

# **ADVENTIST REVIEW**

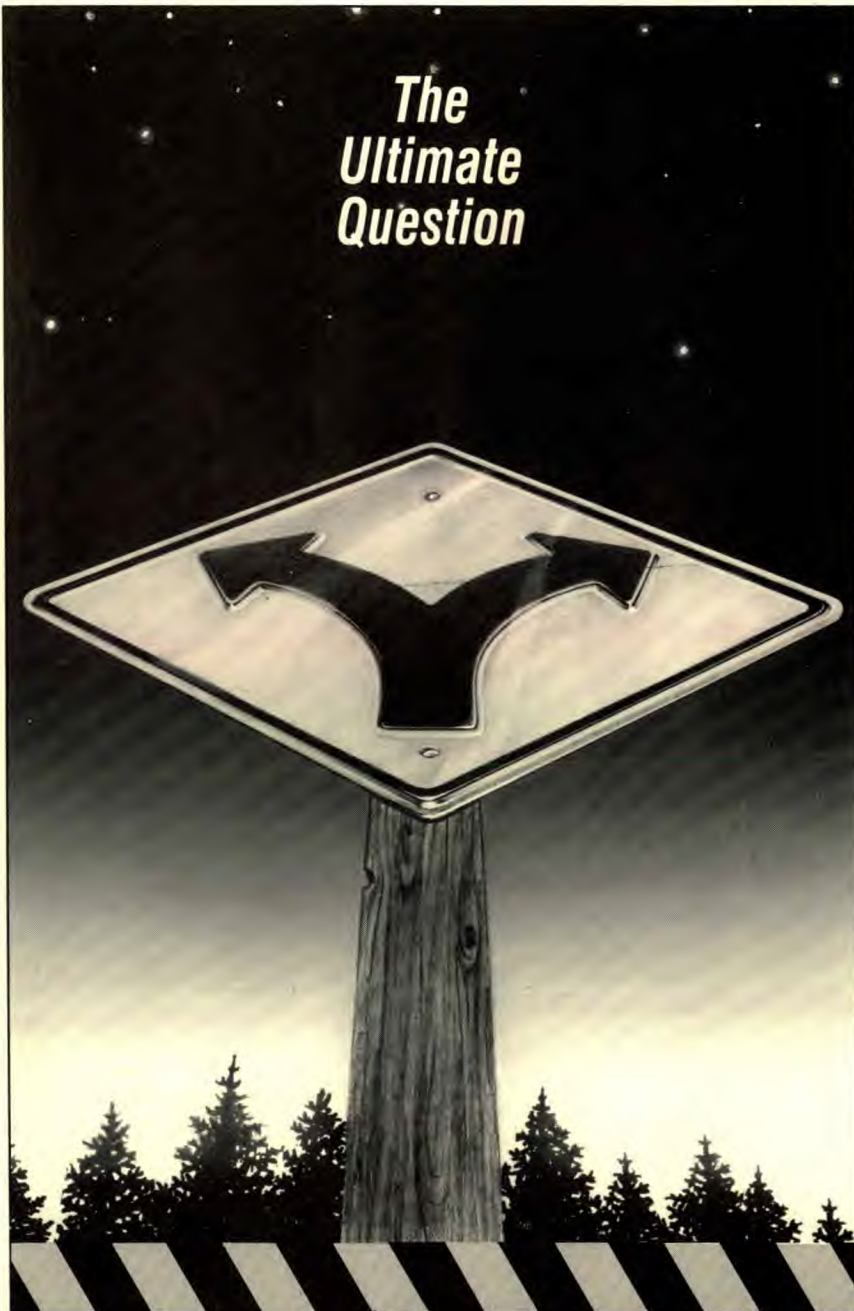
Weekly News and Inspiration for Seventh-day Adventists

March 10, 1988

***SAVED?***

***LOST?***

*The  
Ultimate  
Question*



**Teachers: Undervalued Asset**

**Achieving All-around Fitness**



## Credit Card Marketing

I read with interest your recent report that two colleges had entered into a marketing relationship with a credit card firm ("Colleges Raise Funds With Visa/MasterCard," Nov. 26). I applaud the initiative and innovativeness that this represents, but would point out that some people question the long-term value of such a plan.

Marketing products in the entrepreneurial world (a highly commercial process, with for-profit motivation) may not be a desirable setting for charitable causes. The goals of charity call on men and women to unite with the mission because they care and love.

The charity, if not careful, will find itself being used for commercial ends and, in effect, undermining the original motivating factors of concern and love. The business could be found capitalizing on the good works of the charity to sell its products or services.

This emerging practice is not illegal, nor is it necessarily immoral, but it could border on the latter if the charity is careless in the contractual relationship developed with the corporation. And last but not least, the practice could give nondonors and marginal prospects yet another excuse to not do much by way of giving. The fabric of society would be the weaker.

MILTON MURRAY, DIRECTOR  
Philanthropic Service  
for Institutions

## Centennial Issue

Thank you for the "Christ Our Righteousness" edition of the *Adventist Review* (Jan. 7). Wherever each of the authors seemed to be "coming from," they were all going (and leading us) directly to Christ.

M. FREEDOM MEEKER  
Santa Cruz, California

Thank you for an informative and inspirational issue. My special thanks also that you plan to spare us yet another reconstructed scenario

of that sad conference. The records at hand are incomplete. Your summaries were well researched and excellent.

Reading what Ellen G. White, our most reliable witness, wrote before, during, and after the meetings, I am convinced of my own dangers, but also encouraged that there is victory for Christ's friends. Speakers and writers, laypersons like myself also, seem still to struggle, and differ, in efforts to clearly present this "most precious message" of righteousness by grace through penitents' faith in Christ and His righteousness.

But the experiencing of this message is what Christ is waiting for. His character to be reproduced in us. It must be a possibility if He is waiting for it to happen. Victory, His character reproduced—what an exciting prospect!

FLORA KRICK  
Coulterville, California

I was *almost* pleased to see the January 7 issue of the *Review*, dealing with righteousness by faith, until I read it, and noted the distorted view presented.

Conspicuous by their absence were any articles or quotes by A. T. Jones or E. J. Waggoner, the messengers whom God selected to bear the original 1888 message. Ellen White frequently referred to these two men as the Lord's messengers. Unbiased study of historical reports of the 1888 General Conference session show her to be supportive of the message, and the messengers. She stated that the message was given by God to Elders Jones and Waggoner, and *not* to her.

The preference for Sister White's *opinions* on the subject seem odd, since the leadership at the 1888 Conference session had little regard for her or her views on the matter.

ELSIE B. ZELMS  
Chicago, Illinois

*Waggoner's sermons at the 1888 General Conference session were not preserved. We do know what*

*Ellen White preached, taught, and wrote at the conference and following. We regard her messages as more than "opinions."*—Editors.

I was so pleased with the Centennial Edition that I just had to write to let you know. This is the kind of writing that will give people the hope and assurance they need, and will keep them in the church rather than becoming discouraged and leaving the church.

There will always be those who feel they have to reach a certain point of perfection in their life, or add to what Jesus has done for them, before they are accepted by the Lord. I have known some people who thought that way, and they soon became discouraged and left the church.

C. RAY CARLTON  
Hagerstown, Maryland

## Foy or Foye?

Delbert Baker's article on William Foy ("William Foy—Messenger to the Advent Believers," Jan. 14) was very interesting, but it did not answer one question. Why is Foy's name spelled "Foye" on his tombstone and "Foy" everywhere else?

LISA E. REYNOLDS  
Chattanooga, Tennessee

*The records show both spellings for Foy(e).—Editors.*

## Rizpah

It is indeed refreshing to see the stark contrast between Rizpah's attitude ("Rizpah's Resolve," Jan. 21) and the counsel being offered today: "Your marriage is dead. Face up to reality. You are no longer in love."

Unfortunately, this type of counsel is being offered by "Christian" counselors, and even ministers. One can only hope that this article will be beneficial in promoting solid relationships and in neutralizing this type of contemporary counseling.

KENNETH CHRISTMAN  
Dayton, Ohio



# ADVENTIST REVIEW

March 10, 1988

General paper of the  
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We've been taking educators for granted for years. It's time to set things right.

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## COMING NEXT WEEK



◀ "Portraits of Jesus," by William G. Johnsson. The four Gospels offer similar but distinct depictions of Christ and His ministry.

■ "Welcome Home," by Caitlin Harper. "She is on her way to be with you," said Mom

over the phone. "She is pregnant again."

■ "John Bunn: Common Yet Great," by Melvin G. Johnson. Adventist People focuses on the life and work of a basketball coach who became an Adventist.

Cover by Bryan Gray

Vol. 165, No. 10





# TEACHERS: OUR MOST UNDER- VALUED ASSET?

**A**dventist education is one of the pillars of the Seventh-day Adventist Church—not in doctrine, but in practice.

Not one of our 27 fundamental beliefs addresses the value of Christian education, yet few church leaders, if any, would ever consider abandoning or abolishing our educational system.

We owe too much to it. Where would the Seventh-day Adventist Church be today without the thousands of teachers who have faithfully taught the Bible and Adventist beliefs to generation upon generation of young people—young people who have swelled the ranks of the Adventist Church and vibrantly carried the gospel truth throughout the world?

