

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

October 27, 1988



**News from  
the first  
Annual Council  
convened  
in Africa**

**Straining With Standards**

**God's Arithmetic**

## Drought Responses

I found the editorial "Implications of the Drought" (Aug. 25) of great interest. I believe the drop in tithe in North Dakota is far greater than the numbers mentioned.

There is another issue that is raised as rural churches get smaller and fewer church schools exist. It is next to impossible to get pastors to take a district that does not have a church school. This leaves these already weaker churches getting pastors who are "green" or ones who are looking for their retirement checks. You don't get the pastor who is at the prime of his career, who may have the skills and the drive to regenerate the members and the church. I see the drought just speeding up a trend that is already in motion.

Your idea on the relief fund is good; where can I send my donation?

KEN FLEMMER  
Washington, D.C.

The editorial touched our hearts. We would like to help our Adventist farmers who have suffered in the drought. Enclosed is our check. We are hoping the General Conference will designate a channel whereby we consumers can contribute to our needy producers. We challenge our fellow church members to follow Paul's still sound advice and share with their brethren.

NAME WITHHELD

*Although we did not solicit funds in the editorial, we have received from numerous concerned members money to help drought-stricken church members. We have sent these funds, as some have suggested, to our boarding academies in the Midwest to aid students whose parents' income has been affected by the drought.*—Editors.

## Church Shopping

What an unfortunate luxurious privilege, and yet a disadvantage, to live in an area in which a person can go Adventist church shopping to

the extent of trying out nine different Adventist churches ("Confessions of a 'Skeptic,'" