

Adventist Review

General Paper of the Seventh-day Adventist Church

September 19, 1985

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investments

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Investing
your money?
Beware!

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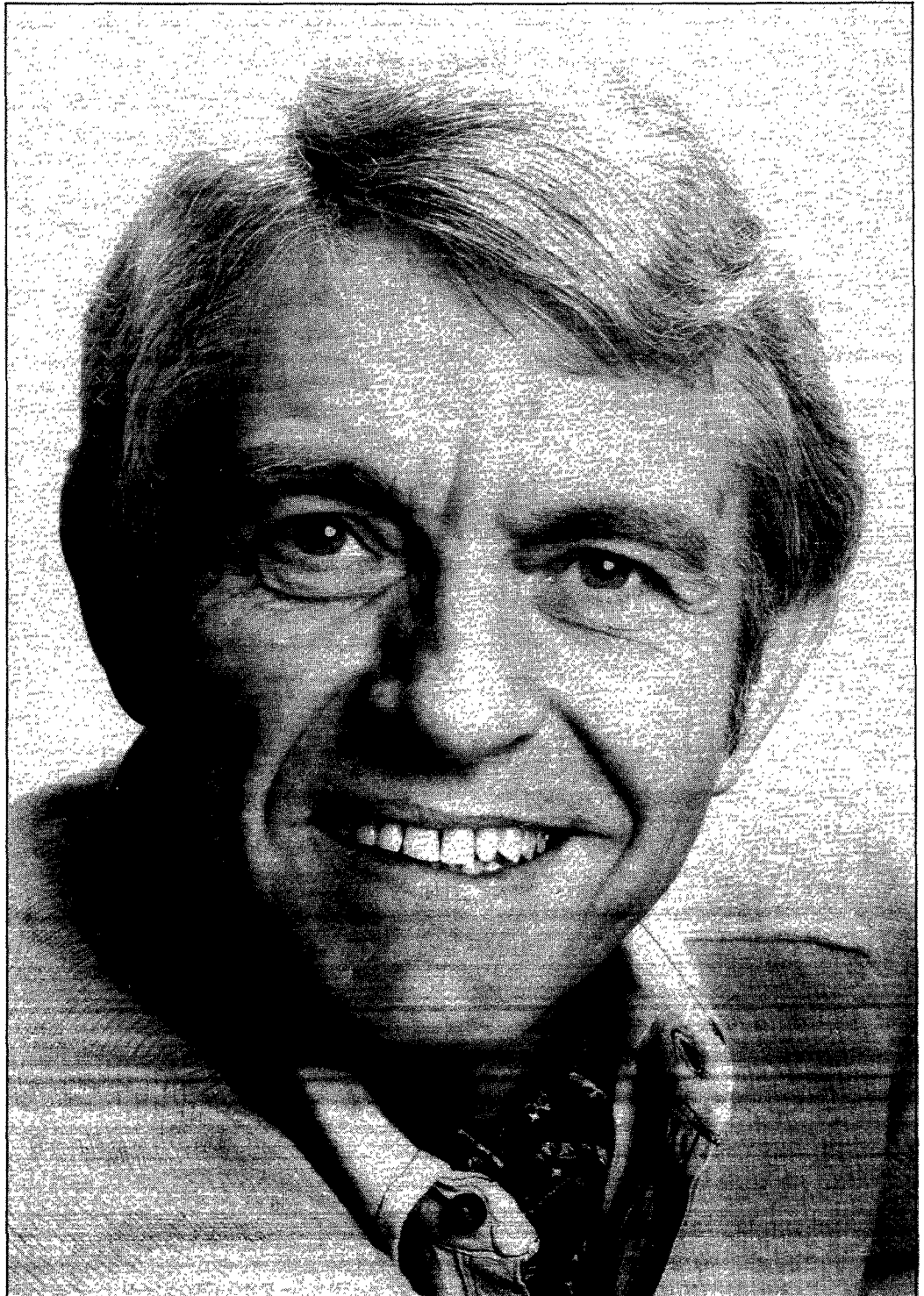
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Christian to face a
bent world and a
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tion without illu-
sion, while still
having confidence in
the future. See page
5, "Why I Am an
Optimist."



Enticing investments

Tides of alluring and enticing investment schemes are rushing to our shores these days, tantalizing our desire for quick riches.

Along with the prudent investments come the foolish and fraudulent schemes that are taking more and more dollars from investors, even from the pockets of many Adventist Church members.

After investigating hundreds of investment schemes across America, *Forbes* magazine reported on May 20, 1985: "We found more than we had bargained for. Much more. We discovered that the United States is in the grip of the most devastating epidemic of investment swindles and near-swindles in its history. Greater than in 1929? Yes. In 1929 only a small part of the population was worth fleecing. Today the country harbors a million millionaires."

And as *Forbes* magazine later stated, not just rich people get caught up in investing in foolish or fraudulent schemes; those with little money also are enticed by promoters of such programs.

Consider for a moment these investment opportunities that have crossed my own path and that recently have attracted millions of Adventist Church members' dollars.

One plan promoted to me was a gold-arbitrage investment program that was returning a phenomenal yield of 35 percent yearly. I was told profits were derived from buying gold on one world market and then quickly selling on another for a better price, all through the use of a newly devised computer system.

Another investment program offered 30 cubic yards of gold-laden ore for \$7,500—\$1,500 cash and \$6,000 borrowed by the company in my name. The promised return was estimated at upward of \$50,000 after deducting expenses. It sounded too good to be true! Was it?

Should I have invested in these programs? Would *you* have invested some money? Would your decision to invest be swayed if a longtime businessman friend was the one selling the investment? Or a fellow church member? Or a relative?

These investments might sound a little exotic, but be assured that you and I will face other enticing investment schemes.

In the first case I mentioned, a civil complaint recently filed by the U.S. Securities and Exchange Commission in a U.S. district court seeks to close down permanently the operations of several investment firms involved in commodity arbitrage and offshore banking.

When I inquired a little while ago about the second case, I was told that an early snowfall closed the roads into the gold mine, which happened to be located in some remote mountains. The promoter said investors would have to wait possibly four or five years before the processing of their gold ore would be done, *if ever*.

The results of these investments are not unusual. Newspapers and magazines across America have been carrying warnings about investing in high-risk investments without thoroughly investigating potential risks and losses.

Despite all the warnings, individuals and families seem prone time after time to be lured into tempting investments that carry high risk.

Why do people invest in such high-risk ventures? And why is it that Adventists and Adventist com-

munities often become such easy targets for promoters of such investments?

No simple answers are forthcoming, but I suggest three reasons.

1. Trust. Foolish investment schemes breed on the trust that investors place in the promoter of an investment. If the salesperson is a respected church or family member, community leader or businessman, individuals seem more ready to trust the promoter rather than ask penetrating questions that would help them examine the qualities and risks of the investment itself. The same *Forbes* article on investments reports that promoters have learned that affinity groups and church members are some of the best fields for finding foolish investors.

2. Greed. High-risk investment promoters often tantalize prospective investors with promises of high yields—usually much higher than the going rate for "regular" investments. The high rates appeal to those who desire quick money or are dissatisfied with the usual rate of return.

3. Inexperience. Foolish investment plans often breed on naive investors. The prospective investors either have not done much investing or have stayed within the "normal" types of investment.

While there may be no *absolutely* safe place of investing your money, I believe through sound, unbiased advice, asking penetrating questions, and not seeking quick money, one may be able to safely invest and increase the money lent to us by God for us and for His church.

M. K. W.

(For some advice on safe investments and counsel on high-risk investments, see David D. Dennis, "Investing Your Money? Beware!" p. 10.)

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Adventist Review



Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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COMING NEXT WEEK:

■ **"Adventist Women of Yesterday,"** by Bertha Dasher. The only thing old-fashioned about these preachers, editors, medical doctors, and General Conference treasurers may well be their pictures. ▶

■ **"Letting the Bible Speak for Itself,"** by Alden Thompson. The conclusion of a four-part series on Adventists and inspiration.

■ **"A Peculiar Coincidence."** A discouraged probation officer encounters an ex-con.

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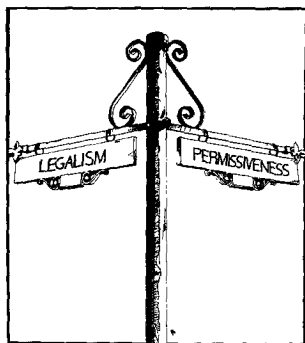


Source of the dream

The article by Gordon Bietz, "Dream or Die!" (Aug. 1), thrilled and challenged me. We do indeed need "to dream of a people transformed by their beliefs. To dream of a church converted by its doctrines. To dream of a church that leaves the world wondering, 'Behold, how these people love one another!'"

No one can say everything that needs to be said in one article, but I confess I missed mention of the source from which these dreams must come. Is it not from a personal relationship with the Father, Son, and Holy Spirit?

Dreams are not simply wished into being. Surely such dreams arise only within a person whom Jesus Christ has captivated and is in process of transforming into His image.



Many of us stand at the crossroads in our individual lives, hesitating between the route of legalism and permissiveness. But we do have another option—total commitment to Jesus Christ. In Him we may be saved from being caught in the trap of either formalism or worldliness.

As the majority of members are, so is the church. May we catch our Lord's dream—and live it.

DORIS PAYNE
Fort Jones, California

A priority

Even though my parents were poor and did without a lot of things others had, I cannot remember any time without our church paper. When my husband and I set up housekeeping during the depression it never entered our minds that we were too poor to continue that practice. There are exceptions, of course, but it does seem that it depends more on our priorities than anything else as to what we can afford or what we have time to read.

We are disappointed if a REVIEW is a few days late sometimes; we hope it never comes only every other week.

SARAH SNYDER
Zillah, Washington

Mission pageant video

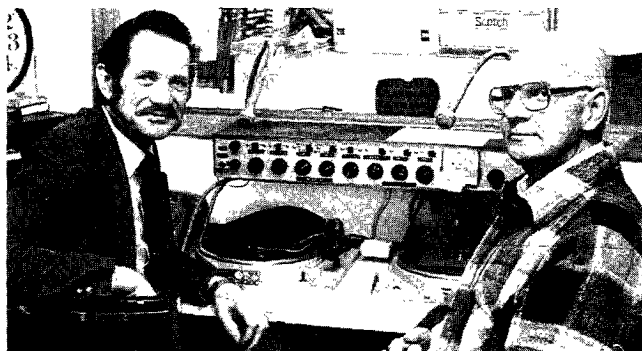
As an educator I would appreciate knowing if the mission pageant on the closing Sabbath of the General Conference session has been recorded on video. It would serve as a great mission-emphasis teaching tool to be used in our classroom.

MARGIE S. HAMPTON
Gaston, Oregon

■ Highlights from the mission pageant can be seen in "Christ Our Hope," a 55-minute video report of the General Conference session produced by Search Productions at the Review and Herald Publishing Association. Their address is 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. The cost is \$59.95. Specify Beta or VHS.

Reversed photo

On page 15 of the August 1 issue, the photo of Ken Campbell and Milton Rudd



apparently was reversed. Mr. Campbell is on the right in the photo.

GENEVIEVE GYES
Portland, Oregon

■ You're correct. The photo was inadvertently reversed during the production process.

Restoring confidence

I have especially enjoyed the REVIEW lately. Some of the articles I have been reading are helping to restore my confidence in church leadership and the REVIEW—for example, "Dream or Die!" and "The

Many Voices" in the August 1 issue. I appreciate seeing more Christ-centered articles. I want to extend my personal thanks.

MARY JEAN MURRAY
Dansville, New York

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.

Q. I appreciated the May 16 editorial on the planned General Conference headquarters' relocation. I think the rationale was compelling. Would it be unreasonable to ask what the projected cost of building the new facility will be?