Thus it is an enigma to me that in spite of these facts, many Adventist teachers, especially those at the elementary and secondary level, feel undervalued by the rest of the church.

Whether their perception is true or not, I cannot say. But from snatches of conversations and committees here and there, and from the recurring appeals of educational leaders and teachers, I conclude there must be some substance to it.

Even the recent North American Division brainstorming conference on Adventist education (see "Envisioning the Future of Adventist Education," *Review*, Mar. 3, 1988) concluded that the valuation of teachers, along with quality of teaching, is one of four prime areas the church must address in its current attempts to revitalize its educational system.

Why do teachers feel underval-

ued? For a variety of reasons.

■ Adventist teachers are hired one year at a time. Employment is on the basis of *yearly* contracts signed each spring. Few other Adventist employees work on this basis. It brings unease and insecurity every spring when contract talks begin. And it brings an automatic yearly evaluation of their work—a formal evaluation that *all* church employees should undergo but presently few do.

■ Adventist teachers' wages are much lower than their counterparts in other private and public schools. Adventist ministers' wages are above the national norm for ministers; Adventist hospital workers wages are set close to community wages; and most conference office workers, such as secretaries, almost always get the prevailing community wages or higher.

■ No sequential professional recognition is given to elementary and academy teachers. On the college level, teachers begin as instructors and advance to assistant, associate, and full professor—even professor emeritus after retirement.

No such recognition occurs on the elementary and secondary level. Once a first-grade teacher, always a first-grade teacher. The same title is given to fresh-out-of-college first-grade teachers and to those with 30 or 40 years of teaching.

Even on the Adventist ministerial level, we have interns, assistant pastors (before seminary training), associate pastors, pastors, and senior pastors to show recognition for professional advancement.

■ Conferences always hold public ordination ceremonies (often at

camp meeting time) to recognize the advancement and dedication of ministers. But teachers are not ordained. Even though local churches often hold dedication services for teachers at the beginning of each school year, such services are a far cry from the prominence given to ministerial ordination.

■ Teachers more often than not are considered just teachers, not ministers on a par with pastors in the work of saving souls for God's kingdom.

Here's a question for *you*. Are your local church school teachers listed as ministers of education in your church bulletin under the section that lists the church staff? Probably not, and probably not because of an oversight—it's because few Adventists think of teachers as part of the local church's ministerial team.

■ Teachers are usually subject to ministers. A minister is considered the highest local church leader, and thus teachers, also working for the salvation of souls, are seen as playing a secondary role.

■ Ministers are paid out of tithe, as are secretaries, janitors, truck drivers, and other conference, union, division, and General Conference personnel. But generally only 30 percent of a nonreligion teacher's salary is allowed to be paid out of tithe. Such a practice contributes to the feeling that teachers do not hold as "important" or as "holy" a job as ministers, because if they did, they could also be paid entirely out of tithe.

■ In society as a whole, and sometimes in the church, we undervalue those individuals who work with children. It shows in the lower pay given to such workers.

■ Many people often see teaching of the lower grades, even of the lower levels of Sabbath schools, as women's work. How many *male* first-grade teachers do *you* know? Or how many *male* cradle roll teachers have you met? Traditionally positions held by women have unrightfully garnered lower pay.

The church has solid reasons for



most of these practices, but their cumulative effect often misleads us into underestimating the value of Seventh-day Adventist teachers.

## Giving Value

There is another side, though—a side that says the church believes Christian education is of equal importance with, if not greater importance than, other aspects of the gospel work. Consider these practices:

■ More money is spent on education by the church and its members than on any other single church endeavor worldwide. This indicates what we must deem to be our number one priority—Christian education for our young people.

■ Teachers spend quality teaching time with our youth—more time than many parents and most pastors. Teachers spend almost as much time teaching and influencing our youth in two weeks as pastors or Sabbath school teachers do in a whole year! Who, then, with parents, carries the greatest weight of influence with our youth for or against Christ? The teacher, hands down.

■ Everyone who has taken formal education owes a debt of gratitude to teachers. We can get along in life without certain professions, but hardly teachers.

■ More often than not, when the Adventist Church enters a country, one of the first things it does is to establish a school. Teaching becomes the method of telling the salvation story; teachers become the gospel missionaries.

■ Old and New Testament records show us that education must have been very important, for it was entrusted to only two groups: parents and priests. The priests were the public spiritual leaders and were paid from tithe.

Christian teachers and Christian education are vital, to say the least.

## What Can We Do?

We must ask ourselves what we as individuals and as a church can do to show, with more than just words, our appreciation and respect for our Adventist teachers, our gospel min-

isters in the classrooms.

The ongoing study of Christian education by the North American Division already has brainstormed some ideas. Others have come forth from committees and from individuals.

□ Consider Adventist education a “doctrine” of the Seventh-day Adventist Church. Our 27 fundamental beliefs set forth biblical truths and principles, but rarely methods. Maybe Christian education, a method of transmitting truth but not the truth itself, should be elevated to the level of one of our fundamental beliefs.

□ Consider Adventist teachers as *equal partners* with pastors in the work of saving souls for God’s kingdom. Each profession has different methods of working, but each is working for the same goal. Neither is greater or less than the other.

□ List our teachers as ministers of education in church bulletins as part of the pastoral team, and include teachers in meetings and planning sessions of the local church and the conference.

□ A suggestion that is already on its way toward official church action is the creation of a teachers’ professional credential called the ministry of teaching credential—instead of the general missionary credential most nonministerial workers now carry. This recommendation was brought to the floor of the 1987 Annual Council of the General Conference and was postponed to the 1988 Annual Council to give time to work out further details. Such an action, though, would need to be voted by the world church body at the next session of the General Conference, in 1990, before implementation.

□ A yearly Excellence in Teaching Award has just been announced by the NAD Board of Higher Education, an award that will recognize college teaching of the highest quality, with monetary awards for the teachers.

□ In North America, 1989 will be the Year of the Teacher, to bring attention to the role teachers play in

the furtherance of the gospel message.

□ Increase salaries. This is easier said than done—especially during a time when many members feel that tuition fees are already high.

□ Consider creating a public ceremony, similar to the ordination of ministers, at which teachers would publicly dedicate their lives to God and to the teaching profession. This would be a once-in-a-lifetime ceremony as with ministers, rather than the yearly dedication services often held at the beginning of school.

## Toward a New Perspective

Indeed, we need a new perspective on teachers and the teaching profession. Toward that end, our search must begin, as always, with the Word of God.

Among the many references to teachers and teaching in the Bible, we find the apostle Paul listing teachers as one of the God-appointed professions in the Christian community: “And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues” (1 Cor. 12:28, RSV).

Paul’s list of appointed gospel workers follows immediately after his well-known passage on the parallels between the body of believers and the human body. All human body parts, even the parts deemed less honorable or weaker, are needed to form the whole. None are of less value. Each has a specific role.

And so it is, says Paul, with the body of Christ—those who are proclaiming the gospel message to the world. All kinds of workers are needed. None are less honorable or weaker. Everyone has a part to play—especially teachers.

In light of this, can we afford not to expand our concept of ministry and make room, by word and by action, for Christian teachers as full-fledged, God-appointed workers on a par with all other gospel workers?

MYRON WIDMER



# GC Recommends Sale of Harris Pine Mills

**T**he General Conference Corporation is recommending to the federal district court in Portland, Oregon, that it accept the offer of Ligna Technology, Inc., of Issaquah, Washington, to buy most of the remaining assets of Harris Pine Mills—a GC Corporation-owned proprietary company that filed for bankruptcy on December 5, 1986.

During a report to the General Conference Executive Committee on February 18, GC president Neal C. Wilson said that the court recently received two firm offers to purchase Harris Pine. He mentioned that the court alone has the right to turn down or accept offers, but the GC Corporation, as the largest creditor of Harris Pine, has the privilege to recommend an action to the court.

In recommending the outright sale of what remains of the Harris Pine Mills company (essentially the furniture division), the GC Corporation recognizes that such a sale would help close this chapter on Harris Pine, guarantee full payment to all unsecured creditors, and obviate the possibility of operating losses that might further reduce the remaining assets. This decision was reached with the help and full approval of John Mitchell, the able court-appointed trustee.

In addition, reported Wilson, Ligna Technology intends to continue operating most of the present Harris Pine plants located on Adventist school campuses across the United States. Excluded from the sale would be the land and buildings at Pendleton, some logging equipment, and timber owned by Harris Pine. This would be sold at the highest possible financial advantage in order to help in paying off the remaining Harris Pine indebtedness.

Wilson said that if the court approves the sale to Ligna Technology, a clearer picture of the financial situation of Harris Pine Mills will be available after April 1988.

extension program at the Military Medical Academy near Dhahran. Plans already have been approved for a respiratory therapy program at Riyadh Hospital, says Patti Guthrie, university spokesperson.

## **Battle Creek Hospital Gives Free Care to Needy.**

During the 1987 fiscal year Battle Creek Adventist Hospital gave nearly \$500,000 in free health care to 267 people in the Battle Creek, Michigan, area.

