately bear the weight of our sins. Sins that could not be borne by a priest were carried into the tabernacle and left in God's keeping when the priest sprinkled the blood before the veil and placed it on the altar of incense. Either the priest ate the meat and bore the iniquity or the blood was taken into the sanctuary.

"The priest who offers it for sin shall eat it." "But no sin offering shall be eaten from which any blood is brought into the tent of meeting [tabernacle] to make atonement in the holy place; it shall be burned with fire" (chap. 6:26, 30).

In other words, the priest either bore the iniquity or took it into the tabernacle for God to bear. In either case, God wished to avoid the idea that an animal was the ultimate sin bearer. "For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4). Animal sacrifices served as a reminder that "the wages of sin is death." It was left to the priests and God to show that "the free gift of God is

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## **When we lay our sins on Jesus, He bears the guilt for us. His blood is able to cleanse us from both sin and sinfulness.**

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eternal life in Christ Jesus our Lord" (Rom. 6:23). Human life continued only because someone else volunteered to bear the guilt for sin.

The system also portrayed the good news of a coming divine-human priest, for at the point where human priests proved inadequate to bear sin, God stepped in and took it upon Himself. The human priest, who could not bear sin for another priest or for the whole congregation, would one day be replaced by a divine Priest, who would bear the sin of commoner, priest, and the whole world.

Once each year the Day of Atonement brought the symbolism of the daily rituals to its climax. On this day of cleansing and judgment the high priest took the blood of the sin offerings into the most holy place and sprinkled it before God's presence, foreshadowing the laying of "the iniquity of us all" (Isa. 53:6) upon Christ.

Then the high priest brought the blood back out to the holy place and cleansed the altar of incense of the sin that had been laid upon it throughout the year as blood was sprinkled there (see Ex. 30:9, 10; Lev. 16:18, 19). (After this he also confessed the sins of the people over the head of the scapegoat, which was then banished from the camp as a symbol of the tempter, Satan. We will not discuss here this aspect of the Day of Atonement.)

The high priest's entry into the most holy place and the cleansing of the altar of incense carried the beautiful message that God accepts upon Himself all our iniquity. But once the blood that symbolically bore sin into God's throne room has laid those sins on God, it can come again from God's presence and be used to cleanse from sin.

Even so, when we lay our sins upon Jesus He bears the guilt for us; His blood is shed for our sins. And that blood, because it comes from God's presence, is able to cleanse us from both sin and sinfulness (1 John 1:7; 3:5, 6).

When we understand the sin offerings, the glory of the gospel shines from Leviticus. The good news is that we humans need not bear our own guilt; God will bear it for us. "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). His blood can both cleanse me of my sin and enable me to overcome it. □

# Instilling moral and spiritual values

**A parent's own way of life is the most important method for teaching values, but that is not good enough.**

By THEODORE E. WADE, JR.

Let's stand back and look at what we truly expect from the education we plan for our children. Do we want educated sons and daughters so others will know where they inherited all their intelligence? or what good providers their parents are?

Oh, no, at least not at the conscious level. We want our children to be able to function well in the world they face. We want them capable of making a good living at something they enjoy.

Yet, do we not really want even more from a Christian viewpoint? We want happiness now and in the hereafter. We want our children to relate unselfishly to people and to honor God. Most Christian parents expect their children to learn the three R's in school and religion in church, but in too many cases it just doesn't work that way. Peers and entertainment during the week help instill more values than a preacher can unteach in church.

What are skills in math, reading, writing, foreign language, or playing a musical instrument compared with solid principles for living? If you had to choose for your child between wealth and beauty of character, which would it be? Often parents are so eager to gain an advantage for their child that they start to train the intellect too early, ignoring the idea that values are taught at all.

Values are learned just as certainly as knowledge is. Everything that can be learned falls into one of three

categories named by psychologist Benjamin Bloom and associates: (1) cognitive—factual information and ways to handle it, (2) affective—values and appreciations, and (3) psychomotor—body movement skills.\* Practically all schooling is directed toward cognitive development. Spiritual and moral values, our particular concern here, would come under the second area—the affective.

Often, well-meaning parents or teachers plan to teach values but end up changing only the cognitive. The ability to repeat a set of words isn't the same as believing the message they expound. For example, a child can repeat the Pledge of Allegiance to the flag without changing his patriotism, or repeat the twenty-third psalm without knowing the Shepherd it describes. Learning words can play a role in changing the feelings when we combine affective teaching with the cognitive.

You may have heard of "values clarification." Be careful. This is not values development but willingness to understand and accept whatever values already exist in the individual. It is humanistic training to look to one's self for the norm of right and wrong, good and bad. Of course, we all need to hold personal values and to understand them. But that is not the goal.

## How to teach values

Teaching the heart is not complicated. The first element is personal example. If you teach in your health class that sweets clog up the body's defenses and then make a sweet roll the main part of your breakfast, what have your children learned? If you tell them that spiritual commitment is important without holding in your own heart and actions a deep reverence for your Lord, are you teaching any more than empty words?

Your own way of life is the most important method for teaching values, but it is not enough. Good values have good reasons. Talk it over. Young children like to do what Mommy and Daddy do, but adolescents want to think for themselves. Childhood habits are easy enough to carry into adulthood if they have been backed up with clear thinking.

The third factor in teaching values, in addition to example and logic, is control of the environment. We learn through all our senses all the time, and we learn from all our associates. Talk to your children about the principles, then help them choose what they feed their minds—what they read and watch on TV, the places they go, and their friends. As a parent, you have potential for a greater influence in your children's choice of friends than you might think. Find other families with high ideals and invite them over for special

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\*See Benjamin Bloom et al., eds., *Taxonomy of Educational Objectives, Handbook I: Cognitive Domain* (New York: David McKay Co., Inc., 1956). Objectives for the affective domain were worked out by David R. Krathwohl and others. See *Taxonomy of Educational Objectives, Handbook II: Affective Domain* (New York: David McKay Co., Inc., 1964).



**The Word of God should be the major source of study for developing values, because through it we understand our Creator and Redeemer, and we see how God relates to people.**

occasions; plan outings together. Your children quickly will become friends with theirs. And the cross-family friendship will help them develop socially far better than classroom associations.

Finally, values are learned from beginning to end by spiritual strength—yours and your children's. Paul says that the natural man cannot accept or even understand the things of the Spirit of God "because they are spiritually discerned" (1 Cor. 2:14). Proverbs 3:6 admonishes, "In all thy ways acknowledge him, and he shall direct thy paths," and Psalm 119:105 says, "Thy word is a lamp unto my feet and a light unto my path." Spiritual values are learned from opening the heart to God through prayer and listening to His voice through the Scripture.

To teach values, appeal to your child's reason; follow through with your own example, enthusiasm, earnestness, and consistency; shape the environment; and direct mind and heart to the Source of all wisdom.

### **Development of spiritual maturity**

Psychologists have described in some detail the typical developmental characteristics of individuals as they grow from birth to full maturity. But development must involve more than physical, mental, social, and emotional growth.

God's plan of education involves growing also in spiritual maturity, growing "in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (2 Peter 3:18; Eph. 4:13).

In Peter's Second Epistle, he lists areas of spiritual growth as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (chap. 1:5-7).

Although the following list of stages in spiritual development may be expanded or modified according to your own understanding, it can help as you plan strategies and choose materials for teaching values. These stages are not automatic. Children need guidance for spiritual growth just as they do for physical, mental, social, or emotional development.