A. Not at all. The projected building cost is \$17 million. The only other cost is the \$756,438.06 paid in 1969 for the 29.9-acre plot of land upon which the new complex will be built. The land cost is a bargain when you consider that the land value is now estimated at more

than 12 times the original purchase price.

Although you did not ask, would you like to know where the money is coming from? Of the projected \$17 million cost, \$10 million will come from the sale of the present General Conference headquarters. (The total sale price is \$14 million, but \$4 million will go to the Review and Herald Publishing Association for its former building located next to the GC.) Added to the \$10 million will be \$6 million (non-tithe funds) voted by the 1983 Annual Council and \$1 million from Risk Management Service—the GC insurance company with offices at the General Conference.

Why I am an optimist

By RUSSELL H. ARGENT

Modern men and women hunger for confidence that can only be found in the sure promises of God.

The mass of men lead lives of quiet desperation." Perhaps Thoreau felt excessively pessimistic; yet the older a person gets, the more aware he becomes of life's limitations. Despite the soothing bromides of the pop psychologists on the best-seller lists, no one can escape the fact of his own finitude.

Ambitions prove elusive, or if realized are strangely unsatisfying. Material goods acquired at great effort must pass in a short time into other hands.

Even the young in this generation are affected earlier by the reality of life. Suicide rates are highest in America among those in their teens and twenties.

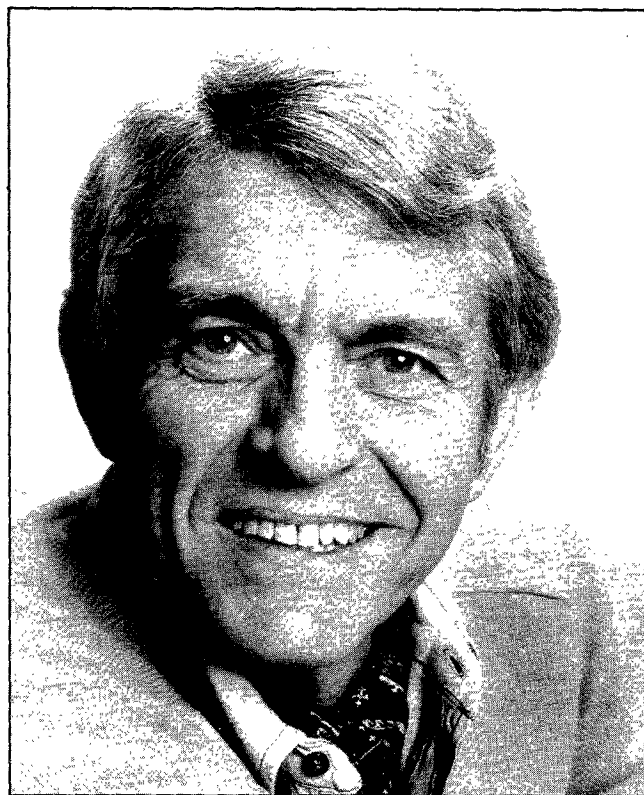
Secular humanism promises that the present pessimism will prove only a temporary aberration that will succumb to the indomitable human spirit. Yet even the most buoyant must admit that the outlook appears disillusioning.

Science and technology, once the hope of a brighter future, today threaten untold dangers, arousing concern that civilization faces total breakdown or even extinction by the year 2100.

Scientist A. N. Whitehead wrote: "The fact of the religious vision . . . is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery."—*Science and the Modern World* (Cambridge University Press), p. 238.

The Bible recognizes that "where there is no vision, the people perish" (Prov. 29:18). The reality of a risen Christ enables the Christian to face a bent world and a decaying civilization without illusion, while still having confidence in the future.

"I believe in the Creator as the source of wisdom, in coping with life, as well as in the exercise of the enjoyment of life," writes James M. Houston. "It is this faith which enables one to live hopefully in the midst of apocalyptic threats and fears."—*I Believe in the Creator* (Grand Rapids:



The reality of a risen Christ enables the Christian to face a bent world and a decaying civilization without illusion, while still having confidence in the future.

Eerdmans, 1979), p. 254. Beyond the chaos and darkening storm clouds Jesus Christ sits enthroned; His divine purpose is being consummated.

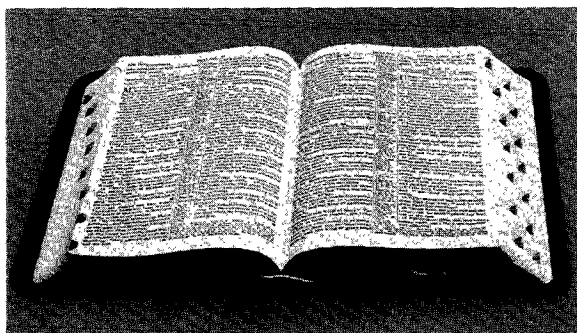
Modern men and women hunger for confidence that can only be found in the sure promises of God. This message Seventh-day Adventists have been called to share with the world. The psalmist had assurance in God. "I feel completely secure," he wrote, "because you protect me from the power of death, and the one you love you will not abandon to the world of the dead. You will show me the path that leads to life; your presence fills me with joy and brings me pleasure forever" (Ps. 16:9-11, T.E.V.).

Facing the anxieties of life, a Christian remembers the Lord's words "Father, I will that they also, whom thou hast

Russell H. Argent is community relations assistant at the Washington Adventist Hospital, Takoma Park, Maryland.

Old Testament books, part II, word search

By DALE M. P. FELDMAN



Can you find the names of the Old Testament books from Proverbs through Malachi as listed here? They run up, down, across, diagonally, backward, and forward, but always consecutively. Some of the letters are used more than once. Encircle the words you find and check them off the list as you progress. They are: Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Have fun. The answers are on page 12.

Z E C H A R I A H F K D A
E E C C L E S I A S T E S
P Z L J P Z D K M A V B O
H E W C S A K V O U R K L
A K G R N T J L S E O U O
N I L I J B H E V N L K M
I E E W O E P O V I B K O
A L D I N C R J S P F A N
H A I H A P F E Z E G B S
Y M H C H A C I M W A A S
M D Z A H E I S A I A H O
E R I L J N H A G G A I N
M U H A N O B A D I A H G
O L A M E N T A T I O N S

given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:24).

This caring Saviour, who made us, came to our world, walked the ways of life that we must walk, and knew the frustrations of life that we must bear. Conquering death, He freed us forever from a sense of futility. We are delivered from oppressive uncertainty because we know we are loved and accepted by the Lord of history.

Without this knowledge, defeatism chills the heart. So many today feel as did the poet:

"To us poor men
Is given no place to rest.
Harried by pain,
We grope and fall
Blindly from hour to hour,
Like water dashed—
From cliff to cliff
In lifelong insecurity."

—Friedrich Holderlin, "Son of Fate,"
quoted by Karl Barth, *Church Dogmatics*, trans. G. W. Bromiley and
T. F. Torrence (Edinburgh: T. & T.
Clark), vol. 3, part 2, p. 515.

**In place of sorrow, Christians
have joy; in place of fear,
confidence; in place of defeat,
victory. Through cloud and
sunshine, doubt and despondency,
we still may trust.**

Instead, before God's children lies a future of unimagined promise. "Eye hath not seen, no ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). The frustrated hopes, the unrealized ambitions, and the tragic losses will find fulfillment or restoration in an earth restored to its original loveliness.

"There has been the beginning," one writer says; "there will be the end. We live, then, in the 'last days.' When, however, the goal is reached, there will be a 'coming down of the New Jerusalem, to give complete fellowship between God and His creatures.' The 'sea shall be no more': All its chaotic potential will have ceased. There will be 'no more tears' of creaturely sorrow and pain. There will be the absence of the tree of the knowledge of good and evil and the presence of the tree of life for the healing of the nations. There shall be no more anything accursed, but there will be healing and happiness."—Stephen Travis, *I Believe in the Second Coming of Jesus* (Grand Rapids: Eerdmans, 1982), p. 251.

This hope all Christians share. In place of sorrow they have joy; in place of fear, confidence; in place of defeat, victory. Through cloud and sunshine, good days and bad, doubt and despondency, we may have confidence in the Christ whose arms remain outstretched in blessing over the world and in whom abides salvation and eternal hope. □

“Questions and perplexities without end”

By ALDEN THOMPSON



We would have been spared much difficulty if we could have moved ahead with a healthier view of inspiration.

Summary of series to date: Just as the church today has its difficulties understanding inspiration (part 1), so early Adventists also wrestled with the issue (part 2).

The 1883 General Conference motion calling for the reprinting of the Testimonies reveals a very practical approach to inspiration. It argued for “thought” inspiration, called for the correction of the “imperfections” found in the earlier edition, and appointed a committee to oversee the work. When certain Battle Creek Adventists objected, however, it took an urgent letter from Ellen White to nudge the committee into action.

Not unexpectedly, former Adventist D. M. Canright ridiculed the idea of revising “inspired writings.” Even more troubling for the church, however, was a forceful presentation of verbal inspiration by the president of Battle Creek College, W. W. Prescott. Part 3 of this series picks up the story of Professor Prescott and the aftermath of his struggles to arrive at a consistent view of inspiration.

As Willie White remembered it some 35 years later, Professor Prescott’s presentation on the topic of inspiration led to “questions and perplexities without end, and always increasing.”¹

White’s recollection raises tantalizing questions: What did Prescott say and why? How could he have made such a powerful impact and caused such difficulty in the church?

Although the final answers to these questions may elude us, a knowledge of the circumstances surrounding Prescott’s experience proves enlightening. In his later years he candidly described his own struggles with inspiration. Looking back, we discover that some of his difficulties parallel those of our day.

Turning to Prescott’s original presentation, we can surmise his major concerns by analyzing the work of Louis Gaussen, the Swiss apologist whose ideas he apparently presented. Prescott’s attraction to Gaussen, a staunch mid-nineteenth-century supporter of Biblical truth, should

not surprise us. Gaussen had risen to prominence defending fundamental Christian positions, including the doctrine of the Second Advent, against European rationalism.² Yet these contributions should not lead us to overlook the weaknesses in his concept of inspiration.

In his book on inspiration, *Theopneustia* (the word is derived from “God-breathed”—see 2 Tim. 3:16), Gaussen reveals himself as a thoroughgoing Calvinist, intent on defending the honor of God. He revels in a view of Scripture that enables him to “confide in God for everything and in man for nothing” (p. 323).³ His “heart bleeds” at the sight of “a wretched learned accountable mortal seated in the professor’s chair, irreverently handling the word of his God” (p. 16). “With what arrogant self-complacency do these deluded men parade the phantasmagoria of their hypotheses!”—Page 417.

Flaming rhetoric notwithstanding, Gaussen expresses legitimate concerns. Addressing those who claim to find some portions of Scripture more divine than others, he asks: “Will your minds sincerely take the humble and teachable position of a disciple, after having occupied that of a judge?”—Page v. Those embarking on the latter course lose “whatever respect they had retained for the words of holy writ, and, finally, plunge headlong into the depths of rationalism” (p. viii).

History demonstrates a certain truth in Gaussen’s point, yet to shy away from hard evidence for fear of the consequences is not helpful. Here Gaussen falters, proposing a nonquestioning approach to Scripture that for many poses the danger of a collapse of faith. The staunchest defenders of Scripture can become quite suddenly its most outspoken foes.

Gaussen admits to having struggled with skepticism. “Amidst a thousand doubts,” he eventually became convinced “by the word of Scripture alone” (p. 290).

To shy away from hard evidence for fear of the consequences is not helpful.

Unfortunately, instead of pointing his readers to reasonable answers, he asks them to shout down their doubts.