The free care, based on individual need and ability to pay, was provided in both the hospital's addiction treatment and mental health programs. According to Ted Mohr, hospital president, helping those within the community who need health care but are unable to pay is an integral part of the hospital's mission.

**NAD Begins Excellence in Teaching Award.** The North American Division Board of Higher Education recently approved a national awards program to recognize teaching excellence in Adventist colleges and universities in North America, reports Gordon Madgwick, the board's executive secretary.

The awards program is being established with a \$250,000 five-year grant from Thomas and Violet Zapara, of Loma Linda, California—longtime supporters of Adventist education. Under the program three teachers at each Adventist college will be given the award annually and will receive \$1,000. From this group three national awards of \$3,000 will be granted, Madgwick said.

**Murray Receives Health Award.** The American Protestant Health Association (APHA) honored Milton Murray, director of Philanthropic Service for Institutions for the General Conference, at their annual convention in San Francisco on February 29.

It is estimated that in 1987 Murray's influence was instrumental in obtaining donations totaling approximately \$37 million to 70 Adventist hospitals and 12 colleges.

## **NORTH AMERICA**

**LLU Strengthens Ties With Saudi Arabia.** Brigadier General Ahmed H. Sherbini, of the kingdom of Saudi Arabia, visited Loma Linda University (LLU) on February 10 to negotiate a possible training program in allied health.



Sherbini, who is program director for several armed forces hospitals in the kingdom, formally invited LLU to present proposals to the Saudi government for an

## **WORLD CHURCH**

**IAD Sets New Baptismal Record.** With 95,486 baptisms in 1987, the Inter-American Division (IAD) set a new record for the most baptisms ever in that division for one year. This total also represents a 13 percent increase over the 84,162 baptisms in 1986. Baptisms for the division's five-year Harvest 90 campaign so far totals 203,879, representing 51 percent of IAD's Harvest 90 goal, reports George Brown, division president.

As of December 31, membership for the division totaled 1,028,502.

**Lay Crusade Brings 339 Baptisms in Jamaica.** In January, Fitz Henery, a church member in Kingston, Jamaica, conducted an evangelistic crusade near Mon-





togo Bay that resulted in 339 baptisms.

Assisting Henery (pictured above) were C. S. Plummer, West Jamaica Conference president, and Caple Thompson, Granville district pastor. Average nightly attendance for the meetings was 2,500, says Conrad Grant, conference communication director.

### **Bolivia Mission Rejoices With 1,618 Baptisms.**

A series of evangelistic festivals in Bolivia recently culminated with a total of 1,618 baptisms in five separate locations, reports *Revista Adventista*.

The crusades were conducted by church members and mission employees and were coordinated by Natalio Cuellar, church ministries director for the mission when the crusades were held.

### **Singapore Adventist Wins Best Soldier Award.**

Jimmy Chow, an Adventist soldier in the Singapore Army who suffered many difficulties because of his Sabbath observance, was recently chosen best soldier from his platoon of 250 men, reports Daniel Lim, San Yu High School chaplain.

## **GENERAL CONFERENCE**

**Former GC Vice President Dies.** Theodore Carcich, vice president of the General Conference from 1966 to 1974, died February 12 in Idaho at age 82. Funeral services were held February 17 at the Moscow-Pullman, Idaho, SDA Church.

Born in Unie, Yugoslavia, in 1905, Carcich graduated from Atlantic Union College in 1934 and was ordained in the New York Conference in 1937. He served as president of the Southern New England, Illinois, and Washington conferences. Later he was elected president of the Central Union Conference before coming to the General Conference.

## **FOR YOUR INTEREST**

**EUD Gears Up for Two Youth Congresses.** The Euro-Africa Division will hold two international youth congresses in July, reports John Graz, division communication director. The first one will be held July 17-31 in Techuana, Austria, for Pathfinders from German-speaking countries.

The second congress will be held July 10-20 in Figueira da Foz, Portugal, for Pathfinders from

France, Belgium, Switzerland, Italy, Spain, and Portugal.

**Mission Video—A First.** *In My Father's House* is the first video in a new series documenting Adventist missions today, according to Lynn Martell, North American Division church ministries director. The 12-minute tape introduces some of the people at the cutting edge of mission and lets them explain the Thirtieth Sabbath Special Projects.

To order, send \$18 to the North American Division Distribution Center, 5040 Prescott, Lincoln, Nebraska 68506. Ask for the video by name.

**Project: Steps to Christ.** After reading of this project in the *Adventist Review's* December 24 issue, several readers have asked for its address.

Here it is: Project: *Steps to Christ*, Inc., P.O. Box 40, Western Springs, Illinois 60558.

## **ALSO IN THE NEWS**

**Swaggart Faces Stiff Penalties.** Televangelist Jimmy Swaggart, who stepped down from his \$156 million television ministry on February 21 after admitting to a moral fall, could face strict penalties by the national Assemblies of God, reports the *Washington Post*.

Swaggart's ministry reaches 3.6 million American viewers and perhaps hundreds of millions in 145 foreign countries. In 1986 Swaggart gave \$12 million to the Assemblies' foreign mission program—far more than any other single source, the *Post* reported.

With 3 million members in the United States, the Assemblies is among the largest Protestant churches.

**Israelis May Ban Sabbath Entertainment.** The Israeli Cabinet has agreed to draft a bill that would empower municipalities to close places of entertainment on the Sabbath (Saturday).

The bill would not force any municipality to ban public entertainment, but would simply give local government that right, reports Religious News Service.



RNS PHOTO

## **CHURCH CALENDAR**

- Mar. 12** Adventist World Radio Offering
- Mar. 19** Adventist Youth Week of Prayer begins
- Mar. 21** Women's Commission Meeting begins in Washington, D.C.
- Mar. 26** Sabbath School Community Guest Day
- Mar. 26** Thirteenth Sabbath Offering for Africa-Indian Ocean Division
- Apr. 6** General Conference Spring Meeting begins in Washington, D.C.



# Will I be saved or lost? That is . . . *The Ultimate Question*

BY ROGER W. COON

**W**hat is the most profound question you have ever pondered? For me it is "Will I be saved or lost?"

As I wrote these lines I learned of two funerals for retired ministers being held on the same day, one in Washington, D.C., the other in St. Helena, California. I knew them both, and taught with one. Now they sleep in Jesus.

And their eternal destiny is fixed. Someday, so will be mine. And the thought that I, a minister of the gospel, a denominational worker for 39 years, a staff member of the Ellen G. White Estate, in short, a leader in this church, could eventually wind up on the wrong side of the walls of the New Jerusalem has been an exceedingly sober thought for me.

If—God forbid—I should eventually be lost, there could be only one reason: I didn't handle the sin problem properly, adequately.

Now, it might be out of ignorance—after all, leaders can be ignorant concerning basics. Jesus once asked a fine old servant of the church, a great theologian and member of the Council of the Seventy, "Art thou a master of Israel, and knowest not these things?" (John 3:10). The subject was conversion, being born again.

Or it could arise out of carelessness, negligence. For as the writer to his fellow Hebrew Christians inquired rhetorically: "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

Salvation is not generic; it is personal. You and I are not saved in a church, as wonderful and important as is church membership. And we are not saved because perhaps we are employed by a church. Men are not saved in groups or masses.<sup>1</sup>

If we are saved, we are saved in a relationship. If Jesus is not *my* personal Saviour, it does me no good,

though He be the Saviour of the world.

No one is saved as a transgressor of God's law. We cannot be saved without obedience. Indeed, to be "almost but not wholly saved means to be not almost but wholly lost."<sup>2</sup> Day by day, hour by hour, I must experience salvation. If I finally am lost, it will not be God's fault.

And I must know—you must know—what to do to be saved. The sinner has something to do to secure (though not to earn) salvation. Christ does not grant salvation upon mere profession or upon those who do not take the trouble to work out their own salvation.<sup>3</sup>

There are conditions to salvation, and they have never changed. These





are ordained of God; they are laid down in His Word; they are reasonable, plain, and positive; and it rests with each Christian to decide whether he or she will comply with them.

God cannot work out my salvation without my personal consent and cooperation. One of the most sobering sentences Ellen White ever wrote declares: "Many will be lost while hoping and desiring to be Christians"—while hoping and desiring to be saved. The reason is simply stated: "They do not come to the point of yielding the will to God. They do not now *choose* to be Christians."<sup>4</sup>

The preceding paragraphs amplify and clarify:

"Many are inquiring 'How am I to make the surrender of myself to God?' . . . What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. *Everything depends on the right action of the will.* The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."<sup>5</sup>

### Right and Wrong Action

If there is a right action of the will, logic compels me to accept that there is also a wrong action of the will. The *right* exercise of the will involves *present commitment*—"I will *now* do this or that." The *wrong* exercise of the will involves *future promise, future hope*—"I will *later* do this or that."

*Present commitment* means that when I say "I will," I am really saying "I now choose to serve Jesus. I now choose for Him to change my character into what it could be,

## **God cannot work out my salvation without my personal consent and cooperation.**



should be, indeed must be, if I am to walk the streets of the New Jerusalem.

"I now choose to cooperate with Him in this process of transformation. I now choose to combine my limited, weak, error-prone human effort with His divine power.