**Ages 0-1, learning God's love through parental example and control.** Trust is developed and nurtured through loving care and guidance from parents. Self-control in later years has its basis in behavior patterns set from the earliest time in life. At this stage and for the next several years, parents stand in the place of God to their children. Habits of obedience to parents makes obedience to God's will a natural trait in later life.

**Ages 1-3, learning what God is like.** As the imagination develops, the child learns about God through stories of Jesus. Impressions are made through songs and a growing, trusting relationship with parents. Simple Bible stories plant seeds of knowledge that mature later in the behavior patterns. Character is basically set.

**Ages 3-6, Bible principles taken for granted.** The child learns the basis of what is right and wrong but expects parents to be in control. Good behavior is by habit and obedience rather than from principle. Verses of scripture reinforce later growth. Object lessons from nature make lasting impressions.

**Ages 6-9, guidelines for right living accepted as reasonable.** Specific do's and don'ts begin to make sense and are often observed scrupulously, while other behaviors are sometimes overlooked. It is easy for the child to see problems in other children and to expect them to be treated according to his or her own sense of justice. More of the Bible stories are learned. In addition to stories, principles for right behavior begin to make sense.

**Ages 9-12, principles begin to be integrated into the lifestyle,** rather than being just acceptable isolated rights and wrongs. The controversy between good and evil begins to make sense. Even though a somewhat fuller picture is formed, the focus still seems to be more on behavior than on a relationship with God. Skill is increased in comparing Scripture with Scripture.

**Ages 12-16, Biblical principles applied to a growing**

## ADVENTIST SCRAPBOOK

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### Our first woman missionary in Europe

Anna E. Butler ought to be well known in Adventist circles. A member of a prominent Vermont family, her grandfather, Ezra P. Butler, was governor of that State, and one of her brothers, George I. Butler, became president of the General Conference. One of the first Seventh-day Adventists to go to Europe, she was already proclaiming our message in the Old World ten years before John N. Andrews left America.

Yet we know very little about her life and activities as secretary to Michael Belina Czechowski, the Polish preacher who pioneered our work in Europe. Her fellow workers testified that she played a vital role in the establishment of our work outside North America. According to Andrews, the good accomplished in Europe by Czechowski owed much to her assistance. Her premature death greatly curtailed his ministry.

Czechowski himself recognized her contribution to the work in Italy and Switzerland when he described her as the best "fellow-laborer in the Lord's vineyard," and reported that others considered her to be "the blessing of our holy mission in Europe." Anna Butler performed many tasks: editorial assistant for a periodical, translator, secretary for correspondence, counselor, and helper in various areas of ministry.

After four years in Europe Anna Butler died in Tramelan, Switzerland, on August 23, 1868, at the age of 44. Though her labors in the Old World were brief, they were fruitful, contributing to the formation of the first group of Seventh-day Adventist believers in Europe.

Miss Butler was one of the earliest Adventists to leave North America to proclaim our message overseas, and she became our first missionary to die in a foreign land. Her example lives on as an inspiration and a challenge to all of us.

**personal dependence on God.** The prayer life grows to be more of a connection with God. God's Word takes on deeper importance and significance. Opportunities to share God's love in simple ways are taken advantage of. With increased adolescent independence in thinking, parental values are no longer taken for granted. Disparity between church members' lives and church or Bible standards provides a new kind of temptation—to excuse personal misbehavior. This crucial time in life when the emotions call for independence is often a turning point. A previous trust relationship allows the youth to accept parental counsel, and principles learned can help form the new value structure.

**Ages 16-20, total dependence on God.** Living by faith. New spiritual concepts enrich the relationship. A reasonably good command of the Scripture prepares the individual for serious witnessing and leading others to a decision for Christ.

**Ages 20 and onward, settling of convictions.** Searching and testing of God's way subsides. Major questions about Christ's being both Lord and Master already have been decided in the thinking. Gradually, as the years progress, the faith becomes unshakable. Growth continues in understanding God's will and in relationships with others. People are seen as those for whom Christ died. Each is valuable. The burden of being a representative responsible for the souls of those who need to be warned becomes serious. Divine providence is accepted, and faith holds on to the continued, ever-growing relationship with God and confidence in His Word.

### Bible study

The Word of God should be the major source of study for developing values because through it we understand our Creator and Redeemer, and we see how God relates to people. From Bible study we can expect (1) to think more deeply through the guidance of the Holy Spirit, (2) to be safe from deception, (3) to build a personal value system, (4) to develop a sensitivity to people's needs, and (5) to grow in our personal relationship with God.

Scripture study deserves more than incidental consideration in the curriculum. For young children, read and discuss Bible stories written for their level of understanding or review the stories yourself from the Bible and tell them in your own words. Add stories showing how God leads people in our day too. Get children busy acting out the Bible stories, making felt or sandbox representations, writing about stories or principles, and so on, according to age.

Older children need to learn to dig out life principles from their own Bible reading. Have them choose an interesting verse and concentrate on its meaning. Then discuss it with them. Be systematic in studying Bible topics.

Youth can learn to find Bible answers to their problems and to share God's love with others.

At all levels, have your children memorize Scripture. For small children, just a few simple words from a chosen verse will suffice. Older children can memorize more.

Always pray before reading the Bible. Not to open our minds to divine help is to be led into misunderstanding and doubt. The same Spirit that inspired the Bible writers is needed to help us understand them correctly.

Help your children enjoy Bible study. The rewards are eternal! □

## Devil's doctrine

*Continued from page 2*

seem strange they even bring the subject up?

How many people walk away from a delectable meal saying, "Well, that was a good meal, but eating it meant that I had to give up my hunger"? How many people complain about having to give up their thirst when they have received a cool, refreshing drink on a hot day? Or is it only when we question the real worth of what we have that we begin to look back and say, "Well, I did have to give up . . . "?

The Christian should be able to say the words of the apostle Paul (originally spoken in a different context, but true here nonetheless), "For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Phil. 3:8, R.S.V.). Has the Christian ever been asked to give up anything that, in comparison with what God gives in its place, would not seem about as valuable as refuse?

Jesus said, "There is no one who has left house or brothers or sisters or mother or father or lands, for my sake and the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mark 10:29, 30, R.S.V.).

While Christ does not promise a bed of roses to His followers, He makes it clear that, despite the persecution and hardship we may have to suffer for our faith, life right here and now is still at least 100 times better than if we had not come to know Him. As if that were not enough, eternal life is thrown in as a bonus.

We should be very hesitant about suggesting that Christians are called

upon to make sacrifices. True, we may not have a fancy car or a fancy house because we choose to give that money for missions. But isn't the thrill of spreading the gospel greater fulfillment than can be found in fancy cars or houses?

We may feel called by God to serve in a remote area as missionaries. But isn't the joy of such service, of knowing that we are playing a vital role in presenting Christ to the world, an honor that far surpasses the rewards enjoyed by the bulk of the population? Doesn't it more than compensate for the separation from family, the relatively meager salary, and the absence of many of the modern conveniences?

## Clear consciences

In fact, granted that the early Christians believed that Jesus was the longed-for Messiah and that He had asked them to serve and honor Him come what may, was it not a lesser sacrifice for them to face the lions than to have to live the rest of their lives hating themselves for not having had the courage to stand up for what they believed to be truth? Which really is the greater sacrifice?

We are not suggesting that the pain and suffering of these martyrs was not horrible beyond imagination. But while their bodies were ravaged, their consciences remained clear. They were following in the steps of their beloved Master, and they actually spoke as if it were a privilege (1 Peter 4:12-16; Acts 5:41; Phil. 1:29).