Certain aspects of Gaussen’s approach are particularly troublesome. He generalizes from special cases: greedy Baalam, stubborn Saul, and unwitting Caiaphas “prophesy” against their will (pp. 49, 221-224). Gaussen makes these experiences universal, claiming that inspiration always has to do with the words and never the person. Thus the prophet is simply “a stringed instrument attuned by the Holy Ghost”—an illustration from Church Fathers Athenagoras

Alden Thompson is professor in the theology department of Walla Walla College, Walla Walla, Washington.

and Justin Martyr, cited approvingly by Gaussen (pp. 362, 363). "If the words of the book are dictated by God, of what consequence to me are the thoughts of the writer?"—Page 304. In his view, none.

Thus, for example, the varied experiences of the evangelists become irrelevant to their message: "It matters little to us, as far as faith is concerned, to know what was passing in the minds of the four evangelists whilst they were engaged in writing the scroll of their gospels: our attention should rather be turned to the word which they have written, because we know that these words are from God."—Page 224.

Gaussen also makes a radical distinction between original text and translation. Since the "Divine Mind" is "incarnate" in the original text, he claims a translation could be "perfectly done by an honest-minded heathen" (pp. 71, 72). Translators have helpers and assistants, but the original author is a "solitary individual" who works with "his God only" (*ibid.*). Rather than making the Holy Spirit essential to the whole process, Gaussen sees the Spirit overpowering the original authors but leaving the translators to their own devices.

This touches the point that proved so shaking to Prescott, namely, an inspired writer's relationship to other writers. Gaussen raises the issue by citing a question posed in connection with the Gospels: "Did the evangelists read each other's writings?" He responds: "What matters this to me, if they were 'moved by the Holy Ghost'?" While viewing the question as innocent enough if asked simply in passing, he claims "it is no longer harmless . . . because of the importance assigned to it. And can it ever throw light upon a single passage of the holy books, or more fully establish their truth? We think not."—Page 279.

Gaussen deplores any attempt to establish the relationship between the Gospels, comparing such work to "astrological divination" (p. 281). For him, examining the human garb in which the Word of God came is not simply pointless; it is anathema.

Why did Prescott find himself so attracted to Gaussen's view? A glimpse of European and American history provides a clue. Already in eighteenth-century Europe, critical attacks against the Bible had forced traditional Christians on the defensive. But America remained largely isolated from such

W. W. Prescott's own crisis erupted when he was invited to update, improve, and annotate historical quotations for the 1911 edition of *The Great Controversy*.

influences until well into the nineteenth century. Gaussen wrote from Europe in 1840 while the critical movement was still gathering momentum; Prescott spoke to the issues when the full force of European skepticism had exploded on the American scene during the last third of the century.⁴

This critical handling of Scripture, in combination with other factors, produced startling changes in American



Protestantism. Church historian George Marsden describes the scene: "That the 'New Theology' should spread so rapidly during the 1880s and 1890s into many strongholds of American Protestantism suggests that the walls of the old-style orthodoxy, so strong in appearance as late as the 1870s, had in fact restrained a flood of new views that had been gathering for some time."⁵

Amid such unsettling circumstances, Gaussen's impassioned defense of Scripture undoubtedly appealed to many, Professor Prescott included, who feared the erosion of Biblical authority. While not a trained Bible scholar, Prescott was a well-informed and alert Adventist historian who recognized the crisis facing Christianity. Regrettably, because he called Gaussen to the rescue, both he and the church would struggle with "questions and perplexities without end, and always increasing."

His own crisis erupted when he was invited to update, improve, and annotate the historical quotations for the 1911 edition of *The Great Controversy*.⁶ Shaken, Prescott at first refused. How could he, an ordinary mortal, improve the work of an inspired writer? Furthermore, how could he serve as a critic in some instances and remain a disciple in others? And what of Gaussen's point that an inspired writer works with "his God only"?

Although Prescott finally agreed to edit the historical quotations for the new edition of *The Great Controversy*, he continued to grapple with the inspiration issue. By 1919, when Prescott described his difficulties at a Bible conference, he seems to have settled in his own mind the matter of Ellen White's authority. When asked by a disenchanted brother to "draw the line between what was authoritative and what was not," Prescott refused, testifying simply, "I will not attempt to do it, and I advise you not to do it. There is an

authority in that gift here, and we must recognize it.” Nevertheless, he still felt inclined to distinguish between “the works she largely prepared herself and what was prepared by others for sale to the public,” a distinction difficult to justify on the basis of present knowledge.

It wasn't that important

Ironically, in the same year that Prescott told the Bible conference of his difficulties with inspiration (1919), S. N. Haskell, one of those influenced by Prescott's original presentation,⁷ published a book that reflects the very view Prescott had found troublesome. In his *Bible Handbook*, Haskell cites Daniel 10:17, 19 to prove that “inspiration is God's breath, using the vocal organs of the prophet,”⁸ a view indistinguishable from Gausson's.

When the church debated the “daily” in Daniel,⁹ Haskell revealed that he considered Ellen White to be verbally inspired. In a letter to her, he claimed that he and other pioneers “give more for one expression in your testimony than for all the histories you could stack between here and Calcutta.”¹⁰ Haskell became agitated when General Conference president A. G. Daniells and Mrs. White's son Willie White, among others, advocated a new view of the “daily” that seemed to contradict her statement in *Early Writings*. Ellen White refused to take sides, telling all parties to let the matter rest; it just wasn't that important.¹¹

What would be wrong with using Ellen White as an authority in historical matters, as Haskell was inclined to do? The danger is twofold: First, one can become preoccupied with historical details and miss the all-important practical application. Second, one's confidence could be shaken in the face of Ellen White's readiness to have the historical material in her writings “improved.”



What would be wrong with using Ellen White as an authority in historical matters? The danger is twofold.

Her position in the matter is no secret. Ever since 1888, in the introduction to *The Great Controversy*¹² she has provided a concise explanation of the purpose of her writings and the role of the historical material she used. Three points stand out: 1. The facts she cited were already “well known and universally acknowledged”; that is, they came from common knowledge, not from revelation. 2. She reported these facts as concisely as possible, her purpose being to provide “a proper understanding of their application.” 3. She quoted historians not “for the purpose of citing [a] writer as authority, but because his statement affords a ready and forcible presentation of the subject.” In short, Ellen White had a very practical view of inspiration.

The delegates at the 1883 General Conference who voted to revise the *Testimonies* obviously held this more practical view. But Willie White was being somewhat optimistic when he said that the view expressed in the 1883 motion was “the only position taken by any of our ministers and teachers” until Professor Prescott gave his “very forceful” presentation.¹³ Opposition to the revision of the *Testimonies* reveals a verbal-inspiration view already entrenched in the church in 1883-1884. Furthermore, the inspiration question proved a factor in D. M. Canright's departure from Adventism in 1887, as well as in the loss of A. T. Jones and J. H. Kellogg in the early 1900s.¹⁴

The inspiration issue came to a head at the Bible conference of 1919, a fascinating but tragic story. In short, those who held to the inspiration of the *person* were looked upon with suspicion by some who held to the inspiration of the *word*. Both Daniells and Prescott had worked closely with Ellen White and held her in highest esteem; yet they were accused of rejecting her inspiration. In fact, in spite of Daniells' emotional protestations, the issue became a key factor in his not being reelected General Conference president in 1922.¹⁵

A strong negative reaction to the moderate view of Daniells and now Prescott may explain in part why Ellen White's 1886 and 1888 inspiration manuscripts remained unpublished until 1958. Although the 1883 General Conference statement and the introduction to *The Great Controversy* (1888, 1911) point in the same direction as these two manuscripts, the church had adopted a conservative position. We would have been spared much difficulty if we could have moved ahead with a healthier view of inspiration. But rather than chastise our forefathers for their reluctance, we should make sure that the Holy Spirit guides our own view of inspiration in harmony with the evidence in His Word.

The fourth and final installment of this series will take us to Biblical material. We will seek to discover the value of studying Scripture with the understanding that the words are not inspired (“except in rare cases”—to quote the 1883 General Conference motion), but rather the person who wrote them. □

To be concluded

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³Page references in the text are to the English translation of the French original, *Theopneustia: The Plenary Inspiration of the Holy Scriptures* (London: 1841).

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⁵George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism; 1870-1925* (Oxford: 1980), p. 25.

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¹¹Ellen White's published comments are found in *Selected Messages*, book 1, pp. 164, 165, 168. See also Richard Schwarz, *Light Bearers to the Remnant* (Mountain View, Calif.: 1979), pp. 397-399.

¹²The Introduction to the 1911 edition is virtually identical to that of the 1888 edition. References cited here are from the 1911 edition of *The Great Controversy*, pp. xiii, xiv.

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Investing your money? Beware!

By DAVID D. DENNIS

Get-rich-quick schemes proliferate in society and sometimes entrap Adventist Church members.



Multiplying our talents, whether physical health, skills, or money, is Biblically encouraged, even urged from the lips of Jesus Himself. Satan, however, seeks to take the blessings of God and turn them into curses. He tries to change our Christian stewardship perspective, so that we forget the purpose for which the talents were lent to us.

When I was involved as a church auditor in the investigation of the Davenport investments, I heard heart-wrenching stories of faithful church members who lost most of their savings. For example a missionary family was depending on the returns from the invested equity of their funds for an invalid child's medical care. A church member, visiting in their home, had recommended placing their funds in this program for a much higher return than offered by the other investments. Sadly, they lost \$70,000. Even many retirees saw much of their savings vanish.

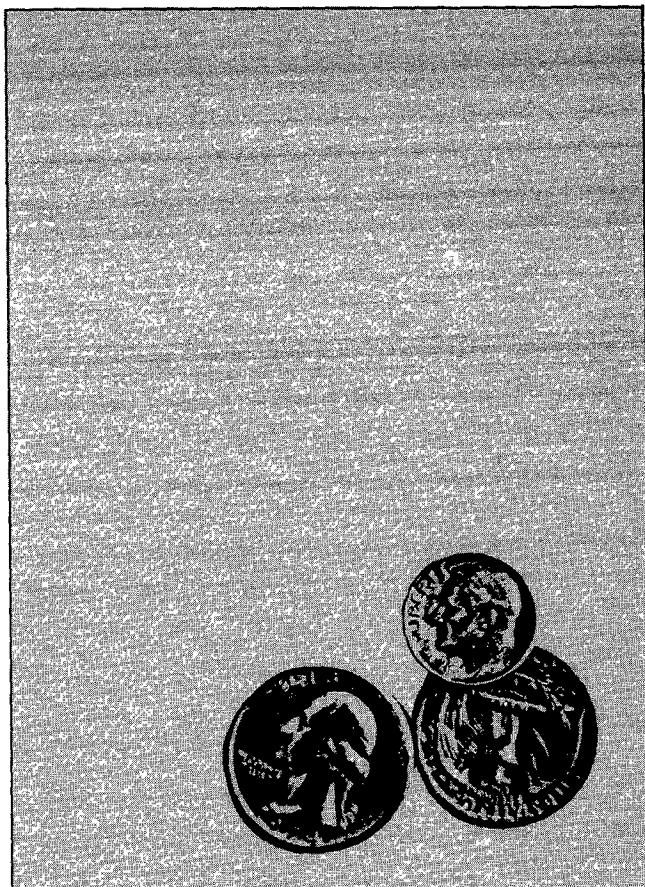
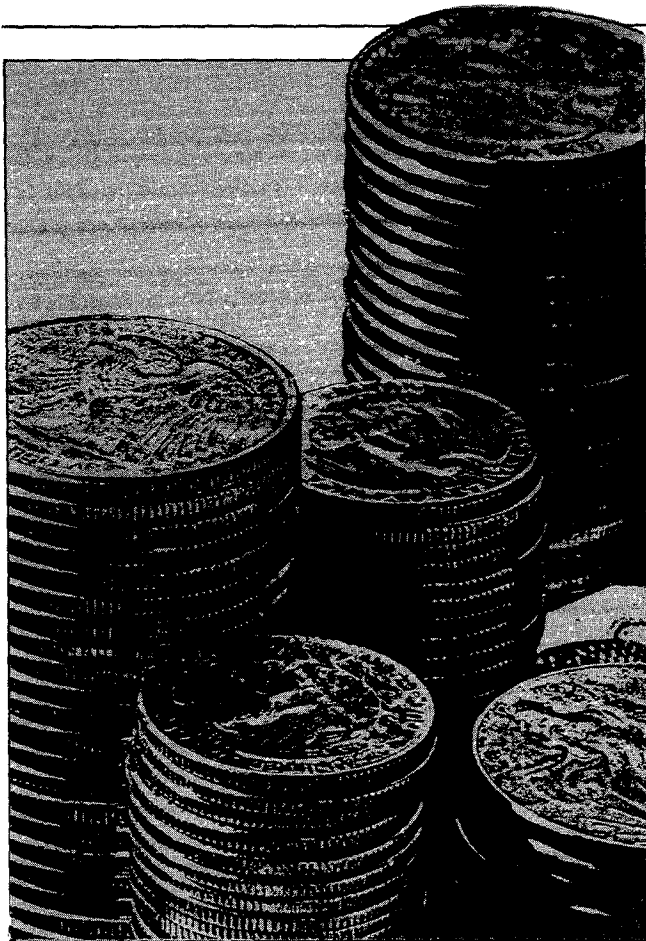
Even in these post-Davenport months, the public media have reported on such investments as the recent Reno-based commodity arbitrage program, as a result of which the names of Adventists have appeared in the *Wall Street Journal* and *Forbes* magazine. According to the *Reno Gazette-Journal* of June 7, 1985, as much as \$82 million was invested by 2,500 investors in 40 states in several related investment firms that now have had a civil complaint filed against them by the Securities and Exchange Commission in a U.S. district court. Many of these investors are members of the Adventist Church.