"I now choose to believe the two things of which Paul was 'persuaded': (1) 'that he *is able* to keep that which I have committed unto him against that day' (2 Tim. 1:12); and (2) 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38, 39). Why? Because 'in all these things we are more than conquerors' (verse 37)."

Now *that's* good news! First, because God is on our side. Second, "if God be for us, who can be against us?" (Rom. 8:31). And third, if His love is in us we will be enabled to do the impossible: love our fellow church members who are unlovely and unlovable. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

In my present weakness I may

have to start with a simple prayer: Lord, make me "willing to be made willing."<sup>6</sup> (Note that the meaning of the first *willing* is different from the meaning of the second: first, *make me willing*—that is, I am agreeable to this, I desire this; and second, *to be made willing*—the true exercise of the will.)

### A Personal Matter

Jesus at times spoke in general terms, as in this verse: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

But He also spoke in very personal terms, as to Nicodemus: Verily, verily I say to *you*, Nicodemus, unless you are born of both water and the Holy Spirit, you'll never see the inside of My kingdom (John 3:5).

Ellen White also spoke in general terms, as in these words: "We have a hell to shun and a heaven to win."<sup>7</sup> And she also spoke in direct, personal terms, as in a letter to her nephew Franklin E. Belden, whom she feared was going in the wrong direction.

Belden, the son of her sister Sarah, held a responsible position in the denomination's first publishing enterprise in Battle Creek. He wrote more lyrics and tunes for gospel songs than probably any other Adventist composer. At the ministerial pre-session preceding the General Conference at Minneapolis in 1888, he was selected secretary of the pre-session. He was, in short, a prominent leader in the church.

Ellen White urged him not to be one of "Noah's carpenters."<sup>8</sup> What a graphic metaphor! Those carpenters built a ship that could have saved them. They were inside the ark before the Flood, hammering away at the struts and joists. But when the water came they stood outside the ark, hammering—in vain—on the door to be admitted.

But sadly, Belden did not heed the warning. This latter-day "sweet singer of Israel," as he was sometimes called, separated from the church around 1907 because a num-



ber of grievances were not resolved to his satisfaction. In the autumn of 1945 Belden was living in Cleveland, Ohio. A young Adventist minister named Kenneth H. Wood, and an older preacher named Carlyle B. Haynes, called on him to talk about his soul. But he remained as ever the recalcitrant curmudgeon.

When the ministers were about to leave, they asked Belden if they might at least offer a word of prayer. He retorted, "Not as long as you believe in that woman." They departed without prayer and with very heavy hearts.

### The Good News

When a building is constructed, a scaffolding may be raised alongside it. In the end the scaffolding is torn down; only the building remains. Which are you: scaffolding, or building? I wonder whether Noah would recognize some of his "carpenters" still living today?

It is possible for me to be lost. And

it is possible for you also to be lost, even if you are a minister or a leader in your church. If I am not saved, if I am lost at last, it will not be because of sin—generic—but because of sins—personal.

If I am lost, it will be because I did not become an overcomer, for "sin, when it is finished, bringeth forth death" (James 1:15). If I do not overcome sin, it will be because I did not employ my will in the right way. And it will be my fault, not God's, for "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

But the good news today, friend, is that I *can* be saved, and you *can* be saved. We *can* be overcomers. But "everything depends on the right action of the will." Truly, "thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will

to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith." <sup>9</sup> □

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Roger W. Coon is an associate secretary of the Ellen G. White Estate at the General Conference.



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# Masterpiece

BY KATIE TONN-OLIVER

How raw the ragged edges of my soul!  
How snagged, raveled-out the tapestry!  
Would He come, mend the gaping, undarned hole?  
Would He stoop, lend to me His mastery?

No. When He comes, He lends not; He mends not.  
No. Not such squalid, little cure.  
No patchwork, darned hole, no unsightly knot;  
Instead, He brings the stuff that can endure,

He comes inside, reweaves the broken threads.  
He dwells within my fragile, raveled self.  
He eases pain, and softens all my dreads.  
He gives me more than mere external help.

He heals me gently, from the inside out.  
And all His threads? They shine so clear and bright!  
He weaves His confidence where I would doubt.  
He gives His Son's light to my deepest night.

How raw the ragged edges of my soul?  
How snagged, raveled-out the tapestry?  
Ah, but He comes to weave this fragment whole!  
Christ makes within a Craftsman's mastery!





All of these situations point to one missing ingredient—exercise! Not weight lifting or marathon running, but simple exercise—smooth, regular action of the muscles that gets the blood moving, quickens the breath, and makes you happy to be alive.

Human beings were created to move, to get around under their own power. We can see this by the way we are made. Our bodies have hinged joints and cantilevered bones, with muscles slung between them to give forward propulsion. The heart increases its output of blood to keep up with increased energy needs, such as during an ex-

ercise. The ability comes from a well-organized life that recognizes the importance of one's body and the responsibility for keeping it functioning at its peak. How is that done?

■First of all, an exercise program must be something you can fit into your schedule daily. You can't simply expect to "find time" for it.

■Second, exercise should be enjoyable. There's no point in trying to improve your body while torturing your mind! Have you ever seen a dogged, dejected jogger or a bored, blasé walker? If you don't enjoy the exercise, chances are you won't continue doing it. In addition, you lose the mind-soothing benefit of peace and tranquillity that should accompany exercising.

■Third, follow a prescribed formula for optimal benefit. Three elements need attention in a proper exercise program:

**Frequency.** Studies show that the best programs involve exercise three to five times a week. This need not mean the same kind of exercise each time, but whatever you do must be done regularly.

**Intensity.** How hard should you exercise? In order to do the heart and lungs any long-term good, you should exercise to about 70 percent of your capacity or maximum limit. A good approximation of that capacity can be found by subtracting your age from 190. For example, if you are 40 years of age, you should exercise at a heart rate of 150 beats per minute. This is called your training heart rate.

**Duration.** You should spend a minimum of 30 minutes each time you exercise. The timing of your exercise should start after you reach your training heart rate.

The kind of exercise you do is not important, as long as you follow the above rules. Some people mix their exercise in order to enjoy it more: one day walking, another playing basketball, the next swimming, and so forth.

### God's Wish for Us

One of God's most exciting wishes for us has to do with our

# ACHIEVING ALL-AROUND FITNESS

**Our bodies, minds, and souls were made for exercise.**

BY RICHARD NEIL

hilarating game of baseball with the children.

### An Eternal Principle

Some of the most vivid pictures of Christ's miracles feature running and leaping by people healed of sickness or lameness. In fact, the Bible promises that in the new earth the lame man shall "leap as an hart" (Isa. 35:6). The human body in motion presents an eternal principle that we can enjoy even now. It's in our bones!

Interestingly enough, there are ineffective as well as effective ways to exercise. The difference resides in one word—fitness. Fitness does not mean simply looking good, for it involves mind as well as body. A person may look fit because he or she is slim, but may have very weak and ineffective muscles, lungs, and heart. True fitness means the ability to respond to everyday stresses or emergencies without harming or exhausting the body. You should be able to run to the corner grocery without having a heart attack! That

**A**ll about us we see the evidence: nearly 20 percent of Americans are obese; heart disease has become the number one national killer. As one of our favorite national pastimes, we watch spectator sports. Many of us move from our bed to an office 20 miles away without walking more than a few paces.



bodies. He says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). Since fitness forms a vital part of good health, let's develop it. Fulfilling God's will for us provides the best motivation possible for a good exercise program. A trim, slim figure is nice. A tight, muscular body is desirable. But reaching the goal of total health is more important than either of these.

### Sympathetic System

The laws of the body dictate that you can't do anything to one part without another feeling the effect. A thumb smacked by a hammer immediately registers its protest in the brain. An upset brain instantly cramps the stomach. A falling tear makes the nose sniffle. Just so, people who exercise regularly testify that one of its most important benefits comes to the mind. During ex-

ercise, increased oxygen in the blood along with chemicals secreted by the body not only calm the mind, but make it more alert. God wants us to have good health because then we more readily perceive what He says.

Not only does the mind become quickened, but many people find all their senses sharpened. Their relish for living increases. Their ability to appreciate the song of a bird and to endure the pressures of the day is enhanced. They think better and more calmly, and this translates into more desirable actions. It would be wrong to picture exercise as the magic key to a better you. But it certainly can help.

As you look at the stalwarts of the Bible, an interesting picture emerges. See Elijah running in front of the horses of Ahab. Imagine David playing his harp while tending his father's sheep and walking several miles a day following them.

Picture Abraham trekking from Ur of the Chaldees to Canaan on foot. And travel in your mind's eye with Jesus as He treads the dusty roads of Palestine.

All these scenes highlight exercise and present individuals who were physically, morally, and mentally fit. As we emulate their pattern of life, the blessings of God will be ours. Proper use of the muscles, heart, and lungs the Creator has given us will make us healthier and more spiritually in tune with Him. □



*Richard Neil, M.D., M.P.H., is director of off-campus programs for the Loma Linda University School of*

*Health. This article is provided by the General Conference Department of Health and Temperance.*

## CHILDREN'S CORNER

# GOLDEN LION TAMARIN

BY MARIAN MAGNUSON

**M**aybe you have a pet or wish you had one. Maybe you wish you could keep a monkey as a pet in your home. Monkeys are fun to watch.