Perhaps we could take this theme

one step further. Granted that God's very nature is love, a love so deep that it does not cease even when humans fall into the most vile sin, would it not have been a lesser sacrifice for Christ to come to die for us than it would have been for Him to have left us to our own devices, to have abandoned us eternally?

Again, this in no way diminishes the magnitude of what Christ has done. To the contrary. It shows the infinite depth of His love—that He would prefer a life of persecution and an ignominious death to living in peace and glory without us.

Despite the horrors He suffered, Christ never burdened His followers with long rehearsals of what He had to give up to come to this earth to rescue humanity from sin. Christ came because He loved us, because the joy that was set before Him—the joy of seeing lost humanity once again restored to its proper place—was reward enough. If Christ didn't dwell upon His sacrifice, then certainly we shouldn't.

The options we face are not always pleasant. We do not live in utopia but in a world of sin. Often none of the possibilities before us are ideal. But I would suggest that, granted the realities with which we have to deal, the Christian is seldom, if ever, called upon to make a sacrifice. Instead, he always is asked to choose the best, the most fulfilling option available.

It is time that we as Adventists cease talking about how much we have had to sacrifice and concentrate instead on how much we have received. Let's take the word *sacrifice* out of our glossary of acceptable terminology and call it what it is—simply another devil's doctrine.

J. N. C.

## Philippine typhoon: reports of both death and deliverance

By J. H. ZACHARY and D. M. NIERE

All day the late-summer winds increased in velocity. With each passing hour the waves grew in size. Before morning the full force of the storm would hit the coastal barrio of Lugsongon, in the town of Limasawa, Leyte, Philippines (ADVENTIST REVIEW, Oct. 11).

For the fishermen, whose fragile homes had weathered many a storm in this infamous typhoon belt, the storm was following a familiar pattern.

Night fell, and more than 500 villagers unrolled their mats and cuddled together on the bamboo floors of their homes.

The pounding of the surf seemed closer and stronger as the night wore on. The roar of the wind and waves was punctuated periodically as trees snapped and fell.

Fransisco Morta, head elder of the local Adventist church, could not sleep. He felt apprehensive. This storm for some reason—he could not tell why—seemed different. Shortly after midnight he got up, lighted his kerosene lamp, and climbed down the ladder that led from his stilt-supported house to the ground below.

To his amazement he found himself standing waist-deep in water. Something was seriously wrong. The storm had caused a very high tide, perhaps a warning of higher water to come.

Gathering his strength, he attempted to shout above the

storm, calling to his family. Then, carefully wading through the surging water, he urged his neighbors to follow him to higher ground. His wife and daughter clung to his belt as the three of them moved from home to home along the submerged beach.

In a few minutes 500 villagers were ready to move toward higher ground.

Morta held his lamp above his head as he led the group through the water toward the Adventist church, which was situated on a high piece of land overlooking the village. They were thankful for the light. Others had tried in vain to light their lamps.

Every step was taken with great difficulty. Trees swayed violently in the driving, deafening winds. Parents clung to their small children. Others joined arms in human chains to keep from being carried away by the storm.

### Safety of the church

Miraculously, the ancient lamp kept burning, and after a strenuous climb, the group reached the church. Five hundred people squeezed into the building, which normally accommodated about 180 members.

Once in the safety of the church, the group took stock of who were and who were not present. Some 40 of their friends either had not gotten up or had taken another route. It was too dangerous to go in search of them.

Then, to the horror of those huddled in the church, the building began to shake. The

cement block walls were being buffeted so fiercely by the wind that they were cracking.

Men, women, and children once again rushed out into the stormy night as the empty church collapsed. The wind ripped away pieces of the corrugated roof and carried them away.

Objects were driven through the air at speeds of more than 100 miles per hour (160 kilometers per hour). Trees were bending and breaking all around. The group prayed for deliverance as they made their way to higher ground.

The people who had not responded to Morta's warning or who had gone in a different direction met the full force of three tidal waves. Adventist Ernesto Balani and his family

had decided to head for another place of safety. Balani held the hand of each of his sons while his wife held their 6-month-old baby.

When the first tidal wave struck, the family was torn apart. Balani's wife and baby were carried away by the sea. One of his sons was torn from his grasp. Quickly grabbing for the boy, he managed to catch hold of his shirt. In the next moment, however, the water pulled the little boy right out of the shirt. The grief-stricken father held only the empty shirt in his hand.

In just a few moments Balani had lost his wife, baby, and one son. He was desperate, but he could do nothing. They were gone. He could see nothing. He could hear nothing but the roar



### California inmate ordained as deacon

Since June of 1983, nine people have been baptized, four deacons ordained, and a study group established at the California Rehabilitation Center, California's largest drug-rehabilitation facility, situated some eight miles (13 kilometers) from Loma Linda University's La Sierra campus.

Artist Raymond Bernol (center), one of the first inmates to be baptized as a result of the Quiet Hour's ministry in the prison, recently was ordained as a deacon.

The Quiet Hour is involved in prison ministry in both the Southeastern and Southern California conferences. BILL ADAMS

*Prison Ministry Director  
The Quiet Hour*

*J. H. Zachary is Ministerial secretary of the Far Eastern Division. D. M. Niere is president of the Central Philippine Union Mission.*



of the storm. All night long he held his remaining son as he braced himself against the wind and the rain.

As daylight finally came the storm abated somewhat. Villagers hurried down to the sea in search of their homes. The beach was swept clean. The village was gone. The tidal waves had destroyed every boat and home.

Of the 500 people who had gone up the hill with Morta, not one person was lost. Of those who had either stayed in their homes or tried to find another route to safety, most had perished.

Understandably, the shock of losing his wife and baby was almost too much for Balani to bear. But there was one bright chapter in this bitter saga.

The day after the storm Balani found his son—believed to have drowned—walking naked on the beach. The boy said he had been hit by the tidal wave and carried up the hill.

Then the water carried him out to sea; he was not sure how far.

As the second wave hit he was carried back onto land once again. Feeling himself being dragged over a small tree, he desperately clung to its branches. Miraculously, he was not pulled into the sea again.

When the third tidal wave struck, he again was saved by the tree. All night long he clung to it as wind and water lashed his body. The next morning his father found him walking on the beach, alive.

In the Central Philippine Union Mission the typhoon killed 11 church members and destroyed 70 church buildings. The South Philippine Union Mission lost no members, but 40 churches were destroyed.

The people in the storm-ravaged areas have expressed deep appreciation for the aid sent to them through the Adventist Development and Relief Agency and local Adventist churches.

was interviewed about what the Sabbath means to him. Other Adventists, young and old, described their hope for the future. The Adventist lifestyle was presented through an article about research at Loma Linda University regarding Adventist longevity.

The magazine also featured an article about Tove Eriksen, a weight lifter who won a silver medal at the Olympics in Los Angeles. The readers could gain more information about the Adventists if they sent in a coupon—and they could subscribe to the magazine for 1985, which many have done.

After the Ingathering campaign Adventists continued to distribute the magazine, putting in inserts about local evangelistic campaigns, Adventist radio programs, or regular church meetings. In one church, a group of young people traveled by train between two cities and

gave all the passengers a free copy of the magazine.

Because the church in Sweden believes strongly in the importance of presenting Adventism through the printed page, the union committee has decided to print ten issues of *Liv i nutid* in 1985 instead of six.