David D. Dennis is director of the General Conference Auditing Service.

Only weeks ago I listened to the tear-punctuated testimony of an aged couple who invested the proceeds of their family estate in a tax-advantaged program that was promoted to them by a trusted fellow church member. All their money was lost in what turned out to be a scam. They explained their deep loss was more than personal since they had dedicated the funds to the new Adventist World Radio project but felt that with wise investing, their resources would be multiplied.

Some years ago church members suffered losses in an almond orchard investment that promised high returns. Still other tales of tragedy down through the years have been told of those who invested in the promising and highly promoted program of a "sure-bet" bean-growing venture in New Mexico. Many have suffered from the bankruptcies of individuals and organizations who represented themselves as "experts" in real-estate deals.

As long ago as 1890 Ellen White warned members against speculation, especially in speculative land and mines. "Many unwary souls are beguiled and make an easy conquest, as they listen to a minister, whom they have heard proclaiming the truth, presenting the great advantage to be gained from speculation in mines and land, telling how by the means which will accrue from the investment, workers may be supported in new fields. By the exaggerated accounts of what can be thus gained, men are induced to invest their means, in the hope of making money easily. To gain money for the cause of God is the plea offered by the one asking for means, and his glowing descriptions fascinate God-loving, God-fearing men, leading them to invest money which should have been given to God's cause, in schemes from



which, when it is too late, they find that they receive no equivalent.”¹

Two concerns

I have two concerns for our church members: first, for those who have lost their Christian perspective and make the accumulation of wealth the main object of their lives; and second, for those who believe they must take radical steps to insure their own provision for the future.

Some forget the encouragement to lay up treasure in heaven. Often they are unlearned in investment techniques and are the most likely to accept the advice of either unqualified or self-serving experts on how to “get rich quick.”

In these days of sophisticated investment programs, we cannot afford to be uninformed about proper, safe, secure investments and those called high-risk or speculative. How then shall we go about safeguarding our little treasure? Most of us are not schooled in the handling of money or property. Where can we go and to whom can we look for sound, unbiased, dependable advice? We have worked hard for what little we have; we want it kept safely. We want our funds to grow year by year to defeat inflation, and we want to guarantee that when we need them, they will be there for us to use. What can we do?

One expert in personal finance makes this rather discouraging statement: “One can look in vain for a place to put savings that will be safe, liquid, and inflation-resistant, and yield a large return. There is no such place.”² What we can do is to balance these factors (safety, liquidity, inflation-

resistance, and return) and decide which ones hold the higher priority.

Here are a few simple rules that can be helpful for Christian stewards.

1. According as the Lord has blessed, keep a basic fund in reserve, in readily accessible types of investment, to take care of emergencies. Most personal-finance advisers recommend the equivalent of at least two or three months’ after-tax income in this basic reserve; some suggest as much as six months’ income. That amount might be kept in an interest-bearing savings account at a savings bank, savings and loan association, or credit union. Look for the assurance that the account is *federally* insured. Many believe *privately* insured savings institutions should be avoided, even though the investment return may be above market rate. Discuss with the financial institution the type of account that will give you the highest interest, while still being insured and immediately available for withdrawal.

2. Assure yourself of adequate insurance protection. Most employers offer health-and-accident insurance to their employees. Retired persons generally are eligible for Medicare benefits through the Social Security Administration. Supplemental insurance plans are available to compensate you for those items that are not covered by such insurance. Investigate these plans, and provide for your expected and unexpected needs.

3. Determine the amount you need available for your declining years, illness and burial expense, your family, and the gospel work. If you do not now have it, but are building toward it, I would suggest building on the basis of normal

savings and reasonable return on investment. I would encourage you not to participate or speculate in some speeded-up, high-risk scheme by which you might double your money in a year or two, however secure it may sound to you!

4. If you have that needed amount now, invest it wisely. Your funds should be put into safe, *insured* types of investments, where a fairly long-term (one-or two-year) commitment will bring you a fair return (8 to 10 percent in today's North American market). I emphasize that these investments should be insured by agencies of the federal government or should be directly placed in obligations of the federal government (government bonds, Treasury bills, and so on). Your banker or savings and loan representative will be able to advise you on how your needs for this portion of your total estate can be met.

Here I also call attention to the denominational Union Revolving Loan Fund plan that is available for investment. Rather than putting your money into bank accounts or government obligations, you may want to have the assurance that it is being used productively in the work of the church. All union conferences in North America have established Union Revolving Loan Funds that are governed by carefully drawn policies of the General Conference. The money you deposit in one of these funds is generally covered by a "demand" note, which means that you can withdraw it at any time. While the money is in the possession of the union conference, it is pooled with other like investments and used for loans to local churches, church schools, and other institutions within the union territory. You will receive a return as interest on your deposit, which generally compares favorably with that which you can get from financial institutions. You also will have the satisfaction that your

money is being used productively for the expansion of God's work in your own territory.

If you have planned for an adequate emergency fund, your insurance needs, and your declining years, and you still have some funds left over, I present the following, *not as recommendations*, but as *cautions* if you elect to invest beyond the areas of safety, liquidity, and reasonable return.

If you are looking for high returns, you generally must accept a high degree of risk.

As I have suggested in these pages, there are unlimited opportunities for you to invest in enterprises that have the potential of bringing you considerably greater return than the investments we suggest for your basic estate. And not all of them, by any means, are shady or illegitimate. Most of them, however, have an increased element of risk. It is well to remember that if you are looking for high returns, you generally must accept a high degree of risk—possible loss of both capital and interest or dividends.

With that in mind, here are a few rules if you are considering high-risk investments:

1. Do not invest your money in a high-risk, high-return enterprise unless you are prepared to *lose it all*.

2. Be very skeptical of promises of spectacular returns.

3. Be deliberate. Do not make hurried, pressured decisions.

4. Do not invest in a business you know nothing about, or in a financial program you are personally unable to understand.

5. Do not be guided solely by the advice of the one selling the investment. No salesperson of a product (friend, relative, or church member) can be expected to give you objective advice as to the merits of the product since the salesperson more often than not is compensated by a sales commission.

6. Get a second opinion. Investment counseling is available, and you need not depend on your friend, business associate, or pastor. Get guidance from qualified, objective, neutral counselors.

7. Check to see if the company is properly registered with the U.S. Securities and Exchange Commission or your state securities agency.

8. Be leery of anyone selling investments door-to-door, by telephone, or by mail.

9. Ask for a written list of *all* expenses connected with the purchase of the investment—sales tax, commissions, and so on.

10. Be careful of any "leveraged" investment in which you put up only a few dollars to begin with and the company borrows the remaining funds to complete the investment for you. You are liable for *all*, even the interest.

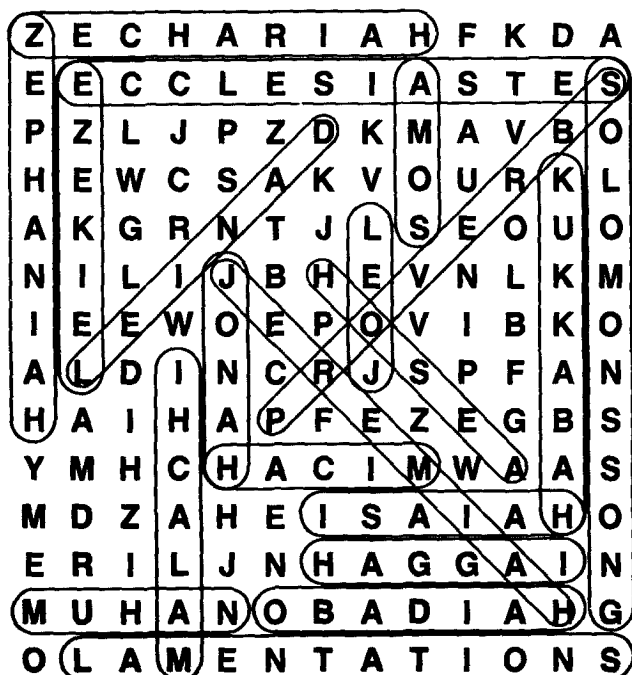
11. Avoid any salesperson who trades on a church relationship if the product or service is not part of the official church program.

12. Use common sense!

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- ¹ Manuscript 26 "A Warning Against Financial Speculation," 1890.
- ² Jerome B. Cohen, *Personal Finance*, 5th ed.

Answers to word search, page 6



The water habit

The frequent consumption of pure water is one of the first good habits parents can help their children learn.

By RAE LYNNE WARD-LEE

Parents give their children many things. Some of these gifts are tangible—an education, clothes, money, trips, toys, cars, or music lessons. Others are intangible—the ability to receive and to give love, self-confidence, self-worth, self-expression, a living and internalized knowledge of Christianity. And good health.

Good health and good health habits are gifts even a very young child can receive, and they cost parents nothing but time and example. The frequent consumption of water is one of the first good habits parents can help children learn. Even as infants they should begin to develop this habit.

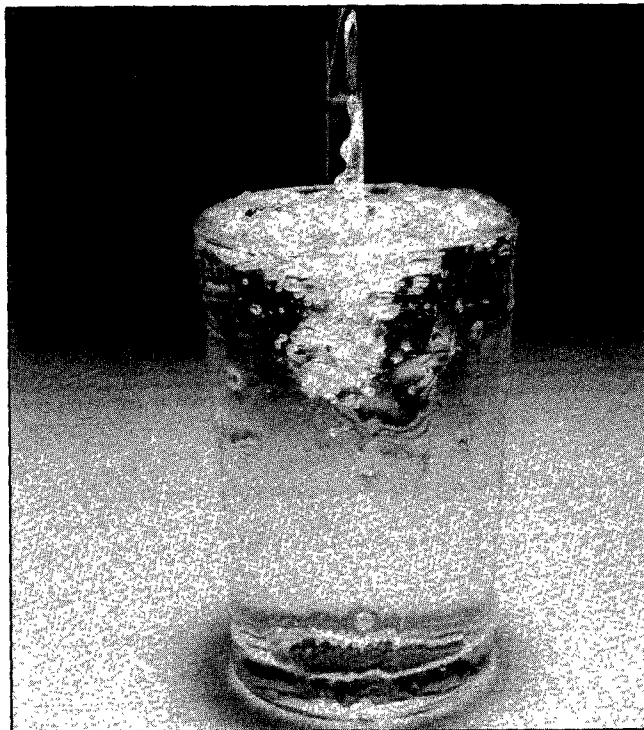
Children must be *taught* and *encouraged* to drink adequate amounts of water. Their bodies lose fluid (dehydrate) more rapidly than do adult bodies, because of their proportionately greater surface area. And in the busy excitement of play they often fail to recognize the warning signs of their body's loss of fluid. As with an adult, a child cannot depend on his thirst mechanism to regulate the amount of fluid replacement his body needs. It takes 12 to 24 hours to replace lost body fluids, if one uses thirst as an indicator. To prevent dehydration, one must drink more water than he "feels" he wants or needs.