The golden lion tamarins are like small monkeys. They have gold-colored fur with sometimes a touch of black on their tails. Nearly 400 of them are found in zoos around the world, and less than 200 live in Brazil's rain forest. But many of their homes have been destroyed by people cutting down forests.

Some tamarins born in laboratories and zoos are taught how to live in the forest. When old enough to live on their own, they are taken to a protected forest area in Brazil and let loose. Then they are watched to see if they mate and have babies.

Females can have babies twice a

year. They usually have twins. The older brothers and sisters may stay with the family until they have mates, so there may be as many as five pairs of young tamarins staying with their parents. The older brothers and sisters help take care of the younger tamarins. Some tamarins may live 15 or 20 years.

At the University of Nebraska in Omaha, golden lion tamarins live in several large cages. Most of them live in family groups, as they would in the forest.

While in the laboratory, they sleep in nest boxes in their cages. Tamarins living in the forest travel from place to place to find food, so they don't have nests. They sleep huddled together in trees.

The laboratory tamarins are active early in the day and after a rest

period. They spend much of their time playing and grooming each other. Most days the laboratory workers spend time trying to teach or test them.

They can eat or drink any time they want to. Some of the foods they eat are bananas, grapes, carrots, cottage cheese, regular cheese, yogurt, and boiled eggs. Sometimes they are fed mealworms or live mice, which is what tamarins eat in the forest. Family members often share food with others, but it is usually food they don't like very well.

These tamarins aren't used to strangers. They squeal and run to the far side of their cages when a stranger comes near. When they see a hawk flying outside the window of their room, they give an alarm call, as they would do if they lived in the forest. When Jesus comes and makes a new earth, tamarins won't be afraid of other animals or of losing their homes. Until then, we can be thankful that scientists are taking care of them and giving them good homes.



# LEARNING DISABILITIES:

BY VALERIE  
HALLIWELL-SMITH

## What every parent can do

"Let no child be demeaned, nor have his wonder diminished, because of our ignorance or inactivity. Let no child be deprived of discovery because we lack the resources to discover his or her problem. Let no child—ever—doubt self or mind because we are unsure of our commitment."—The Foundation for Children With Learning Disabilities, *The Misunderstood Child*.

**A**t least 10 million American children experience specific learning disabilities (SLD). How can parents tell whether their child is one of them? What should they look for?

While signs and symptoms do accompany SLDs, detection is not as simple as administering a five-point screening test. The signs and symptoms detailed in the accompanying box occur with all preschool children at one time or other. If, however, a child continues to exhibit a number of these characteristics by age 7, the parent should consider a formal assessment.

Additionally, the following five characteristics, particularly in combination, tend to point to a child at high risk for learning disabilities: allergies, complications during delivery, hyperactivity, left-handedness, and male gender.

Teachers and parents are usually first to suspect problems. Consult a pediatrician to rule out temporary

or permanent physical conditions such as infections, neurological disease, or brain damage. The physician may refer you to a neurologist or a skilled neurodevelopmental specialist who can determine the presence of minimal, or "soft," neurological signs in a child with potential or actual learning disabilities.

A formal evaluation of the child should include a physical examination; vision, hearing, and dental checkups; a neurological or neurodevelopmental exam; a psychological evaluation (to assess the child's approach to learning tasks and his emotional development); and an educational evaluation.

### At School

United States Federal law entitles your child to an appropriate public education that meets individual needs. If your child's school is staffed with professionals trained to recognize and treat SLDs, they should be able to advise you on the best plan for supporting your child academically.

If your school system has not recognized or evaluated your child, you must politely but persistently push for identification of your child's disability and needs, and see that those needs are met. Once your child is tested, you and your child's teachers should know the child's learning strengths and weaknesses. The school will want to establish a

plan for treatment in the least restrictive environment, complete with a system for monitoring progress. This means the child will remain in the regular classroom most of the school day.

Although most Adventist schools do not have a staff who can diagnose and/or treat SLDs, the school counselor or principal can be your liaison with the county. In most states, private schools can receive special services through their local county school system; they are entitled to them by law.

However, even many public schools lack skilled personnel to test and treat SLDs. Or their criteria for defining who needs help may be more severe than your child's status. You may then wish to consider private learning centers, diagnostic services, or institutes. Often insurance companies will cover the cost of testing, if not academic therapy as well.

While Adventist institutions may have been slow in addressing special needs such as those of SLDs, some schools are attempting to correct this.

### What Kind of Treatment?

Just as most normal children learn language at home without special training, so approximately 80 percent of intellectually and physically normal children seem to learn to read, write, and spell in the regular classroom, no matter



how they are taught. The remaining 20 percent may require scientific, thorough, structured, alphabetic teaching because they learn language skills differently. These children seem more dependent on logic, structure, and science than on visual memory of printed words.\*

Life is a three-dimensional expe-

rience, but school is largely a two-dimensional world of flat, alphabetic symbols. Aylett Cox, author of the most current textbook using the Orton-Gillingham approach of multisensory language instruction, calls language learning a *talent*. In schools where it is thought to result from "trying, caring, or intelligence," these children will

early be labeled "lazy, careless, unmotivated, or dumb." Here begins the feeling of failure that can dominate the rest of one's life, for the most important task of every first grader is, in his own view, to learn to read.

Since reading is predominantly a visual act, the good visual learners of two-dimensional symbols find advantage in traditional classrooms. But learning also occurs through ears and muscles; some will learn more readily through one of these channels. A child with different "wiring" will likely have weaknesses in one or more channels. Learning, then, must proceed in a logical, structured manner using all three modes—a *multisensory approach*. Overlearning must take place to move information from short- to long-term memory as quickly as possible. The child is taught through his stronger channels, emphasizing his strengths while compensating for weaknesses.

Because of the highly individual nature of a learning disability, ideal treatment would call for private 45-minute tutoring sessions three to five days a week. This *academic therapy* may also take other forms, pending available resources. One academic therapist might, for instance, work at the same time with two or three children who share common learning weaknesses and strengths. Only those with extensive, multiple disabilities might require a private school for the learning disabled, and then usually for only one to three years.

### Family and Social Groups

Because a child is a person as well as a student, the most effective treatment will be carried out in the family and in social groups as well as in school. Some ways of thinking and problem-solving are more productive and effective for some people than for others. A guiding principle for parents is to emphasize the child's strengths while compensating for weaknesses.

In my son's case, I have chosen to

## SLDs: Signs and Symptoms

SLD children each have their own unique pattern. They may show none, some, or many of these symptoms in highly individual and unique combinations.

**Sensory:** Unusual sensitivity to sounds, substances, foods (allergies, eating problems); extremely acute hearing; inability to screen out irrelevant sounds; or little responsiveness.

**Motor:** Problems with balance and coordination; significantly delayed motor development; poor visual-motor coordination (clumsiness, falling, bumping, dropping, accident proneness, difficulties in tying, buttoning, scissoring); trouble drawing; difficulties in learning to print or copy correctly; unusually high level of motor activity; impulsive behavior; ambidexterity instead of preferred dominance of right or left.

**Spatial-Temporal Orientation:** Difficulties with orientation of body in space; problems with spatial relationships, direction, and sequence or order (understanding concepts of "before and after"), also reflected in difficulties with time, sequence of events, sequence of sounds; standing closer to or farther away from others than is usual; misjudging edge of table in setting things down; spilling; inability to sequence events in relating an episode; turning reading materials or pictures upside down or rotating them to "see" them better.

**Language:** Significantly delayed speech; problems with cor-

rectly naming or recalling things; difficulty understanding and following directions; reversing words or parts of words or numbers in speech; difficulty hearing likenesses in sounds; trouble rhyming; early ear infections with hearing loss.

**Organization:** Inability to see relationships of parts to wholes or to see patterns; inability to organize thoughts, activity, conversation, room, belongings, work on a paper; difficulty understanding rules of games.

**Memory:** Inability to remember consistently (may know alphabet or spelling words one day but not the next); inability to remember several-part directions; needs directions repeated several times; loses track of thought mid-conversation, rambles, loses the point; cannot remember what he wanted to say if interrupted or waiting his turn; inability to learn number facts.

**General:** Low frustration tolerance (sudden, inexplicable bursts of rage, often when trying unsuccessfully to accomplish a task); sudden mood swings; low self-confidence (habitual self-derogatory remarks); seems immature compared with age, group; shows poor social judgment, creating peer problems; does less well at preacademic tasks than parents expect; excessively active; difficulty attending to one thing for any length of time; easily distracted; cannot work well under pressure of time limits.



enroll him in a county gymnastic class one afternoon a week to provide him with additional opportunity to release tension and develop large motor coordination. The skills learned give him another area to experience success. He is also learning violin by the Suzuki method, one that also helps with motor coordination and auditory discrimination but downplays visual learning.

A child may gain self-confidence by helping with household chores. These need to be assigned with careful thought for what the child can do. The child with large-muscle coordination problems who is asked to pour the milk for dinner is likely to spill it, but he may be able to feed the cat. The question is not whether he can do a task, but *how* he can do it.