#### EURO-AFRICA

### Portuguese SDAs celebrate anniversaries

During the latter part of November, Adventists in Portugal commemorated two significant events in Portuguese Adventist history.

First was the arrival—80 years ago—in Lisbon of my father, Clarence E. Rentfro. He had come from Iowa with his wife, Mary L. Haskell Rentfro, a nurse, to initiate Adventist

## Swedish literature distributed “like the leaves of autumn”

By ULF GUSTAVSSON

This past autumn Sweden saw a partial fulfillment of Ellen G. White's statement that “publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime.”—*Colporteur Ministry*, p. 5.

Some 500,000 copies of *Liv i nutid*, the Adventist missionary magazine in Sweden, were published for distribution throughout the country. As Sweden, with its 8.3 million people, has fewer inhabitants than Tokyo, 500,000 magazines made a significant impact.

Since the Seventh-day Adventist Church in Sweden

(3,300 members) is one of the smallest Christian churches, the Swedish Union thought it important to put the church on the map by giving as many Swedish homes as possible the Adventist message in printed form.

Each year in September and October Adventists in Sweden visit thousands of homes during the Ingathering campaign. This year they offered the contributors not only a small pamphlet about Adventist missions but also a free copy of *Liv i nutid*. The magazines have provided a longed-for opportunity for Adventists to give their many friends a more comprehensive statement of what Adventists believe and what they are doing for the society.

In the magazine Herbert Blomstedt, world-famous Adventist orchestral conductor,



Swedish Ingatherers distributed copies of *Liv i nutid*, a missionary magazine, along with a pamphlet on SDA missions.

Ulf Gustavsson is editor of *Liv i nutid* and general manager of the Swedish Publishing House.



work in Portugal. I was 6 months old when our ship cast anchor in the majestic Tagus River on September 26, 1904.

One of my childhood friends in Lisbon, Eugenio Melo (now 80 years old), sent me a copy of the anniversary brochure recalling the event. My father had baptized Melo's parents. His older sisters, teenagers then, were among the first literature evangelists in Portugal. (See "A Letter From Portugal," *Our Little Friend*, June 12, 1914.)

To commemorate the eightieth anniversary of Adventism, the Portuguese Conference, led by Joaquim Morgado, had scheduled simultaneous gatherings in north and south Portugal.

The second event being commemorated was the sixtieth anniversary of the first Adventist church building, dedicated in Lisbon on November 29, 1924. The general theme of the celebrations was "To Renew the Spirit of the Pioneers."

With prophetic insight, Ellen White had urged preaching of the gospel in various Southern European countries, including Portugal, where today's freedom to evangelize has brought vitality to the church. Today, 80 years after the first SDA Adventist missionary arrived, Portugal has more than 6,000 Adventists.

CHARLES A. RENTFRO



## Hymn features priesthood of Christ

It has been said that any church worth its salt will be creating its own distinctive hymns. Yet as the hymnal committee looked through some 75 hymnals from various Christian communions, they discovered little on the second coming of Jesus, preparedness for His coming, the sacredness of the Sabbath, or Christ's ministry in the sanctuary.

To fill this need, the hymnal

committee, in the early stages of the project, invited Adventist poets to submit original hymns dealing with these Bible topics emphasized by the Adventist Church. C. Mervyn Maxwell, chairman of the Department of Church History at Andrews University, accepted the challenge and submitted the words of the hymn printed here (see box).

The hymn is unique in the way it combines three major events in the life of Christ: His ascension, the beginning of the pre-Advent judgment, and His second coming.

Dr. Maxwell tells his purpose in writing the hymn: "This hymn is offered in the interest of the sanctuary message, which has been described as the foundation of our faith (E. G. White

manuscript 20, 1906). The particular point of the hymn is the correlation of Biblical language used to describe Christ's ascent to heaven, His 1844 approach to the Ancient of days, and His second coming.

"Identical language is used in Daniel 7:13, for His approach to the investigative judgment, and in Matthew 24:30, for His second coming. Adventists,

### Christ, the Lord, all power possessing

Matt. 28:18-20; Dan. 7:9-14; Rev. 1:7  
C. Mervyn Maxwell, 1984 (1925 - )

CWM RHONDDA 8.7.8.7.8.7.7.  
John Hughes (1873 - 1932).



1. Christ, the Lord, all power pos - sess - ing, Part - ing, mount - ed heav - en's height,
2. Dan - iel view - earth's judg - ment hour, An - gels gath - ering, o - pen books.
3. Rev - e - la - tion's word ful - fill - ing, Trum - pet, voic - es pierce the air.



Gra - cious hands out - stretch - ed in bless - ing, Clouds re - ceiv - ed Him from their sight.  
God, en - throned in flam - ing pow - er, For His Son's ar - riv - al looks.  
Saint and sin - ner faint - ing, thrill - ing, Ev - ery eye be - hold Him there.



Christ as - cend - ed, Christ as - cend - ed, Christ as - cend - ed on the  
Christ ap - proach - es, Christ ap - proach - es, Christ ap - proach - es on the  
Christ is com - ing, Christ is com - ing, Christ is com - ing on the



clouds (on the clouds), Christ as - cend - ed on the clouds.  
clouds (on the clouds), Christ ap - proach - es on the clouds.  
clouds (on the clouds), Christ is com - ing on the clouds.



Words copyright 1984 by C. Mervyn Maxwell.

Alternate tune, UNSER HERRSCHER

without question, believe in the historicity of Christ's cloudy ascent to heaven and in the reality of His forthcoming cloudy return from heaven. Calling attention to the similarity of language used for all three events helps confirm the historicity and reality of the 1844 event.

It is hoped that this hymn can aid our new hymnal in its goal of building confidence in the fundamentals of Seventh-day Adventism.

"Stanza one is based on Matthew 28:18-20, Luke 24:50-52, and Acts 1:9-11; stanza two, on Daniel 7:9-14 (compare *Early Writings*, pp. 54-56); and stanza three, on Matthew 24:30, 1 Thessalonians 4:15-18, and Revelation 1:7.

"When I began teaching the development of Seventh-day Adventist beliefs (at the Seminary, 1968), I suddenly realized

for myself the essential relationship of 1844 to the existence and message of our movement. It led me to take a second look at Daniel 7:9-14 and to see in it a dramatic, cosmic, Christ-on-the-clouds event comparable in style and possibly in magnitude to the Second Coming. Seventh-day Adventist pioneers and prominent early preachers likewise called attention to the dramatic literal wording of the passage."

The hymnal committee has matched this hymn-poem with the stirring Welsh tune *CWM RHONDDA*, which probably is familiar to most readers. (The same tune is being used for the text "Guide Me, O Thou Great Jehovah.")

Readers are free to reproduce this hymn so it can be used by either individuals or congregations.

WAYNE HOOPER  
Executive Secretary  
Church Hymnal Committee



**Ron Stretter, Columbia Union Conference youth director, and Les Pitton, director of North American Youth Ministries, prepare for the upcoming camporee at Camp Hale in Colorado.**

greatly expanded vision of the Adventist Church and their own potential for service for Jesus Christ.

Spread throughout the three-mile-long (five-kilometer-long) valley will be an array of activities ranging from Olympic-type events, hiking, archery, and canoeing to an obstacle course, biking, rock climbing, and team games. Other attractions include exhibits of recreational, spiritual, cultural, and historical interest, as well as a midway featuring 100 Adventist Youth honors.