Parents can help children maintain good health by encouraging them to drink *plain water*. Water much more efficiently replenishes body fluids (rehydration), than juice, soda, or a sport drink. Sugars (even "natural" sugars) in these drinks slow down body fluid absorption, delaying rehydration. Lost minerals, such as sodium and potassium, are easily replenished by a balanced meal.

Following are some suggestions for helping children develop the water habit:

1. Set a good example. Drink water frequently, where your children can see you doing it. They will want to copy you.

Rae Lynne Ward-Lee writes from Kaunakakai, Hawaii.



2. Make drinking water easily available.

- a. Put individual cups for each family member by the bathroom sink. Put a stool by the sink, if your children are too short to reach it.

- b. Keep full cups of water in the refrigerator, where they can be reached by each young family member. Also have a pitcher of water for refills and for your children's friends, who are often thirsty.

- c. When you go for a drive, shopping, to the beach, or the park—or any place where getting a drink could be inconvenient—carry a thermos or water bottle with you. My boys like to carry their own water bottles in the car.

- d. Keep a cup close to the kitchen sink for your own use.

3. When someone says, "I'm thirsty," first offer water.

4. Remind your children to take big drinks before going to school or play.

5. Athletic family members who exercise vigorously should weigh before and after intense activity. The weight difference indicates fluid lost during the activity—fluid that must be replaced as soon as possible with water. A person must drink two eight-ounce cups of water to replace each pound of weight lost.

By adapting the above suggestions to fit your family's lifestyle, you can increase each person's water consumption. And you will have given your children a gift that has no price—the gift of a good habit. □

From the editors

From page 2

Struck by grace

Religious insights come in many and varied ways. For 12-year-old Jesus it was seeing the Passover lamb sacrificed. For Martin Luther it was climbing a staircase on his knees. For me it was accidentally breaking a friend's nose while playing basketball at college—at least that's how it began.

Needless to say, I apologized profusely. After all, it was an accident—his nose simply had gotten into the path of my elbow. Bill moaned something about it being “no big thing,” but he obviously hadn't yet seen his face in the mirror. At the local hospital the doctor informed us that he could do nothing until the swelling went down.

Back at the dorm that night I carried Bill's meal to his room and tried to do everything within my power to make him comfortable during this very uncomfortable chapter of his life—and mine.

When I took him back to the clinic the specified number of days later, the doctor matter-of-factly told us that Bill was a fast healer. The nose had knit so much it would have to be rebroken to be set. His options were to go through life with a crooked nose or go to the hospital for an instant replay of a segment of the game he would have preferred to forget. I apologized profusely.

When I went to visit Bill that night I was in for a surprise. I had broken his nose with such finesse that it never even bled. But when the doctor was through with him, it

looked as if he had been in the ring with Muhammad Ali—and that the ref should have stopped the fight several rounds earlier. His face was in plaster, his nose was full of cotton packing, his eyes were black and blue, and he looked miserable. I apologized again. And again.

I took Bill home from the hospital. I carried his food to his room. I tried to be sure that someone would take notes for him in the classes that he was missing. I tried to help him find an alternative to the Easter vacation camping trip he had to cancel because the cold spring air gave him such a headache.

Then, to my horror, the plaster was removed—revealing a nose that was almost as crooked as it had been immediately after the acci-

Bill never held a grudge against me. But it was hard for me to admit that there was nothing I could do to compensate for what I had done.

dent—except that it was bent in the other direction. He did not opt for a second instant replay.

Bill never held a grudge against me. It was an accident, after all. However, it was hard for me to admit that there was really nothing I could do to compensate for what had happened. I wanted to do something to win his goodwill, seemingly unable to come to grips with the fact that I always had had his goodwill, despite what had happened.

The moment I forced myself to accept his acceptance of me, I experienced what I believe theologian Paul Tillich meant when he talked about being “struck by grace.” It may have occurred in what seems a secular context, but it had great spiritual implication for me.

Grace strikes us, Tillich says, “when our disgust for our own being, our indifference, our weakness, our hostility, and our lack of direction and composure have become intolerable to us. It strikes us when, year after year, the longed-for perfection of life does not appear, when the old compulsions reign within us as they have for decades, when despair destroys all joy and courage. Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying, ‘*You are accepted.*’ . . . *Simply accept the fact that you are accepted!*”

Experiencing Bill's acceptance—even when I *felt* unacceptable and unaccepted—has helped me to know similarly how to experience God's acceptance when I feel equally unworthy.

When I last saw Bill, who is married and currently serves as chaplain at Shenandoah Valley Academy in Virginia, I noted that his nose was still not quite as straight as it had been before my contact with him. But it likewise wasn't nearly as crooked as I had remembered it. I learned that in the interim he had been hit in the face by a softball and had gone through the ordeal yet again.

Should the person who hit that ball still be trying to compensate for what he did, I would like to assure him that Bill probably never held a grudge in the first place. And I hope that after reading this editorial, he and every reader who has not yet done so will experience firsthand what it means to be struck by grace.

J. N. C.

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Adventists play greater role in orphan care in Zimbabwe

By JASMINE E. JACOB

At the Queen Elizabeth Adventist Children's Home in Bulawayo, Zimbabwe, is an energetic little boy named Tamsanqa Charles Ncube, who is known to everyone as Ebbie. *Tamsanqa* means "lucky," and *Ebbie* means "monkey." Lucky Monkey—that's little Ebbie, the mascot of the children's home nursery. Ebbie, dumped in a garbage can the day he was born, was found and taken to the police. Fortunately, there was room for him in the home.

Ebbie has been in the orphanage since his birth. It is his only home; the people there are his only kin. He is happy and gets into everything. He is everyone's pet, the sunshine of the home. We wish we could say this of every child there, but we can't. The emotional scars on many children who have been abandoned are deep.

Infanticide

The May, 1984, issue of *Science* magazine comments, "Infanticide is prevalent today in Zimbabwe . . . , where rapid urbanization and the doubling of population over the last decade are fast eroding traditional rural values.

"Baby dumping," according to [Zimbabwe's] Prime Minister Mugabe, is emerging as one of the country's most serious problems. 'Police are picking up babies all over the country,' Mugabe says. There have already been 50 reports

this year of newborns that have been dumped in toilets, drains, wells, ditches, and on the banks of rivers."

There are 27 children in the Queen Elizabeth Adventist Children's Home. Seven are retarded, eight were abandoned, and the others are there for other reasons of neglect.

For example, Shadrack, 8 months old, round-faced, slightly built, and covered with

eczema, has no hair on portions of his head. He is constantly being taken to the hospital where doctors use various medications to try to cure him. But recovery is slow, and life is painful for this tiny baby who was dumped by his mother.

Another baby, found beside a garbage can, has rough skin and red hair because of kwashiorkor, a protein-deficiency disease. He is called Moses because he was rescued from death. A second Moses was found in a latrine. Similar stories could be told of most of the children in the home. All are needy—emotionally, spiritually, and physically.

For nearly 25 years the Bulawayo Children's Society

owned and operated Queen Elizabeth Children's Home. Because many of the patrons of the home have left the country during the past ten years, the facility was offered to the Zambesi Union. Union president Carl Currie in turn asked REACH International if it was interested in operating the orphanage. After much correspondence I stopped in Bulawayo to assess the proposal.

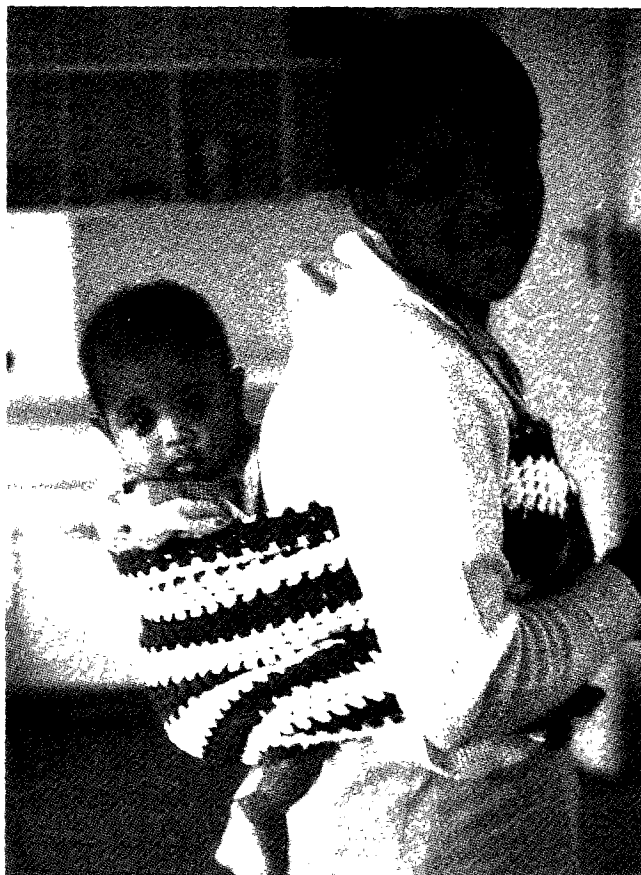
Initial skepticism

At first I found that local Adventists were skeptical. Rumor had it that a team from the United States was coming to run the orphanage. I spoke in many Adventist churches, promoting an awareness of and a commitment to the needs of the poor. I assured the people that we did not want to transplant a project from America. Rather, we wanted local administration, assisted by REACH International. The churches became supportive and eager to help.

After weeks of planning, interviewing, firing, hiring, in-service training, and visiting all the necessary officials and dignitaries of the city—the mayor, the welfare department, the chief medical officer, the labor department, and the preschool department—we finally were ready to make the transition.

Queen Elizabeth Adventist Children's Home is flanked by Princess Margaret Clinic and the municipal swimming pool. Behind it stretches the large and beautiful Centennial Park with its manicured lawns, splashing fountains, miniature railway, shady walks, exotic flowers, and all the pleasant aspects of nature embraced in a city park.

The two-story orphanage building, well constructed originally, has had so many additions that it resembles a maze. Despite its soundness it badly needed repair. This was where



Workers at Queen Elizabeth Adventist Children's Home carry the babies on their backs in the same way African mothers would do.

Jasmine E. Jacob is managing director of REACH International.

the church members swung into action.

Gloria Pierson, wife of an Adventist dentist, took charge of redecoration. The Zambesi Union donated the services of its painter, Marvelous, for one month. A team of volunteers from Solusi College replaced the tile and repaired the floors. Local businessman Robert Hall repaired the vinyl chairs. Marvin Kneller, a Canadian teacher at Bulawayo Adventist Secondary School, and dentist Ken Pierson spent many hours making repairs. And Margaret Pearson planned vegetarian menus. Many local people from Bulawayo continue to give freely of their time and talents to make the home look good and the children feel loved.

The home is governed by a board of both Adventists and

non-Adventists. Union president Currie is chairman; Betty Johnson, matron of the home, is secretary; Leonard Masuku is treasurer. Other members include the mayor of Bulawayo; a city treasury official; G. C. Solomons, union education director; and J. E. Jacob, who represents REACH International. The executive committee consists of the three officers and two elected members, E. B. Munetsi and Gloria Pierson.