Parents can help the child plan ahead by providing structure and

organization. Establish a checklist of items needed every morning for that day and review it in the evening. Regularly place often-used objects such as jackets, lunch boxes, and book bags by the door to ease the last-minute rush. Any skills you can teach your child to help his daily living flow in a more orderly way will reduce both his frustrations and yours.

Because many learning-disabled children experience spatial problems and lack gross or fine motor control, sports and play need to be thought through carefully. Recess time, if left unstructured, can be highly threatening. By knowing the child's strengths and weaknesses, you can help him choose sports and crafts that suit his abilities. For example, a child with visual-perceptual and visual-motor difficulties may have problems with baseball but may be good at activi-

ties not requiring as much hand-eye coordination—swimming, sailing, horseback riding, soccer, skiing, or photography.

In social settings you, as your child's advocate, may need to inform teachers, relatives, coaches, and neighbors of your child's strengths and weaknesses. By enlisting their support and understanding, you can work creatively together to select positive experiences and to anticipate and avert possible problems.

### Confronting Your Feelings

Your role in helping your child begins by accepting his or her problem. Dealing with your own feelings must precede everything else mentioned. How well I remember the educational diagnostician sharing with me Adam's test results that suggested some perceptual difficulties. She was ever so encouraging of how promising a student he could be. And yet I had to emotionally process a loss—the loss of my “super child.”

Confronting and working through your feelings will free you to loosen the bonds of your child. A Dayak proverb says, “Where the heart is willing it will find a thousand ways, but where it is unwilling it will find a thousand excuses.” And as you choose to face reality you will be fulfilling in the most basic sense Isaiah's words of letting the captive go free and joining Jesus in offering your child and family a more “abundant life.” □

\*Aylett R. Cox, *Structures and Techniques—Multisensory Teaching of Basic Language Skills* (Cambridge, Mass.: Educators Publishing Service, Inc., p. 76).

## Basic Concepts for Parents

Keep these basic concepts at the forefront of your mind and behavior as you seek treatment for your child:

**1. Your child is not** mentally retarded or primarily emotionally disturbed.

**2. Your child probably has** a group of difficulties often found together—learning disabilities; hyperactivity; distractibility; and emotional, social, and family problems. Know which ones your child has.

**3. These disabilities** are not just school problems. They interfere with every aspect of your child's life—home, friends, sports, activities.

**4. Learn to build** on strengths, while understanding and compensating for weaknesses. If possible, never magnify weaknesses.

**5. Although this condition** is unfortunate, it's not the worst thing in the world. Don't be overwhelmed.

**6. Students who learn differently** may give no evidence of future academic problems until after they enter school. Very bright children may be able to hide these difficulties until late in elementary school, junior high, or even as late as graduate school. These last are usually *very superior* in intelligence.

**7. SLD children do not** outgrow it. Given appropriate help, they learn to cope with their differences and to deal effectively with the requirements of living and learning.

**8. Emotionally, SLDers** often tend to be two to three years behind peers until about age 30. Understanding this will help parents adapt expectations and meet needs more realistically.

**9. Your role as parent-advocate** is likely to both tax and reward you equally. It's worth it! You are helping your child realize his full potential, a goal God extends to each of us.



*Valerie Halliwell-Smith is guidance counselor at Sligo Elementary School and John Nevins Andrews Elementary School in Takoma Park, Maryland.*



# Student Engineer Works on Sahara Dam Project

*Walla Walla College senior takes on challenging project.*

**H**aving completed three years of Walla Walla's professional engineering course, Wayne A. Herbel, president-elect of the college's chapter of the American Society of Civil Engineers, deserted the "halls of learning" to spend the fourth year of his training in the tough laboratory of Africa's Sahel region.

Threatened by famine because of the inexorable onward march of the Sahara Desert, Mali, in West Africa, is one of the world's five poorest countries. The challenging assignment for this son of an Idaho farmer is to keep the desert away from a group of villages of the Bambarra tribe.

Mainspring of the Mali project is a system of micro dams that will retain in large reservoirs the abundant rains of late May and June. Initially three villages will have dams funded by Adventist Development

*By Jack Mahon, director of communication, Africa-Indian Ocean Division.*

**ADRA/MALI contributed four donkey carts to help haul materials for the micro dam.**



**Workers carry rock that will form core of dam.**

and Relief Agency (ADRA)/Mali in partnership with the Canadian government and ADRA/Australia.

These dams impose stringent conditions on the designer. Only locally available materials can be used, and local residents must make up the major portion of the labor force. The local community must consider the project its own, not something imposed on it by foreigners.

A dam built at Doni village this past summer broke (see *Review*, Jan. 21). But this minor tragedy for one village may represent a major benefit for 50 villages eligible for micro-dam construction. Examining the breached barrier, Wayne and his ADRA colleagues decided that although the water catchment area has proved much larger than estimated, the dam broke because it had been insufficiently reinforced.

Working at his drawing board in the ADRA office in Bamako, Wayne has redesigned the Doni barrier by putting in an extra clay filter in the thick sandwich of compacted clay

and stones that form the dam. The major strengthening factor, however, in his newly designed dam is that the face will be composed entirely of gabions—steel reinforcement enclosing rocks.

Wayne was glad for an urgent challenge to divert his attention from a severe case of culture shock. Africa proved hotter than he had imagined possible. Dust from the dirt roads choked his lungs. And worst of all he could not communicate, for everyone spoke either Bambarra or French. However, the household of ADRA director Larry Mahlum, where Wayne stayed, is a lively outgoing community, and Patrick Maeder, the Adventist mission director, who was formerly a civil engineer, proved a kindred spirit.

Soon after Wayne's arrival in Bamako, epidemics of yellow fever and cholera broke out in the Mali capital with heavy loss of life. Consular medical advisers alerted expa-



**Doni villagers inspect large rock pile gathered by dam builders.**

triate mothers with children unprotected by immunization to leave for unaffected areas. Both Mahlum's and Maeder's spouses, having young children, evacuated the city, leaving the men to a bachelor ménage. Like his colleagues, Wayne was well protected by immunization from these tropical scourges.

When I arrived at Bamako, I found a cheerful Wayne working at French and Bambarra between sessions at the drawing board, and eagerly awaiting the trail bike, which will make him independently mobile.

Larry Mahlum's verdict: "Wayne seems like God's answer to our









# Many Paths Lead to Baptism at Masanga in Sierra Leone

**T**he group of 14 who were baptized in a small creek near Masanga Leprosy Hospital in Sierra Leone, West Africa, on October 3 had some interesting stories to tell.

Young Abdul Karim Conteh had been a Muslim. He came to Masanga as part of a government survey team, where he worked for three months. During that time he attended the Adventist church, met some young men who studied the Bible with him, and made a decision to give his life to God. Since his baptism he has taught, in a nearby village, in one of the small schools supported by Scandinavian donations.

Around Masanga one finds many

*By E. J. Heisler, administrator, Masanga Leprosy Hospital.*

small schools operated through the Child Welfare Department as Seventh-day Adventist schools. One of the teachers, Mohammed Takieu, was also a Muslim who became an Adventist. At this baptism, his wife also was baptized, because of her husband's influence.

Several students from the Yele Seventh-day Adventist Secondary School came to be baptized. Andrew Conteh had attended the school and enrolled in the baptismal class, but always seemed to be somewhere else when baptisms were planned. Andrew, finally baptized, now works in the patient business office.

Fatoma Momoh came from Freetown, Sierra Leone, to stay with his father, who is a leper in the hospital.

While there, Fatoma attended church and gave his life to the Lord. He will join the Kissy church in Freetown.

Franklyn Surian was a Muslim who had attended a Seventh-day Adventist primary school. His father did not permit him to accept Christianity, but when he came to the hospital to take a class, he studied with some of the workers, joined the Master Guide class, and now has been baptized.

Paul Robert is a leprosy patient. After the disease had been arrested, he lived in the trainees' village, and as part of his rehabilitation program, joined a class to learn carpentry. He attended church, took studies from the pastor, and gave his life to serve the Lord.

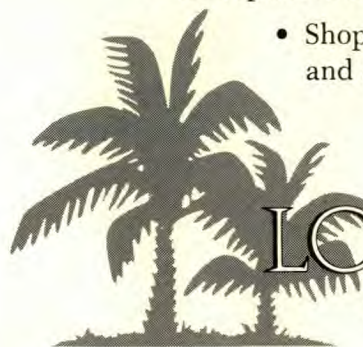
Lansana Bayoh had been teaching in one of the small district schools. Through conversations with other teachers and through reading, he too accepted the Advent message.

## NOW OPEN

Loma Linda Manor announces the opening of the new, modern 99-bed nursing facility with state-of-the-art medical support.

The attractively landscaped courtyards and outside walkways offer residents an opportunity to exercise and socialize with fellow residents, family, and friends. Other features include:

- Nurse call system allowing patients to speak with the nursing station.
- Full-time activities director to guide patients in continuing favorite hobbies and learning new crafts.
- A fireplace and courtyard view enhancing the homelike atmosphere of the dining room.
- Shopping centers, medical offices, acute care hospitals, banking facilities, and a developing city center complex are just minutes away.