Because Camp Hale is centrally located in a recreational and historical area, clubs will plan sightseeing trips, rafting, horseback riding, and many other activities. Just 75 miles (121 kilometers) to the west is Glenwood Springs, with a large, hot spring-fed pool, which may seem more inviting as the week wears on. (Although Camp Hale will have plenty of showers and water spigots, none of the water will be heated.)

Many clubs, perhaps whole conferences, already are arranging transportation. For instance, Idaho clubs plan to travel by Boise-Winnemucca Stage Lines buses. But each Pathfinder must raise the \$90 round-trip fare in addition to entry fees and other living costs. A group of Michigan clubs are coming on a train pulled by a steam engine. Adult church members and friends have been responding generously as local clubs raise the needed funds.

Because all Camp Hale buildings were removed in the 1950s, any structures to be used during the camporee must be erected. Members of Maranatha Flights International will come to Camp Hale a month before the camporee to erect bridges and other structures; then they will take them down afterward.

The camp, located in the Holy Cross Recreational Area, is managed by the U.S. Forest Service. So special care must be taken to preserve the site for future use.

Although most of the camporee will be limited to registered participants, guests are welcome to observe. Sunday has been designated Visitor's Day, when guests may see conference, union, and club camping areas, with their gateways, layout, and displays. A hospitality center will be operating throughout the camporee to provide guided tours of the valley and to answer visitors' questions.

Many volunteer workers will be needed to make the camporee function smoothly. People who love children and wish to volunteer should contact their local conference youth department for an application.

Categories where help is going to be needed include food service, maintenance, security/parking, camp store, post office, crafts, treasury, health/medical, family camp, sanitation, transportation, hospitality, communication, news reporting/photography, and programming.

## NAD Pathfinder Camporee plans being finalized

By NORM MIDDAG

The U.S. Forest Service and county officials have approved the final draft of the site plan and other details relating to the 1985 North American Division Pathfinder Camporee, to be held at Camp Hale in Colorado.

Camporee organizers expect an attendance of nearly 20,000 Pathfinders, club leaders, and volunteers, which will make this short-term city the largest concentration of people in the county between July 31 and August 6. It virtually will be a city, with utilities, a police department, medical services, and even a "farmer's market" providing fresh produce (pre-ordered, of course) each morning. The campsite, high in the Rocky Mountains between Vail and Leadville, was used by the U.S. Army's 10th Mountain Division

for winter training during World War II.

Camporee planners have been working for more than three years to make the theme, "Adventure in Service," one that will lead the Pathfinders into greater action for Jesus.

Among various features of the camporee will be a working model of the wilderness sanctuary built by the children of Israel; theme trails for handicap awareness, conservation, and Pathfinding; an Indian village; a wagon camp; a wilderness camp; and a mining camp.

All the Pathfinders at the camporee will gather each evening and on Sabbath morning at an amphitheater where programs will emphasize adventures in service both inside and outside the church.

The camporee's organizers believe that when the Pathfinders return to their homes after the camporee they will have a

*Norm Middag is associate director of North American Youth Ministries.*

# Loma Linda nurses' witness leads patient to Christ

By JOYCE MCCLINTOCK

Sandi Keeley became a patient at Loma Linda University Medical Center in October, 1981. Experiencing kidney failure, she was placed on hemodialysis, a treatment that uses a machine to remove the impurities from the blood when the kidneys no longer can perform this function.

At the time she did not know a single Seventh-day Adventist. In fact, she did not even know that the medical center is an Adventist institution. She had, however, been searching for a long time for answers to her spiritual questions.

"My religious background was kind of 'Heinz 57,'" Sandi says. "I was disenchanted, not with God, but with the kind of humanist viewpoint I found in some churches."

An outgoing person, she often discussed spiritual things with the dialysis nurses. "I saw something special in those nurses," she says. "Their behavior was congruous with what they said they believed. They had some of Christ's character—gentleness and caring—coming out in them."

Marian Wells, who currently is charge nurse at Loma Linda Dialysis Services, became Sandi's personal friend. "She obviously was searching for spiritual answers," Marian says. "She had a lot of time to talk while she was on dialysis—three times a week, for four hours each time—and she asked a lot of questions."

Marian outlined the theme of the great controversy, which made sense to Sandi. It helped to explain why there is so much pain and suffering in the world.

One day as Sandi was about to leave after a dialysis treatment, Marian said, "Oh, I have

a book for you," and handed her a copy of *The Desire of Ages*.

"I started reading it," Sandi says, "but I had a hard time. It's not the kind of book you just breeze through." She would read a little, then discuss what she had read with the dialysis nurses the next time she came in for treatment.

"She was full of questions," says nurse Debbie Keeney. "She would tell me what she believed, and then I would tell her what I believe. We had a lot of discussions. When you see people three times a week you get close to them quickly, especially if they like to talk."

When, in March of 1982, Sandi underwent a kidney transplant, her nurse friends visited her during their lunch breaks and after work. Sandi, who was still reading *The Desire of Ages*, continued to ply them with questions. "We'd study together and pray," she says. "I felt that the Holy Spirit was opening up my heart."

When she went home from the hospital Sandi, who lives in Apple Valley, contacted the Seventh-day Adventist church in Victorville. Pastor LeRoy Finck sent church member Sondra Dickinson to visit and study with her.

## It all made sense

"Some people have trouble with the Sabbath, Ellen White, and so on," says Sandi, "but I needed something that appealed to my intellect as well as to my heart, and it all made sense to me."

"It was funny, in a way," she says, laughing. "When I first started talking and studying with the nurses I told them, 'I'm enjoying this, but I don't want to become an Adventist.'" But the nurses had laid the groundwork, and everything fell into place as Sandi studied with Sondra.



**Sandi Keeley holds the copy of *The Desire of Ages* that dialysis nurse Marian Wells gave her when she was a three-times-a-week dialysis patient. Sandi has now become an Adventist.**

Sandi was baptized on September 25, 1982, in the Victorville Seventh-day Adventist church. Some of her dialysis nurse friends came to the baptism.

One of those nurses, Sarah Burt, remembers how receptive Sandi had been to spiritual things. "She'd read *The Desire of Ages* avidly and thoughtfully," Sarah says; "then she'd tell us what she had learned and how it was touching her heart and life. It was exciting to see her grow and then to have her become an Adventist."

"Her courage, despite several long hospital stays, and her trust in the Lord have been an inspiration to me. Sandi never lost her faith or blamed the Lord for what she went through."

Sandi has indeed been through a lot. Her health problems have not been limited to kidney disease. She has had diabetes for 29 years, which

resulted in retinopathy and the loss of vision in her left eye. Eye surgery increased her peripheral vision a little—"but nothing to write home about," as Sandi describes it. In addition, the steroids that she must take to prevent the transplanted kidney from being rejected have caused a cataract to form on her right eye, she says.

Unfortunately, the types of diseases that Sandi has been afflicted with can create many other problems. In 1983, because of bad circulation, she developed ischemic ulcerations on both feet. This condition deteriorated to the point that in January, 1984, her left leg had to be amputated five inches (13 centimeters) below the knee. Less than three weeks later her right leg was amputated similarly. Further problems developed, and in June several more inches of the leg had to be removed.

*Joyce McClintock is editor in the community relations office of Loma Linda University Medical Center.*

"I really believe," Sandi says, "that had I not come to know the Lord—well, I don't know if I could have handled all of this. It's scary—it just turns your life around. I have tunnel vision, but the Lord can see the end from the beginning. What happens to me can be for good. I'm just so thankful that I found the Lord at last."

"Finding Jesus seemed to fill the void I'd been experiencing. I feel that the Lord led me to those Loma Linda nurses, and vice versa. I was searching in my heart, and they guided me through."