Specific needs remain. The fence must be raised and high-voltage lights installed to provide better security. The orphanage urgently needs to drill a well to supplement the daily city-water allotment. But even without these improvements the home is serving as a refuge for God's neglected and abandoned children.

REACH International, Inc.

REACH International, Inc., is a nonprofit, voluntary, charitable organization solely dedicated to *Render Effective Aid to CHildren* in needy countries of the world. Its headquarters is in Michigan, with branches in Canada and Europe. It is operated by Adventists who freely give of their time, talents, and money for this cause.

Children are accepted into the program on the basis of need, regardless of religion, creed, caste, color, race, sex, or national origin. Where government regulations permit, each child of school age is sent to a boarding school where he or she receives three meals a day, some clothing, tuition, books, medical care, love, and the story of salvation. The children are expected to work about 15 hours a week, depending on their age and ability. REACH's aim is to equip them to be self-reliant, contributing citizens in their own society while preparing them for eternity.

ZIMBABWE

Married-students complex begun at Solusi College

Solusi College broke ground for a new married students complex during its ninetieth anniversary celebrations earlier this year, with numerous church and government leaders participating.

With the rapid increase in Adventist membership in Zimbabwe and elsewhere in the Eastern Africa Division—for example, the Zambia Union has grown some 65 percent since

1981—there has been a great need to upgrade current church workers and train new ones. Lack of adequate married-student housing has hindered achievement of this objective.

Funds for the complex will come from the Thirteenth Sabbath Offering for the second quarter of 1986. Because of its faith in the generosity of the worldwide Adventist family, the division committee voted to advance Solusi College 80 percent of the average of recent Thirteenth Sabbath Offerings. It is expected that eight of the 12 duplexes will be completed early this year.

R. L. MCKENZIE

Thai preacher returns to Sabbathkeeping after 17 years

By J. H. ZACHARY

Nigornprom Boonteng sat up in bed. In her dream she had seen her home village. She had seen *her* people—and they did not know about Jesus. Someone must tell them the story of Jesus and His love before it would be forever too late.

The year was 1967. Nigornprom was happy in her work as an assistant chaplain at Bangkok Adventist Hospital. But the dream about her village was to change the pattern of her life.

With great force the dream placed on her a burden to do something for her people. Through the next day the scenes came back again and again. She kept seeing the villages of her province in northern Thailand, villages filled with people who had not heard the story of Jesus.

That day she made a decision. She would resign from her work. She would return home. She would begin to work for her own people. They must hear the truths from the Bible that she had come to love.

The next day she went to the hospital administrator. The hospital needed Christian workers, he said. They urgently needed Nigornprom as a Bible worker and chaplain. She could not be replaced easily. But the call of the Lord seemed clear to Nigornprom, and she was determined to return home.

Filling two cardboard boxes with Christian literature in the Thai language, she loaded the literature and her personal belongings onto the train for the all-night ride home. Upon arrival, she asked her father for permission to invite neighbors to their home for a Bible class.

The next day she took an armful of the tracts and began knocking on neighbors' doors. She poured out her heart to anyone who would listen. She

prayed in homes. She read Bible passages. As friendships developed she invited people to attend her Sabbath afternoon Bible class.

At that time the United States operated an air base near her home. Making an appointment to see the base chaplain, she asked for his help. But he was willing only to post an announcement on the bulletin board of the base chapel.

Still, two airmen responded and began attending the Bible class. When the house became too small and it was clear the little group needed a church, the airmen took Nigornprom to a cement company that did a large volume of business with the air base. The men poured out the story of the little band of Christians and their need. To Nigornprom's amazement the manager promised to provide free of charge all the cement they would need for a church. He also gave her a \$600 contribution. The new church was under way, and before long it was completed.

Change to Sunday

Because of her proficiency in English, Nigornprom began teaching English to several Thai wives of U.S. airmen, developing a close relationship with them and their families. Nigornprom was so grateful for the kindness of the airmen in helping build the church that when they asked if it would be possible to conduct services on Sunday instead of on Sabbath, because it would be much easier for them and their friends to come, she acquiesced to their request.

This led to almost 17 years of forgetting about the Sabbath. During this time Nigornprom married. Her fervor to reach non-Christian Thais did not abate, however. And God seemed to reward her faith and prayers with numerous miracles

J. H. Zachary is Ministerial secretary for the Far Eastern Division.

of healing. The evil spirits that are so much a part of life in rural Thailand were driven from their footholds again and again.

In the 17 years she started five congregations—all of them independent denominationally. (Two have since joined a Pentecostal fellowship and one, the Presbyterian Church.)

Nigornprom believes that almost 1,000 people have become Christians through her efforts. She is a popular religious speaker and travels extensively, accepting many appointments. Many people come to her home requesting prayer.

Former friends

She and her husband, who earn their living from a five-teacher kindergarten they own and operate, became interested in a vegetarian diet. Recently Nigornprom made a trip to Bangkok. Remembering the vegetarian foods available at the Bangkok Adventist Hospital store, she decided to make some purchases and see whether any of her friends were still employed at the hospital. There she met Chaplain Pranee and Chaplain Urai, two women with whom she had worked. How good it was to visit together again.

As Chaplain Urai began to understand her friend's gradual apostasy she opened her Bible to Matthew 7:21-23. With a heart aching in love, she read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Closing her Bible, she continued, "It is not enough to perform miracles and cast out devils. We must follow all the teachings that Jesus has given to us. Nigornprom, you know what the Bible teaches, but you are living in disobedience. I pray that Jesus will not have to

say to you, 'Depart from me.' "

Nigornprom was so troubled by her friend's comment that she forgot to do her shopping. She didn't visit with other friends, and on the 12-hour train ride home she rolled and tossed all night as she tried to sleep. The text from Matthew seemed to stand out in her mind in letters of fire.

There was only one thing to do. She knew she must start keeping the Sabbath again. But how could she tell her husband? How could she inform her most recently hired pastor about this neglected truth? What would her five teachers and all the students' parents say? She prayed that the hundreds of converts she had won would

listen and accept the rest of the Bible teachings.

Five days passed, but the time did not seem right to tell her husband. Night after night as she lay awake she would place her hand on her husband and ask the Lord to bring conviction to his heart. Friday was approaching.

"Are you well?" her husband asked her one morning. "You look ill. Can I help you?"

"Yes," she answered, pouring forth the story of what had happened in Bangkok. "I do not want to hear those terrible words from Jesus," she said, "so I have decided to keep the Bible Sabbath this week. Will you join me?"

Without any hesitation he said that he would. Just a few days before I recently met Nigornprom, a strong wind had blown down the sign in front of her home church. This is a sign from the Lord, she thought. The new sign says "Seventh-day Adventist Church."

The members in her parent church have joined her in Sabbathkeeping, as have 35 people in a second church—where the pastor is about to be baptized and where the sign soon will be changed as well. How many others may respond to her Sabbath teaching remains to be seen.

Recently the Lord used Nigornprom in freeing a youth from a demon's control (see box). The grateful parents are donating land for a sixth church. But this one will be a Sabbath-keeping church right from the outset.

VENEZUELA

Tormented youth finds peace

A young man in Venezuela has found deliverance from disease and from Satan, following his recent baptism.

The youth, whom I simply call Miguel, grew up in a devoted Seventh-day Adventist family. But he took his religion very lightly and never fully gave himself to Christ.

As he reached young adulthood his friends led him into all manner of evil. Before long he



Miracle opens way for church

Soontang Kungsuwang's parents had spent a great deal of money for hospitals and doctors to combat their son's depression and increasing violence. But nothing was working, and the distraught parents did not know where to turn.

A Christian friend suggested they contact Mrs. Nigornprom Boonteng. She had received many amazing answers to prayer, the friend told them. So the Kungsuwangs made the long trip to Nigornprom's home, where they had a season of prayer. Still Soontang did not improve. Five times they went to pray, but no answer.

Finally Nigornprom visited the Kungsuwang home and discovered two spirit houses (one is pictured with her above) where the family worshiped. Afraid to move the spirit houses themselves, the family allowed Nigornprom and her husband to throw them into the canal. After that they prayed and read the Bible. This time Soontang was healed.

At this writing, two months have passed since Soontang's healing, and he has a job in Bangkok. His parents requested Bible studies and are preparing for baptism. Through their experience, others in their village have become interested in Jesus. So the Kungsuwangs have set aside some land. Nigornprom and her husband are laying plans and gathering materials to build a church on that property during the next dry season.

had contracted a virulent strain of venereal disease. His parents took him to the best doctors in town, but they seemed unsuccessful in treating his condition.

Then his friends advised him to see a sorcerer who allegedly possessed healing powers. His childhood teachings held him back for a while, but soon his pain drove him to ignore what he had learned about Satanism as a youth.

After several visits and having spent a considerable amount of money, he decided to stop visiting the sorcerer. Then his problems intensified. He now found himself haunted by evil spirits. He was tormented by voices screaming in his ears, and at times it felt as though someone was choking and shoving him.

Once, during a particularly severe attack, he cried out, "Lord Jesus, help me!" Immediately he heard a voice say, "Go back to your father's church and be baptized." For the first time in years he felt at peace with himself. He could not go to his father's church because he had no money to travel, so he began looking for an Adventist church in Caracas.

As he entered the church he found a committee in progress. When he told the deacon his story and asked to be baptized, the deacon called the pastor. The church board affirmed that Miguel should be baptized.

It was late when the pastor and Miguel were ready for this unusual baptism. But when Miguel reached the stairs to the baptistry he was slammed to the floor, and a voice said, "You are mine. You will not be baptized."

He felt he was being choked, and gasped, "I am dying; Lord, help me!" Then he told the pastor to hurry and baptize him if at all possible.

The pastor and eight men with him fell on their knees, asking God for strength and deliverance. It was a struggle as the eight men lifted Miguel into the water. Immediately after he was baptized he collapsed, and the onlookers feared that he was dying. But soon he opened his eyes and was at peace.

To this day Miguel has not

been choked by the spirits again. And miraculously he has begun to recover from his disease. Today he rejoices in the Lord, and his message to those people who are tempted to leave the church is "There is nothing out there to satisfy you; remain faithful and don't let go of Jesus' hands." ISRAEL LEITO

*Communication Director
Inter-American Division*

PHILIPPINES

Far East has first literature ministry seminary

The Literature Ministry Seminary of the Central Philippine Union Mission, the first of its kind in the Far East, was inaugurated and dedicated in simple ceremonies on May 7 at Bulacao, Talisay, Cebu.

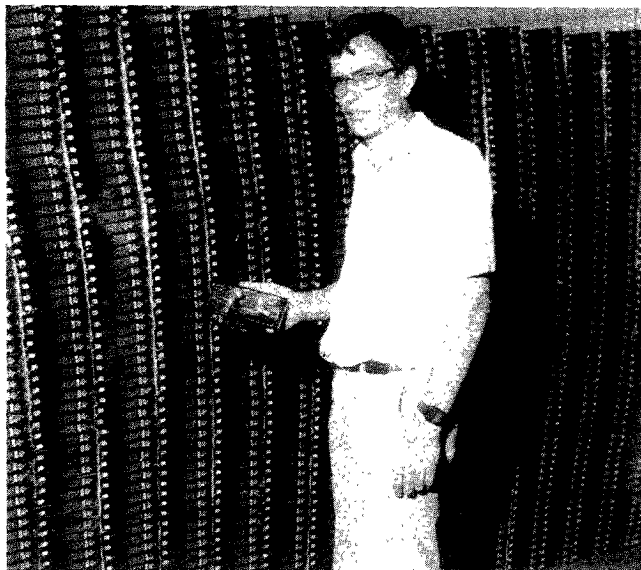
Constructed in a record 579 days, the building cost P3.5 million (US\$190,000). It features a library, assembly room, two classrooms, a Home Health Education Service office and display room, two offices, ten bedrooms, two teachers' apartments, and a recreation center. The seminary, designed to accommodate 40 to 60 students, was conceived as a fulfillment of Ellen G. White's conviction that the literature ministry is a work second to none.