# LOMA LINDA MANOR

For further information please contact the administrator at (714) 796-6604



# Spirit Falls, Rains Don't, During Nigeria Meetings

**A** four-week evangelistic effort by Pastor I. Nwaobia at Omoba in the East Nigerian Conference resulted in 132 people giving their lives to Christ, 96 of whom were baptized on November 1.

The meetings took place in the uncompleted Adventist church building, which has a seating capacity of 600. An average of 250 visitors came nightly.

Among those baptized were Mrs. Esther Agbara, a "prophetess" from a spiritualist church, and her two sons, Ekwutosi and Moses. Prior to the evangelistic crusade, Mrs. Ag-

bara had a dream in which she was told that a man of God would come to preach, and that she should attend his meetings. As a sign, at the end of the series she would be given a Bible.

This dream caused her to attend all the meetings with her sons. At the end of the campaign she was presented with a Bible, which confirmed her dream.

The first week of the effort included consulting with the rulers, chiefs, and the police to ensure trouble-free meetings, owing to restrictions placed on public open-air gatherings in that area. The chief and his people cooperated, offering their school hall for the effort, but police advised that we use our

church because of its safer location.

The evangelistic team of ministers and laity was headed by Pastor I. Ekpendu and included the East Nigerian Conference Voice of Prophecy director and four district choirs from Amauha, Ovo Oji, Amuawa, and Okpuhe.

During the season the effort was held, eastern Nigeria usually has a heavy rainfall. But prayers offered by the ministers before the crusade resulted in the Lord holding back the clouds during the whole period. Superstitiously, the townsfolk accused the pastor of working with a rainmaker and even called him a wizard!

After Christ's ascension the Holy Spirit came upon the praying disciples. The testimony of their enemies was "Ye have filled Jerusalem with your doctrine." God through His Holy Spirit also has filled Omoba with His doctrine.

*Based on a report by I. Nwaobia, associate church ministries director, Nigerian Union Mission.*

# Save \$2 on each new SDA Hymnal you buy.

For the first time in two years, the publisher is putting the new *Seventh-day Adventist Hymnal* on sale. So if you're ready to replace the old hymnals in your church pews or if you need more hymnals, this is the ideal time to order.

The new hymnal has met with phenomenal popularity because church members like the new songs by Adventist composers as well as favorites resurrected from the pioneer days of the church. They appreciate the large, clear type and the hymns arranged in a lower key so that more people can join the singing without straining at the high notes.

You can order the new hymnal in blue, black, brown, or burgundy and



with your church name stamped in foil. But whatever color you choose, order soon, because this offer expires April 15.



**Now only \$10.95.\***  
**Regular price \$12.95.\***  
Call your ABC to order.

# Sale Ends April 15.

\*Cdn\$14.80, Regularly Cdn\$17.50.



# Guyana Expo '87 Brings in 518 New Members

**A**n Expo '87 evangelistic crusade in Georgetown, Guyana, South America, during April and May resulted in 518 baptisms.

Reynold F. Howell, pastor of the San Jose Ephesus church in California, conducted the crusade along with a six-week field school of evangelism.

## Unique Country

Guyana is a young South American republic notorious in recent years for the Jim Jones People's Temple tragedy in which more than 900 Americans died. But more important things make Guyana unique. It is the only English-speaking country on the continent. It has the highest one-drop waterfall in the world—Kaieteur Falls, 740 feet. Nearly as large as Great Britain, Guyana is rich in natural resources, now beginning to be harnessed by its small population of 775,000 people, 200,000 of whom live in the capital city of Georgetown.

## Vibrant Lifestyle

Vibrant Lifestyle Expo '87 was an evangelistic crusade aimed to help these citizens explore their full potential in faith and fitness. Medical professionals from Davis Memorial Clinic and Hospital and pastors from the Guyana Conference pooled their talents to present a well-balanced program. Along with the Bible-based presentations, a strong health component included computerized health screening, nutrition counseling, and therapy for habits such as tobacco, alcohol, and drug abuse.

Although the 90- by 150-foot "Big Tent" seated 1,500 people, each session drew a crowd of about 2,000. After only six weeks more than 500 had been baptized.

*By Reynold F. Howell, pastor, San Jose, California, Ephesus church.*

## Success Factors

Several factors contributed to the success of Expo '87.

**Lay involvement.** In preparation for the crusade, laymen—called missionary mailmen—took Bible lessons each week to about 1,500 non-Adventists. They also distributed 20,000 handbills advertising the crusade, and assisted in other ways.

**Strong health component.** The people of the community perceived that Expo '87 provided them with much-needed services. The health programs elicited their strong support.

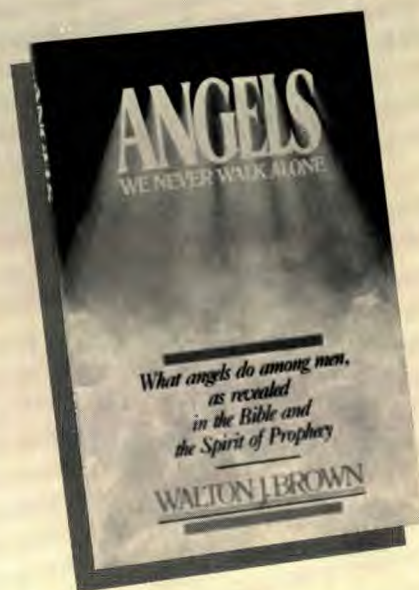
**Government and media support.** In a developing country, where government constitutes the chief disseminator of information and ideas, it is important to get its support. Expo '87 had the full endorsement of the Guyana government and the Georgetown city administration. The prime minister opened the series and asked the national media to cover the event. Evangelist Howell was interviewed for an hour each week on national radio.

**Commitment of Conference leadership.** The conference provided an evangelistic team consisting of 20 pastors and Bible workers for visitation and decision appeals. These workers invested heavily, and it paid off bountifully.

A vibrant new church now functions in the city, bringing the total number of Adventist churches in Georgetown to 11.



# WHAT DO ANGELS DO FOR US?



Walton J. Brown opens our eyes to their mission by bringing scattered references from the Bible and the Spirit of Prophecy into one connected narrative. We see the part angels have in preparing God's leaders on earth, their involvement in Christ's ministry, and their encounters with Ellen White. Paper, 173 pages. US\$7.95, Cdn\$10.75. Available at your ABC.





## Deaths

**ALTMAN, Dee Elizabeth**—b. Aug. 6, 1891, Rockville, Mo.; d. Nov. 23, 1987, Forest City, Fla. She served with her husband in the Far East and South American divisions, Southwestern Union, and the General Conference, where he was associate secretary. Survivors include her husband, Roger.

**ANDERSON, Arthur Andrew**—b. May 26, 1902, Crescent, Okla.; d. Sept. 28, 1987, San Antonio, Tex. After retiring from car sales and building contracting, he went on mission service in the South Pacific and in Central and South America, supervising the building of schools and hospitals. Survivors include his wife, Sybil; one son, Edgar; one sister, Novella Jones; three brothers, Ralph, Carl, and Orval; and one granddaughter.

**BARRETT, Owen Charles**—b. Mar. 5, 1892, Atlanta, Ga.; d. Oct. 23, 1987, Altamonte Springs, Fla. He and his late wife were missionaries to Spain, Mexico, and Portugal. He served the denomination 28 years as a nurse, accountant, and combustion engineer. In Mexico he worked as treasurer and purchased the land on which is now Montemorelos University. Survivors include three daughters, Ruth Schermerhorn, Grayce Tollerton, and Elsie Higgins; 12 grandchildren; 23 great-grandchildren; and one great-great-grandchild.

**BRADFORD, Joyce M.**—b. Sept. 27, 1928, Turner, Maine; d. Apr. 14, 1987, Berrien Springs, Mich. She was assistant registrar at Atlantic Union College from 1948 to 1950. From 1950 to 1951 she taught elementary school at Montrose, California. At the time of her death she was working for the University Printers (Berrien Springs, Michigan). She was preceded in death by one son, Stephen, and one daughter, Karen. Survivors include her husband, William P.; one daughter, Janelle Dupre; and her mother, Bertha Boothby.

**CHRISTIANSEN, Arnold Peter**—b. Mar. 4, 1894, Mariager, Denmark; d. Jan. 2, 1988, Wichita, Kans. In 1913 he came to the United States and worked in Nevada, Iowa, at the sanitarium and later at Oak Park Academy. From 1920 to 1957 he served as secretary-treasurer in various places in the Inter-American Division. In 1957 he worked at the Kentucky-Tennessee Conference office for 18 years as treasurer and accountant. His wife, Agnes Neff, preceded him in death by seven years. Survivors include three daughters, Margot Coppage, Mildred Tillotson, and Arna Maxson; one brother, Emanuel; one sister, Olga; six grandchildren; and four great-grandchildren.

**ERNST, Guillermo Reinaldo**—b. Sept. 28, 1905, Swiss Colony, Uruguay; d. Jan. 25, 1988, Loma Linda, Calif. He taught elementary school one year before teaching Bible and history at River Plate College (Argentina). He was called to be teacher and manager of Chile College (Chile). After graduating from Emmanuel Missionary College, he returned to River Plate College for nine years, and later went to Inca Union College. After coming to the United States, he retired in 1970 as an accountant of Jay Memorial Hospital. He served 14 years as an SOS missionary. Survivors include his wife, Edith; one daughter, Olivia; and one son, Robert.