## FLORIDA

### Maranatha opens 80-unit facility for retirees

During the past 16 years the name Maranatha Flights International has become synonymous with volunteer construction work around the world. Thousands of Christians have been able to express their love, enthusiasm, and unselfish concern for others through the hundreds of projects organized by this "Christian Peace Corps."

As Maranatha Flights International has grown both in the

number of projects and the number of participants, it has sought to develop a more solid financial footing. Traditionally, donations and membership dues have been its sole means of support. Finally, in the summer of 1982, the board of directors decided something must be done immediately to ensure the future of Maranatha's ministry.

As a possible solution, John Bullock, businessman and Maranatha member, along with his business partner, Wayne Schaffer, proposed the construction and operation of a retirement facility.

Bullock told the board: "This would be a major new development for MFI. The whole concept is new, different, and challenging." After the board voted to move ahead, both

Bullock and Schaffer volunteered their time and expertise to oversee the project.

In December, 1983, Maranatha leaders, Florida Conference officials, and other interested supporters gathered in New Port Richey, Florida, for the official groundbreaking ceremony of the Maranatha Living Center—Florida.

The word went out to Maranatha's 2,300 members that help was needed on the proposed 80-unit retirement center. More than 200 volunteers worked during the early months of 1984, saving an estimated \$400,000 in construction costs.

Some workers stayed a few days; others worked for several months. When asked why he stayed on the project for more than three months, one volun-

teer, Bob Griffith, replied, "This is what heaven is going to be like. We have come from all over the country, and we are having a great time working and fellowshiping together."

Finally the last brick was laid and all the furnishings were in place. When the new center opened officially in September, some 600 people toured it in just one day.

The facility offers 24 full-life lease apartments and 56 rental studio apartments. All proceeds are used to advance the ministry of Maranatha Flights International.

Visitors are always welcome; telephone (813) 837-2980.

DON NOBLE  
Executive Director  
Maranatha Flights  
International



The concept behind the Maranatha Living Center—Florida is "new, different, and challenging."

## Steps to Christ project produces encouraging results

The September 13 issue of the ADVENTIST REVIEW carried the article "Members' Goal: *Steps to Christ* at Every Door," which told about the attempts of a group of Adventists in Albuquerque, New Mexico, to place the book *Steps to Christ* on the door of each of the city's 162,000 residences.

So far, 37,000 books have been given out, and Sandy Chavez, the young woman mentioned in the September 13 article, has been baptized. She is very active in the *Steps to Christ* project (serving as its secretary), and several members of her family are being led to Jesus. But Sandy's story is only one of the wonderful things that has resulted from this program.

One day in a prison 300 miles (483 kilometers) from Albuquerque, a fellow prisoner showed an inmate named Juan a little book he planned to throw away. As Juan looked at the book he said he would like to have it. The book had a picture of Jesus on the cover, and Juan thought the title looked interesting.

As Juan read *Steps to Christ* something began to happen. "It really got to me," he now says. "I finished it right away." *Steps to Christ* was just what he had been searching for, but he wanted more.

Juan wrote to our address, which he found inside the book,

asking for more information. Fern, a member of the *Steps to Christ* project, began corresponding with him. Juan wrote about 30 letters over the next six months. Then the letters stopped coming. We didn't know what had happened, but we kept praying for him.

Then one Friday night, as we were getting ready for our *Steps to Christ* meeting, Juan walked in. He had been released from prison. His testimony of gratitude to God for the book *Steps to Christ* brought tears to our eyes.

How the book happened to be in the prison we still don't know. But Juan has finished four Bible courses. He still has his original *Steps to Christ*. It has been well read and is worn and faded, but to him it's beautiful.

Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Anyone wanting further details on how we operate the *Steps to Christ* program can write to *Steps to Christ*, P.O. Box 75095, Contract Station 14, Albuquerque, New Mexico 87194.

JIM MCKINSTRY  
Steps to Christ Project  
Albuquerque, New Mexico

# CORRESPONDENTS

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, G. Ray James; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson

# CORRESPONDENTS

**NORTH AMERICA**—UNIONS: Atlantic, Leon H. Davis; Canadian, G. E. Maxson; Columbia, Ron Graybill; Lake, Charles C. Case; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Benda

UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

## Far Eastern

■ “Inspiring Teamwork for Excellence in Times of Stress” was the theme of an office secretaries seminar for the North Philippine Union Mission, conducted late last summer. Numerous guest lecturers participated, and three office secretaries were awarded plaques for outstanding service—Filipina Aba, from the union office; Nelia Llorca, from the Central Luzon Mission; and Eileen de Sagun, from Philippine Union College.

■ A team of evaluators selected by the Far Eastern Division recently assessed the secretariat of the North Philippine Union Mission. Out of a possible 155 points, the secretariat received a score of 137. The evaluators presented a number of commendations and recommendations.

■ The November 14 “Hong Kong Smoke-Out—1984” made the headlines in Hong Kong. The idea of a smoke-free day was brought forward by Marvin Wray, health educator of Hongkong Adventist Hospital. It was enthusiastically approved by the Hong Kong Government and endorsed by WHO. Some 200,000 pamphlets were given out to promote the event.

■ At the request of the Mormons, the Yonago SDA church in Japan held a stop-smoking seminar attended by 50 people.

Later several young Mormons returned to the Yonago church for more information about Biblical doctrines.

■ A total health center—San-Iku Center—has been opened on the compound of the Kobe Adventist Hospital near the famous Arima hot springs in Japan. The center provides various classes to lead people to change their lifestyles. On the first floor, a vegetarian restaurant—Shaloam—offers vegetarian meals at reasonable rates. On the second floor is a multipurpose room.

■ The U.S. ambassador to Thailand recently presented US\$750,000 to Bangkok Adventist Hospital to assist in the building of a new food service department and a new pediatrics and obstetrics department.

■ Hong Kong’s Tai Po Sam Yuk Secondary School held its first Week of Prayer last fall, with Lo Ting Fai, one of the Bible teachers, as speaker. Some 215 students joined baptismal classes, and four indicated that they wanted to be baptized at once. The school, with almost 1,000 non-Adventist students, is the largest secondary school in South China Island Union Mission and one of the largest in the world.

## North American Lake Union

■ Forty Pathfinders and 20 adults from the North Shore church in Chicago, Illinois, recently enjoyed an educational weekend in Battle Creek, Michigan, where they focused on the early history of the Adventist Church. The group toured historic sites and visited the home of Ellen White and the White family’s gravesite.

■ Jane Dickerson, a member of

the Indianapolis Southside church, was given the Award for Cable Excellence recently at an award ceremony held at Ford’s Theater in Washington, D.C. (This award is equivalent to an Emmy in regular television broadcasting.) Jane is responsible for the children’s program The Filling Station, a nondenominational Christian program.

■ More than 230 Pathfinders and club directors representing 58 churches recently attended the 1984 Craft Seminar at Grand Ledge Academy in Michigan. Classes were offered in 19 areas of nature study and artistic expression. Charles Case, Lake Union youth director, taught a camping skills and techniques class in preparation for the camporee to be held in Colorado during the summer of 1985.

## North Pacific Union

■ The North Pacific Union Conference executive committee has established a church ministries department, with union secretary H. J. Harris as director. Associates in the department are Lewis Shipowick, personal ministries and Sabbath school; Allan Williamson, youth, temperance, and health; and Leonard Ayers, trust services and stewardship. Williamson recently came to the NPUC from the Rocky Mountain Conference, where he was the youth and temperance director, and Ayers was trust services director of the Washington Conference.