Richard L. McKee, who until his recent call to the General Conference, was publishing director of the Far Eastern Division, was instrumental in developing the seminary. McKee says its purpose is to "provide specialized instruction and training for new literature evangelists and to facilitate a continuing process of providing professional training and educating literature evangelists and publishing leaders."

"God does not make things happen by accident, but by providence," said R. H. Henning, of the General Conference Publishing Department, in his dedicatory address. "It is by His providence that we have a literature ministry seminary."

*FLOR CONOPIO
Editor*

Philippine Publishing House



Brazilian gives out 10,000 books

Olvide Zanella, a south Brazil businessman won to the church through reading *The Great Controversy*, is participating in the One Thousand Days of Reaping by distributing 10,000 copies of the book, offering a book to every one of his customers.



Cassandra Heinrichs was nervous and excited. In just a few minutes Jon Hamer would walk through the lobby door and they would see each other for the very first time.

Not that they were strangers, of course. Cassie and Jon had met through Adventist Contact, the exclusive computer dating service for Seventh-day Adventists. Their friendship had progressed through letters and phone calls, and now they were about to meet face to face.

Jon and Cassandra's first meeting was an unqualified success. As time passed, their friendship blossomed into love, and they were married on December 18, 1983.

Single? Your Cassie or Jon may already be in our computer. But we can't introduce you to each other until you've joined Adventist Contact. Write today for a free enrollment kit. (Applicants must be single SDAs, 18 or older, fluent in English, and live in the United States or Canada.)



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Maryland 20912-0419

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

Africa-Indian Ocean

■ Larry Mahlum recently became the first Adventist Development and Relief Agency director in the country of Mali and only the second interdivision worker ever in this

predominantly Muslim country. Mahlum will collaborate with other agencies in aiding migrants and farmers stricken by famine in this vast sub-Saharan region of Africa. Mahlum, who received his Ed.D. at Andrews University, earlier served as a teacher in Zaire.

■ The Seventh-day Adventist Education Center in New Jeshwang, The Gambia, was opened officially April 10. The Gambia's minister of economic planning and industrial development, A. A. Njie, gave the dedicatory address, in which he praised the church's efforts to uplift humanity. Funded by various development agencies of Northern Europe and Canada in cooperation with the Adventist

Church, the facility comprises preschool and primary school, offers adult education classes, serves as a clothing distribution center, and is developing several small industries. The Gambia Mission was founded in 1977. Louis Nielsen is its president.

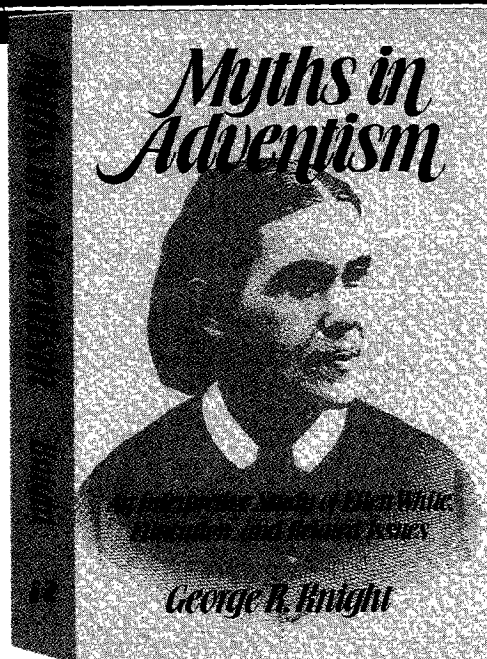
■ An Adventist Development and Relief Agency delegation recently was received by royalty in Ghana. The Asantehene, king of the Ashanti people in Ghana, met with Mario Ochoa, David Syme, Ken Flemmer, Wally Amundson, and Seth Laryea, all of ADRA, and M.A. Bediako, president of the West African Union, who arranged the meeting. The Asantehene acknowledged the good work

ADRA has done and encouraged the group to do even more, especially in health and agriculture. Ending the amicable occasion, the Asantehene, who considers himself a friend of Adventists, requested that the group have prayer. Several days later the same men (minus Bediako) met Bolga Naba, King of the North in Ghana, who thanked them for all that ADRA had done during the drought and urged them to continue their efforts.

Northern European

■ Steven Thompson, Newbold College principal, and Harry Leonard, head of Newbold's

How do you interpret Ellen White so that you can find the principles behind what she said? How do you avoid the dangerous myths that have risen because of misunderstandings about what she meant? George R. Knight, Adventist professor of church history, examines some of the myths that have caused controversy in the



church. Read about the myth of the inflexible prophet, the myth of the sacred and secular, educational myths, recreational myths, and more.

"This book should be thoughtfully studied by every Adventist."

—Robert W. Olson, Secretary, Ellen G. White Estate.

Cloth with dust jacket, 272 pages, US\$16.95. At your Adventist Book Center now.

FR

A lot of things

we believe Ellen White taught or wrote are just myths!

history department, have both published books this year. Thompson's book, *The Apocalypse and Semitic Syntax*, is a linguistic analysis of the book of Revelation based on his doctoral thesis. Leonard has edited a series of papers, entitled *J. N. Andrews: The Man and the Missionary*, on the first Seventh-day Adventist missionary to Europe. His own contribution is a chapter on J. N. Andrews and the Adventist mission to England.

■ Heidi Lee Mueller, Keith Francis, and Ken Newport have become the first Newbold students to win postgraduate places at British universities on the basis of their Newbold B.A.s, which are offered in affiliation with Andrews University. Mueller and Francis have been accepted by King's College, London, and Newport at Linacre College, Oxford.

South American

■ Young Adventists in Guayaquil, in the Ecuador Mission, recently conducted a Voice of Youth program attended by 60 people the opening night. The crowds grew, and the series concluded with 30 new members added to the church, including a ten-member family.

■ The Adventist Development and Relief Agency, which in South America uses the acronym OFASA, recently offered non-Adventist children from underprivileged families in Lima, Peru, an opportunity to camp on the Pacific beaches at Puntanave. Groups of 105 children, ages 10-14, were selected for four consecutive weeks and given the privilege of sharing in activities typical of SDA youth campouts. Television stations reported the camps nationwide.

■ A total of 21 temperance exhibitions were sponsored in various locations in the Central Chile Conference during the Adventist-promoted Smokeout Day. One colorful display was set up in the Chile University subway station in Santiago. Some 300,000 persons viewed displays, and more than 200,000 leaflets on cigarette smok-

ing were distributed. Three television channels aired 40-second spots publicizing Smokeout Day. Some establishments did not sell tobacco that day.

North American Andrews University

■ The National League for Nursing recently granted initial accreditation to Andrews University's graduate nursing program leading to a Master of Science degree. The eight-year accreditation extends through graduation for the class of 1992. According to Zerita Hagerman, director of the Master's program, the University had to meet 27 standards in the areas of organization, administration, curriculum, quality of faculty and facilities, and admissions.

■ Arlene Friestad, dean of women at Andrews University, is retiring after 39 years of service to the Seventh-day Adventist Church. Her 31 years as dean at Andrews is thought to have broken the time record for both men's and women's deans in Adventist schools. Friestad, who had studied English and business, worked as secretary to the university president for seven years before becoming a dean.

■ Lawrence T. Geraty and Robert Kalua have received the 1985 Andrews University Faculty Award for Teaching Excellence. Geraty, professor of archeology and history of antiquity at the SDA Theological Seminary, recently accepted a call to be president of Atlantic Union College in South Lancaster, Massachusetts. Kalua has served as coach of the Gymnastics as well as being associate professor of physical education.

■ Daeguk Nam, a student at the SDA Theological Seminary at Andrews University, has won one of the national awards for excellence in Biblical studies presented annually by the American Bible Society. Nam received an American Bible Society Greek-English New Testament with the ancient Greek and Today's English Version texts in parallel columns.

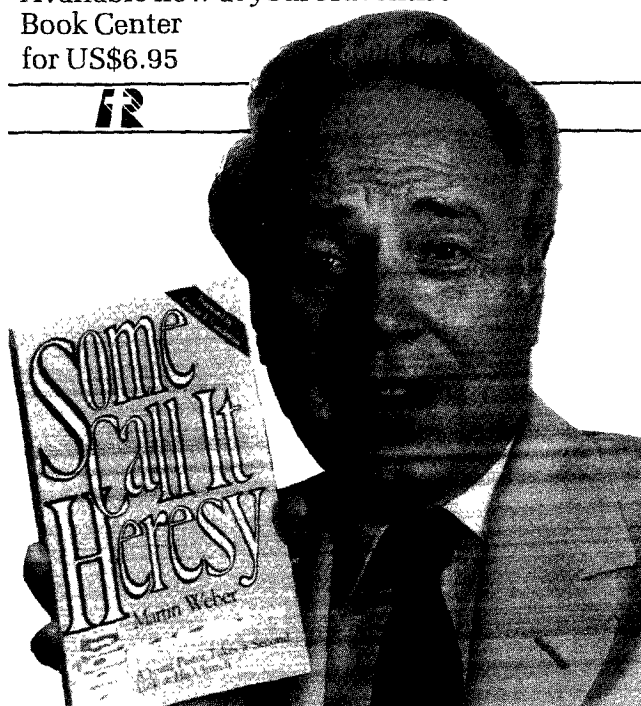
"Let me invite you to read *Some Call It Heresy*, a book that faces important questions in the church today.

"Martin Weber, a young pastor, was swayed by the 'new' theology on the sanctuary and the integrity of Ellen White. He questioned the very basis of his faith. In this book he deals honestly and openly with his doubts. And he presents the Biblical research that led him to joyfully reaffirm his commitment to the Lord and to the church.

"This book explains why he remained a Seventh-day Adventist. Read it carefully. It will prove richly rewarding."

George Vandeman

Available now at your Adventist Book Center
for US\$6.95



Literature requests

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

Philippines

Violeta Jondonero, West Visayan Mission of SDA, Box 241, Iloilo City 5901, Philippines: Spirit of Prophecy books, *Signs, Listen, Your Life and Health/Vibrant Life*, piano music.

Hope Jondonero, West Visayan Academy, Box 502, Iloilo City 5901, Philippines: Bibles, songbooks, *Signs, Guide, Our Little Friend, MV Kit, Pathfinder* manuals.

Elias Danlag, Negros Mission of SDA, Taculing, Bacolod City 6001, Philippines: Bibles, Spirit of Prophecy books, Picture Rolls, visual aids, songbooks, *Signs, Listen, Your Life and Health/Vibrant Life*.

Deaths

DOUGLAS, Pearl—b. Aug. 24, 1901, Alameda, Calif.; d. May 23, 1985, Long Beach, Calif. She taught during the 1940s at Golden Gate Academy, Lodi Academy, and La Sierra College, and also served as codirector at summer camp in Wawona, California. Survivors include one daughter, Shirley Staff; one sister, Gertrude King; five grandchildren; seven great-grandchildren; and one great-great-grandchild.

HABENICHT, Judson Paul—b. May 27, 1919, River Plate Sanitarium, Argentina; d. June 18, 1985, Berrien Springs, Mich. A graduate of Emmanuel Missionary College and Andrews University, he served as a minister in Michigan, Alberta, and Ohio. Survivors include his wife, Beth; three daughters, Merry Beth Knoll, Cheeri Lee Roberts, and Linda Joy Sherlock; his mother, Federica; two sisters, Hilda Habenicht and Mercedes Dyer; two brothers, Fred E. and Glen R.; and seven grandchildren.