**GOGGANS, Harry Hill**—b. Aug. 6, 1899, Pooler, Ga.; d. Dec. 31, 1987, Hattiesburg, Miss. For 25 years he was a sales representative for the broom factory of Southern College. Survivors include one son, H.

Noel; two daughters, Joyce Ford and Reba Dortch Dake; and one brother, F. W., Jr.

**GREEN, Cleon Burdett**—b. Mar. 19, 1903, Little Genesee, N.Y.; d. Oct. 22, 1987, Punta Gorda, Fla. From 1926 to 1941 he was a missionary to China, where he helped pioneer the work in northern China. From 1941 to 1968 he worked/pastored in the Northern New England, Pennsylvania, and New Jersey conferences, retiring in 1968. Survivors include his wife, Isabella; one son, Theodore Clarence Green; two daughters, Helen Bernice and Carolyn Cleona Sloan; two brothers, Clarence and ElRay; and two sisters, Dorothy Woodcock and Helen Kidney.

**HNATYSHYN, Eunice Marguerite**—b. July 17, 1901, Jeffers, Mont.; d. Jan. 15, 1988, Loma Linda, Calif. She and her husband served in India for 13 years until the outbreak of World War II. They then traveled to South Africa, where she taught at Helderberg College. Twelve years later they went to Canada, where her husband was departmental secretary in the Canadian Union Conference. Survivors include her husband, John M.; one daughter, Ramona Fuller; one brother, Clinton Keller; four sisters, Frankie Scobie, Madge Alexander, Alberta Shier, and Gertrude Street; three grandchildren; and eight great-grandchildren.

**JOHNSON, Victor Nathaniel**—b. Aug. 14, 1893, Racine, Wis.; d. Jan. 5, 1988, National City, Calif. Known for his musical talent, he conducted and taught music for nearly 30 years at Walla Walla College, serving as departmental chairman for 14 of those years. After his retirement, he taught music at Lynwood Academy, Yucaipa Junior Academy, Fairview Junior Academy, Escondido Junior Academy, and San Diego Academy. His wife, Martha, and two sons, Victor Delbert and Dewaine V., preceded him in death. Survivors include eight grandchildren and five great-grandchildren.

**KING, Coress Goldsberry**—b. Nov. 14, 1908, Denton, Tex.; d. Mar. 6, 1987, Glendale, Calif. She graduated from Pacific Union College and worked as a Bible instructor in the Central California Conference. Survivors include a daughter, Nancy English; two grandchildren, Alison and Andrea English; and one sister, Doris Clapp.

**ROENFELT, Erwin E.**—b. May 4, 1899, Greenock, South Australia; d. Sept. 3, 1987, St. Helena, Calif. At 19 he began his service as evangelist, pastor, conference executive, and Bible teacher. He was General Conference associate secretary for 16 years until his appointment to the presidency of the Northern European Division, totaling 48 years of service. Survivors include his wife, Elza; two sons, Brian and Barry; eight grandchildren; two great-grandchildren; two brothers, Benjamin and Clarence; and two sisters, Irene Taylor and Lorna Parba.

**VARIAN, Herbert F.**—b. Mar. 17, 1909, Philadelphia, Pa.; d. May 25, 1987, Orlando, Fla. He was administrator of Hillcrest Hampton House, a retirement center (Orlando, Florida), from 1971 to 1983. Survivors include his wife, Mary, and four daughters, Shirley Fetterolf, Virginia Swister, Audrey Lintner, and Madalyn Young.

**WILLIAMS, Hugh Wellington**—b. Aug. 11, 1895, Elsie, Mich.; d. Dec. 19, 1987, Mich. He entered the ministry in Indiana and served the church for more than 40 years. His wife, Evelyn, preceded him in death. Survivors include one daughter, Phyllis Vineyard, and one son, Earl Williams.

## RICE CAKE LORE

Did you know that rice cakes originated in Japan? It's true. They used to be made and sold by street vendors, one-by-one. After World War II, as processed and refined food became popular, rice cakes practically disappeared from Japan.

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ers. Each cake is individually made and inspected before we pack it. Perhaps that is why East-West Magazine called Lundberg's the "best line of rice cakes," finding them "crunchy fresh."



For more information on Lundberg Family Farms brown rice products, please write to us, we'd love to hear from you.



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## To New Posts

### Regular Missionary Service

**Robert Thompson Andrews, Jr.**, to serve as director, institutional research and advancement programs, West Indies College, Mandeville, Jamaica, and **Cordelia Mae (Weathington) Andrews**, of Huntsville, Alabama, left September 30.

**Thomas Green Boulard, Jr.**, to serve as physician/surgeon, Andrews Memorial Hospital, Kingston, Jamaica, of Tallahassee, Florida, left October 13. **Edna (Andress) Boulard** left October 28.

**Walter Gabriel Britton**, returning to serve as ADRA director, Chile Union Mission, Santiago, Chile, **Helda Lucia (Ortiz) Britton**, and three children left August 24.

**Michael Frederic Carson**, returning to serve as English teacher, Taiwan Adventist College, Nantou County, Taiwan, **Elizabeth (Taylor) Carson**, and one child left August 24. A second child left August 19 for school in Singapore.

**Francis Noble Chase**, returning to serve as education/ADRA director, Southern Union, Orange Grove, South Africa, and **Retta Louise (Brakke) Chase** left October 25.

**Ronald Murrell Christman**, returning to serve as assistant treasurer, South American Division, Brasilia, Distrito Federal, Brazil, **Joyce Evelyn (Pierce) Christman**, and two children left September 30.

**Mailand Anthony Di Pinto**, returning to serve as ADRA director, Far Eastern Division, Singapore, **Cynthia Ann (Davidson) Di Pinto**, and two children left August 23.

**Randy Calvin Horning**, returning to serve as publishing director, Southeast Asia Union Mission,

Singapore, **Loralyn Nadine (Wileman) Horning**, and two children left August 30.

**Roland Larius Joachim**, returning to serve as president, Central African Union Mission, Yaounde, Republic of Cameroon, and **Marie-Solange (Morel) Joachim**, left October 17. Two daughters left September 12, for Nairobi, to attend Maxwell Adventist Academy.

**David Lloyd Johnson**, returning to serve as dentist, Adventist Dental Clinic, Dhaka, Bangladesh, left October 20. Two sons left August 23 to attend Far Eastern Academy.

**Gary Douglas LaCom**, to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Margaret Claire (Connell) LaCom**, and two children, of Lincoln City, Oregon, left September 29.

**William Leroy Laspe**, returning to serve as dentist, Hongkong Adventist Hospital, Hong Kong, **Marlys Jean (Williams) Laspe**, and two children left September 29.

**Oren Lee Nelson**, returning to serve as maintenance supervisor, Adventist Hospital of Haiti, Port-au-Prince, Haiti, and **Willadel Arloene (Gerrans) Nelson** left September 30.

**Scott Gregory Newbold**, returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Martha Rose (Knowlton) Newbold**, and two children left September 13.

**Twyla Dolores Reimche**, returning to serve as sister/tutor in charge, Mwami Adventist Hospital, School of Nursing, Chipata, Zambia, left September 29.

**Albert Dwight Smith, Jr.**, to serve as biology teacher, University of Eastern Africa, Eldoret, Kenya, and **Ruth Ellen (Schwartz) Smith**, of Loma

Linda, California, left October 14.

**Cameron Earl Spaulding**, to serve as industry manager, Titicaca Adventist Academy, Juliaca, Peru, **Julie Ann (Hetterle) Spaulding**, and two children, of Albany, Oregon, left November 4.

## Notice

Loma Linda University has a position open for dean of the Graduate School/director of sponsored research. Must have earned doctorate, and experience in teaching, research, and extramural funding. Call (714) 824-4542 or send vita to VP for Academic Administration, Loma Linda University, Loma Linda, California 92350. (EOE)

## Film Center Corporation Constituency Meeting

A special meeting of the constituency of the Seventh-day Adventist Radio, Television, and Film Center, a California corporation, is called for 7:00 p.m., April 6, 1988, at the General Conference Headquarters, 6840 Eastern Avenue NW., Washington, D.C.

The membership comprises the General Conference Committee. The main item of business will be the election of a new board of trustees and the transaction of such other business as may properly come before the meeting.

N. C. Wilson, Chairman  
Dale J. Bidwell, Secretary

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# THE PRIVILEGE OF PRAYER

**P**erseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer, and watch in the same with thanksgiving" (Rom. 12:12; Col. 4:2).

Peter exhorts believers to be "sober, and watch unto prayer" (1 Peter 4:7). Paul directs, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God" (verses 20, 21).

Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient.

In solitude let the soul be laid open to the inspecting eye of God.

Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God and

**Those whose hearts are open to receive the support and blessing of God . . . will have constant communion with heaven.**

gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

Pray in your closet, and as you go about your daily labor let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul.

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with heaven. . . .

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. . . .

Jesus said, "Ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you." "I have chosen you: . . . that whatsoever ye shall ask of the Father in my name, he may give it you" (John 16:26, 27; John 15:16).

*From Steps to Christ, pp. 97-100.*

BY ELLEN G. WHITE