■ The International Club of Walla Walla College has raised \$4,200 for the Ethiopian Hunger Relief Fund. English professor Dale Hepker and club president Dagoberto Barrios led out in the drive among students, faculty, and College church members.

■ Walla Walla College’s fourth

annual phonathon brought in pledges of \$188,852, a gain of \$37,000 over last year’s achievement. The program was headed by Richard Beck, vice president for development.

■ The following ministers were ordained recently in the North Pacific Union: Peter Beck, Steven Edward Beerman, John Cress, Steven Ray Walikonis, and Peter Hardy, of the Upper Columbia Conference; and Ken Parker and Douglas L. Sharp, of the Washington Conference.

## Pacific Union

■ An open house and ribbon-cutting ceremony marked the completion of the La Sierra Visual Art Center in October.

■ The John T. Hamilton Chorale concluded the year with three concerts at the La Sierra Collegiate church. Earlier in the fall they made a trip to England, where they sang in the Canterbury, Exeter, and Winchester cathedrals, and Westminster Abbey, and participated in the three-choir festival at Worcester.

■ Pacific Union president Walter Blehm and his wife entertained Mikhail Kulakov and N. A. Zhukaluk, of the Soviet Union, after Annual Council. The three presidents shared administrative plans.

■ Eighteen Pathfinder and youth volunteers from southern California joined 54 others from Florida and the District of Columbia in “Mission Impact,” through which they assisted Honduran church members in construction and assisting in Vacation Bible Schools and evangelistic visitation. Later youth from seven southern California churches journeyed to the village of Tepoca in Sonora, Mexico. Besides distributing literature, they helped build an Adventist church, the only one in the village. Youth

director Bucky Weeks and youth ministries intern Beverly Tillman coordinated the mission outreaches.

### Southern Union

■ Ray Hefferlin, professor of physics at Southern College, conferred for two weeks in December with scientists in the People's Republic of China. Their mutual interest was molecular research consisting of the construction of periodic systems of molecules. Lectures were scheduled in Shanghai, Hofei, and Beijing. On December 21 Dr. Hefferlin reported at the International Conference of Pacific Basin Chemical Societies in Honolulu.

■ A Heritage Room recently opened in Mabel Wood Hall on the Southern College campus. Edythe Cothren, a 1931 graduate of Southern Junior College, is spearheading the effort to assemble memorabilia associated with the college's history.

■ Hungry New Yorkers and behavioral science students

from Southern College met for the eighth year as students again assisted the Salvation Army in serving Thanksgiving dinner. The 37 behavioral science students making the nine-day study tour this year visited ethnic areas and observed urban change. As in previous years, students spent a morning with "Mama Hale," known for her selfless care of babies born to drug-addicted mothers.

### Southwestern Union

■ Officer Mac, an educational robot owned by the Lake Charles, Louisiana, police department, recently visited the Lake Charles church school, delighting the pupils. The purpose of the visit was to educate in regard to safety and crime prevention, especially alerting children about avoiding personal danger from crimes against children.

■ The Oklahoma Conference broke ground officially on December 2, 1984, for a new Community Services warehouse. The structure, situated

near the conference's Summit Ridge Retirement Center, east of Oklahoma City, will provide indoor parking for the conference's disaster-relief van, a workroom, and an office. Vera Wolfe is Community Services director for the conference.

■ Two Spanish churches were organized in the Texas Conference on December 1, 1984 — one in Garland, with 28 charter members, the other in Arlington, with 43 members. Both churches are in the Dallas/Fort Worth area.

■ During October and November, several conference staff members joined the local pastor and church elder in conducting a Revelation Seminar in the committee room of the Texico Conference office in Amarillo, Texas. At the conclusion those attending were treated to a vegetarian meal. Follow-up is continuing.

### Andrews University

■ Andrews University's fall enrollment, the second highest

ever, was 3,034, according to university president Richard Leshner. Of that number, 2,006 students were listed as undergraduates, and 1,028 were taking graduate-level work. Leshner reported a gain of 156 students over the same period last year. He also reported that all of the university's six schools show an increase. Enrollments in the Theological Seminary and College of Technology are fall-quarter records.

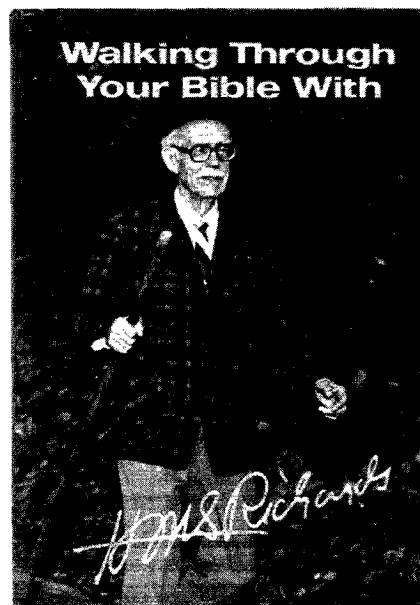
■ Wilfred Fletcher, professor of research and statistical methodology at Andrews University, states that the development of a network to share expertise, professional referrals, and educational resources is one of the goals of the yet unformed Adventist Association of Psychologists and Counselors. Counselors, psychologists, and graduate students are invited to send their name, address, and brief vita to: Adventist Psychologists and Counselors, Educational and Counseling Psychology, Andrews University, Berrien Springs, Michigan 49104.

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## To new posts

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

### NORTH AMERICAN DIVISION

**Clinton Meharry**, assistant pastor, Madison and Oakland churches, Wisconsin Conference; formerly, a seminary student, Andrews University.

**Morian Perry**, superintendent of education, Wisconsin Conference; formerly, principal and teacher, Oregon Conference.

### Volunteer Service

**H. Marvyn Baldwin** (CUC '32) (Special Service), to serve as director, Emergency ADRA Project, North Philippine Union Mission, Manila, Philippines, of Hendersonville, North Carolina, left Washington, D.C., September 18.

**Merritt Raymond Crawford**

(Special Service), to serve as building supervisor, Bangkok Adventist Hospital, Bangkok, Thailand, and **Doris Jeanette (Levis) Crawford**, of Gladstone, Oregon, left Seattle, November 8.

**Frances Marion Gardner** (McGill U. '60) (Special Service), to serve in library work, Papua New Guinea Union, Lae, Papua New Guinea, of Saskatoon, Saskatchewan, left Honolulu, November 21.

**Donald Paul La Tourette** (LLU '39) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Elsa Viola (Ehlers) La Tourette**, of Modesto, California, left San Francisco, November 7.

**Russell Wendell Nelson** (Calif. Sch. of Theology '70) (SOS), to serve as evangelist, West Denmark Conference, Fuglebakkevej, Aarhus V., Denmark, and **Margaret Ellen (Perry) Nelson**, of Kapauu, Hawaii, left Los Angeles, October 3.

### Regular Missionary Service

**Kenneth Winston Badger**, to serve as assistant pastor, Irish Mission, Belfast, Ireland, **Patricia Joan (Williams) Badger**, and one child, of Loma Linda, California, left Los Angeles, California, November 13.

**Georges Louis Hermans** (Saleve Adv. Seminary '53), returning to serve as president, West Central African Union, Yaounde, Cameroon, **Christiane Esther (Morand) Hermans**, and one child, left Montreal, Quebec, September 1.