KNUDSEN, Glenn R.—b. Oct. 23, 1898, Norway; d. June 22, 1985, Loma Linda, Calif. He served as a minister and Home Missionary secretary in the Ari-

zona, Oklahoma, and Washington conferences; as sales manager at Auburn Academy and Loma Linda Foods; and as executive secretary of the Loma Linda Alumni Association. Survivors include his wife, Antoinette; one son, Glenn R., Jr.; and four grandchildren.

MILLARD, Fern Wyant—b. June 8, 1903, Hemet, Calif.; d. July 6, 1985, Mariposa, Calif. She served with her husband in Manila and Singapore; in Japan, where she taught music at the college and for 13 years was the union Sabbath School Department director; and at the General Conference as an office secretary. Survivors include her husband, Francis; one daughter, Betty Wiedemann; one sister, Bernice; and two grandchildren.

MORENO, Hevila Soto—b. Chile, South America; d. May 15, 1985, Pasadena, Calif. She was a grade school teacher in Chile and Argentina and later taught at Chile College. She is survived by two daughters, Jeanette Harbottle and Cristina Paredes; one sister; and four grandchildren and great-grandchildren.

NOECKER, F. Patience—b. May 23, 1919, San Diego, Calif.; d. March 26, 1985, Nepal, in a motorcycle accident. A graduate from the college of

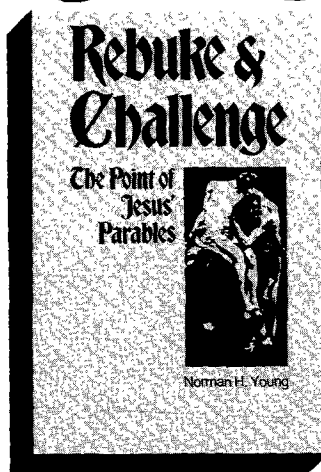
Medical Evangelists (Loma Linda, California), after several years of private practice she served in East Pakistan and as a volunteer in Bangladesh.

TASKER, William Max—b. April 27, 1892, Sterling, Mich.; d. July 21, 1985, Candler, N.C. As a cabinetmaker and builder he served on the campuses of Emmanuel Missionary (now Andrews University), Washington Missionary (now Columbia Union College) and La Sierra colleges. Survivors include his daughter, Elnora; and two grandchildren.

TEIS, Freda—b. June 10, 1910, Gary, Ind.; d. July 30, 1985, Hendersonville, N.C. She served as secretary to Potomac Conference and Columbia Union treasurers; and as secretary to the General Conference undertreasurer. Survivors include one brother, George; one sister, Mary Weber; two nieces; and one nephew.

VINCENT, Raymond L.—b. Aug. 18, 1896, Waterford, Ohio; d. June 21, 1985, Corning, N.Y. He taught church schools at Southwestern Junior College (Texas), Adelphian Academy (Michigan), and Huntington (West Virginia). He is survived by one daughter, June Wilson; three grandchildren; and two great-grandchildren.

The Parables of Jesus, Point by Point.



Rebuke & Challenge

by Norman H. Young, explains eleven of Jesus' well-known parables. These stories will captivate your imagination and awaken new spiritual life within you. The points that Jesus made so long ago will refresh your soul today.

Dr. Young is a lecturer in theology at Avondale College in Australia. US\$5.95 at your Adventist Book Center.



San Francisco Symphony hires SDA conductor

Adventist orchestra conductor Herbert Blomstedt recently conducted his first performances as director-designate of the San Francisco Symphony—and the symphony has discovered that it's no longer business as usual.

A feature appearing in the San Francisco *Examiner's* Datebook reported that the 57-year-old Swedish director (also featured in the July 5, 1984, issue of the ADVENTIST REVIEW) has attracted considerable attention over the years because of the way his Adventist beliefs affect his work and lifestyle—primarily because of his vegetarianism and Sabbath-keeping. The latter has meant that the San Francisco Symphony said Goodbye to its traditional Saturday rehearsal when its new conductor arrived. But the symphony wanted him badly enough to accept his terms.

Blomstedt, who conducts but will not rehearse on Sabbath, sees a major distinction between a concert and a rehearsal. Discussing the distinction with a reporter from the *Examiner*, Blomstedt said, "Rehearsal is intense, draining work. But a concert is a celebration, a spiritual communication. And music communicates some of the most wonderful things that I can imagine. The seventh day has a very special significance for Seventh-day Adventists."

"God created the Sabbath for the rest of man, for spiritual refreshment, and music is a wonderful spiritual refresher. So I couldn't hesitate giving this to those who want to share this experience. But I do feel that I cannot make the preparations for this experience on the day I rest."

Blomstedt wryly told the reporter that in addition to the San Francisco Symphony being a better orchestra than many people realize, one of his reasons for accepting the position was that the area had "a lot of good vegetarian restaurants."

JAMES COFFIN

White Estate to update book on science

The trustees of the Ellen G. White Estate recently voted to update the out-of-print booklet *Medical Science and the Spirit of Prophecy*, first published in the 1960s, and to double the size of the replacement volume to 96 pages.

The tentative name of the new book is taken from an oft-repeated expression of Ellen White in which she asks those judging her and her work to judge from "the weight of evidence."

With an ever-growing body of corroborative evidence substantiating the veracity of things that she wrote as long as a century ago—particularly in the areas of nutrition and health—the working title, *The Weight of Evidence: The Witness of Science*, may be particularly apt.

Roger W. Coon, an associate secretary of the White Estate and project editor, will be working on the project virtually full-time during the first quarter of 1986. ROBERT W. OLSON

SDA professor among top ten in North America

A physics professor at Southern College recently was named one of the ten top professors in North America for 1985 in the Professor of the Year competition conducted by the Council for the Advance-

ment and Support of Education.

In the competition, for which teachers from more than 2,000 educational institutions in the United States and Canada were eligible for nomination, Dr. Ray Hefferlin was noted for his extraordinary effort and distinction as a teacher and scholar, his dedicated service to the college, and his direct involvement with students and its impact on their lives.

Hefferlin's research, particularly his development of a periodic system of molecules, has twice taken him to the Soviet Union through the National Academy of Sciences Exchange Program. Last December he conferred with scientists in the People's Republic of China.

Besides having published dozens of research articles in scientific journals, Hefferlin, a 30-year veteran on Southern's staff, has spurred many of his undergraduate students to coauthor articles that also have been published.

A former student who is now a biochemistry doctoral candidate at Emory University says of Hefferlin, "He has shown me what it is possible to become as a scientist and as a person, and I shall never forget his example or cease to try to grow as he has grown." DORIS BURDICK

List of countries facing famine down by eight

The United Nations has removed eight countries from its list of 21 African nations facing exceptional food supply problems for the 1984-1985 crop year.

The United Nations' Rome-based Food and Agriculture Organization issued a report in Nairobi stating that Burundi, Kenya, Lesotho, Morocco, Rwanda, Tanzania, Zambia, and Zimbabwe are now out of

danger of famine. The report said of these countries: "The drought has been broken, the weather conditions have favored the 1985 main season harvests, and the food supply situation is back to normal."

The FAO also reported, however, that the food emergency remains "most acute" in Chad, Ethiopia, Mali, Niger, and Sudan.

International Newsbriefs

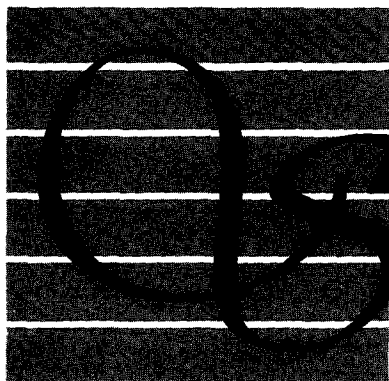
For the record

Investment enthusiasts: Avid Investment supporters James and Amy Wagner, of Kelowna, British Columbia, raised \$11,095 for Investment during the ten-year period 1974 to 1983, and they still spend untold hours making beautiful quilts to sell. They also have sold much produce from their large garden over the years, giving the funds for Investment.

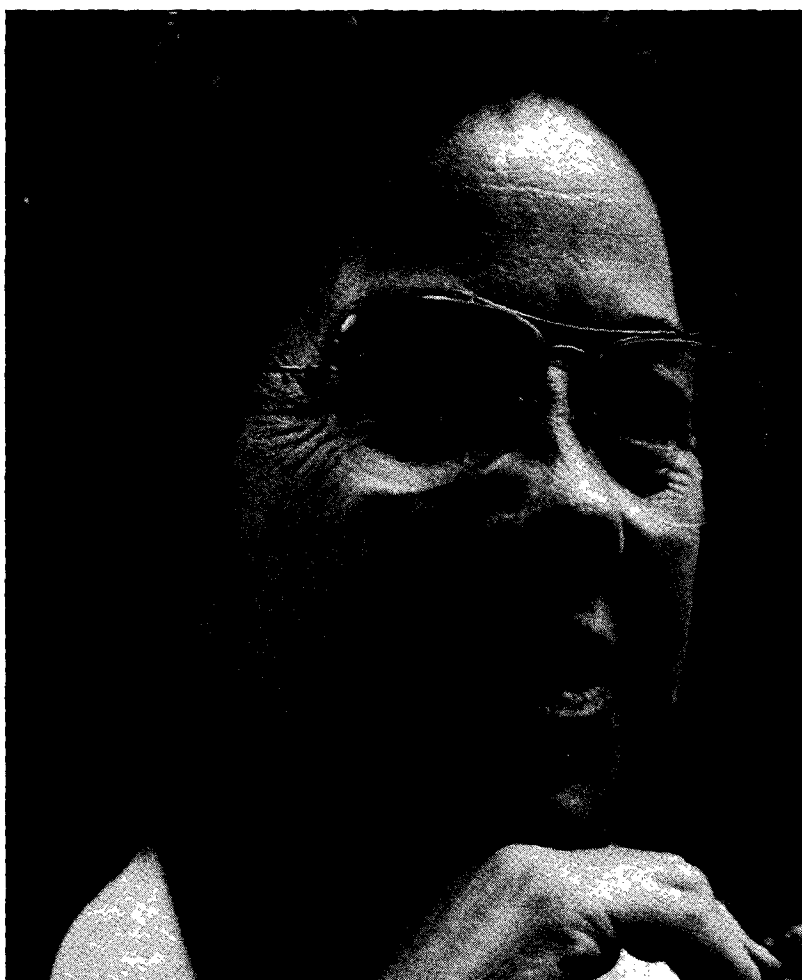
Ready to go: Everything is set for bulldozers to begin grading the 2,000-foot (610-meter) road into the site of the new Adventist World Radio station on Guam, according to a recent newsletter from station managers Allen and Andrea Steele. When approval comes from the appropriate General Conference committees, the project will begin.

ICPA: National committees of the International Commission for the Prevention of Alcoholism and Drug Dependency have been established in Togo and Benin (West Africa) and Brazil during the past four months. Currently more than 50 such national committees are holding seminars and working to eradicate the evils of chemical dependency, according to ICPA executive director Ernest H. J. Steed.

Died: Dallas S. Kime, 96, longtime missionary to the Far East, August 8, Fort Worth, Texas.



he came for
the job.
She stayed for
the experience.



Drastic change in the autumn years of her life wasn't what Anne was looking for. Yet, looking back, she only wishes it had come years sooner.

Anne (Carlson) Anderson came to Florida Hospital five years ago to work in the Nutritional Services Department. Early on, she noticed a difference. People were more friendly. The food seemed more healthful. And the atmosphere more caring.

The longer Anne worked here, the more she wanted what this Seventh-day Adventist hospital had to offer.

Through her work, Anne met a Seventh-day Adventist and began studying the Bible. Their studies led from mutual respect to love. Now, a short time later, her baptism and their marriage together has marked a new beginning.

"I just can't stop now," she says. "My experience has so totally changed me. I see what I've missed and I want to help other people see it, too."

If you'd like to be part of this kind of caring, write to us at: 601 East Rollins, Orlando, FL 32803.

Florida Hospital

"It's not just the quality of our care.
It's the quality of our caring."