**Robert Lavern Robinson** (WWC '66), returning to serve as ADRA director/business manager for Seventh-day Adventist Health Services, Tanzania Union, Arusha, Tanzania, left Chicago, October 17. **Brenda Annette (Biegler) Robinson** (WWC '64), and two children, left Chicago, November 8. A third child, Michael Jon, left New York

City for Johannesburg, August 15.

**David Mark Woodhouse** (LLU '81), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Grace Esther (Drachenberg) Woodhouse**, and one child, of Loma Linda, California, left Miami, November 12.

## Notices

### General Conference Session

Official notice is hereby given that the fifty-fourth session of the General Conference of Seventh-day Adventists will be held June 27-July 6, 1985, in the Louisiana Superdome, New Orleans, Louisiana, U.S.A.

The first meeting will begin at 5:00 P.M., June 27, 1985. All duly accredited delegates are urged to be present at that time. **NEAL C. WILSON, President**  
**G. RALPH THOMPSON, Secretary**

### General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Louisiana Superdome, New Orleans, Louisiana, U.S.A., at 9:30 A.M. on July 2, 1985, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fourth session of the General Conference.

**NEAL C. WILSON, President**  
**DONALD E. ROBINSON, Secretary**

### General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Louisiana Superdome, New Orleans, Louisiana, U.S.A., at 9:30 A.M. on July 2, 1985, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-fourth session of the General Conference.

**NEAL C. WILSON, President**  
**DONALD E. ROBINSON, Secretary**

### North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Louisiana Superdome, New Orleans, Louisiana, U.S.A., at 9:30 A.M. on July 2, 1985, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fourth session of the General Conference.

**NEAL C. WILSON, President**  
**DONALD E. ROBINSON, Secretary**



Can God work through a computer? Ron Petersen says, "Yes!" He and Christine were both looking for a companion "who loved and wanted to serve the Lord." They met through Adventist Contact and were married in April, 1980. Today they have a 2½-year-old son and believe as strongly as ever that God used a

computer to help them meet.

"I'm sure our God has a thousand ways of bringing the right people together," Ron says. "But I know of no other way I could have gotten acquainted with Christine except through Adventist Contact."

Adventist Contact is dedicated to helping eligible SDAs meet each other, based on computer-evaluated compatibility. If you are between 18 and 108, single, fluent in English, live in the United States or Canada, and would like to meet other such SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



## ADVENTIST CONTACT

Box 5419, Takoma Park  
Maryland 20912-0419



## Pacific Press bids final adieu to Mountain View

At 12:49 P.M. on December 7 the three Pacific Press employees remaining at the Mountain View, California, plant walked out the door for the last time. Eighty years after the first truth-filled literature rolled off its presses, the Mountain View plant stood totally empty.

No sooner were the employees gone than remodeling began. The new owner—South Bay Construction and Development Company—has renamed the property, calling it the Villa-Mariposa area. Most of the buildings at both ends of the property will be torn down. On the western side a large apartment complex will be built. The main office and factory sections will be remodeled, and one new building will be added. A commemorative plaque will be placed in a visible location, stating that Pacific Press, Mountain View's first industry, stood there for 80 years.

Pacific Press moved to Mountain View in 1904 from Oakland, California. Established in 1874 by James White, it became one of the largest publishing houses on the West Coast in less than 30 years. The San Francisco earthquake of 1906 heavily damaged the press buildings, and later the same year the rebuilt factory-office complex was destroyed by a fire of undetermined origin. Over the years hundreds of employees came and went, and several new buildings were constructed.

Now the California chapter in Pacific Press history is closed, but the Idaho chapter has just begun. In all, 269 truckloads of material, weighing nearly 14 million pounds (6.35 million kilograms), were transported from Mountain View to Boise.

The factory portion of the new complex is complete. The bindery and litho departments are in production, and some printing is being done. (All Pacific Press periodicals are being processed in Nampa.) Over the Christmas break the remaining book inventory was transferred from the temporary quarters in Boise to the new warehouse. Book shipping was to begin on January 2.

The office section is scheduled for occupancy about February 1.

BOB GORTON

## Religious-studies society meets

Fifty members of the Andrews Society for Religious Studies met in Chicago, Illinois, December 11-13, 1984, for their annual meeting.

ASRS is a professional organization of Adventist church leaders, teachers, pastors, and editors and is dedicated to the promotion of religious studies in the Seventh-day Adventist tradition.

The theme for this year's session was the doctrine of the church. In addition to the presidential address delivered by Richard W. Coffin, 1984 ASRS president and vice president for editorial at the Review and Herald Publishing Association, Herold D. Weiss, Charles Scriven, and John R. Jones read scholarly papers. In one segment members reviewed and discussed theologian Hans Kung's book *The Church*.

Douglas Clark, of Southwestern Adventist College, is ASRS president for 1985; Sakae Kubo, of Walla Walla College, is president-elect; and Larry Mitchel, of Pacific Union College, will continue as secretary-treasurer. In 1985 the ASRA annual meeting will convene from November 21-23 in Anaheim, California.

RICHARD COFFIN

## NAD Ingathering Report—6

"Ingathering contacts are helping us find more and more people interested in knowing about our faith," says Lee Hadley, Arizona Conference personal ministries director, whose comment no doubt would be supported by many ministers and lay-people alike.

For example, during the 1983 Ingathering campaign Ingatherers from the Snohomish church in the Washington Conference contacted Valerie McGee, inviting her to enroll in a Bible study course. Valerie was baptized in August, 1984, and she is busy sharing her faith. She already has completed the Encounter series with one of her neighbors. Because of Ingathering contacts, Valerie McGee and many others have joined God's remnant church.

During the week ending December 15, \$909,346.41 was reported for Ingathering throughout the North American Division. This brings the total to date to \$5,961,168.07.

M. T. BASCOM

## Maryland honors PARL director

As part of the State's 350th anniversary activities, the Maryland State Senate adopted a resolution recognizing Bert B. Beach, director of the Public Affairs and Religious Liberty Department of the General Conference, for his role in the Second World Congress of the International Religious Liberty Association, held in Rome, September 3-6, 1984.

State governor Harry Hughes sent a message to Dr. Beach, noting that "the Congress, with its theme 'Freedom of Religion and Belief: Basis of Peace,' was in harmony with the noblest traditions of the State of Mary-

land and the United States regarding freedom of conscience."

"The conference," Hughes said, "helped provide a platform for dialogue and strengthened the fabric of world peace."

VICTOR COOPER

## Loma Linda computerizes nutrition needs

A new tool for analyzing dietary intake is being made available to nutritionists and researchers by Loma Linda University. The "Nutri-profile 2500," a computer program for nutritional analysis, was developed by Loma Linda nutritionists and computer scientists.

NP-2500 incorporates the more than 2,000 foods indexed in the handbook *Nutritive Value of American Foods*. The program analyzes intake of 20 key nutrients, including six gross nutrients, five vitamins, five minerals, and four fatty acids. Food consumption is expressed both in absolute units and as percentages of recommended daily allowances.

NP-2500 is designed as a software package for use with popular microcomputers. Versions for the IBM PC and Kaypro are now available. The package is furnished with a nontechnical user's guide.

LLU INFORMATION OFFICE

## For the record

**To new position:** George Rice, New Testament Department, SDA Theological Seminary at Andrews University, to be an associate secretary of the Ellen G. White Estate, effective July 1, 1985.

**Died:** Mary Gibbs Denoyer, 96, who with her husband served as a missionary in Burma for 23 years, December 15, Sonoma, California.



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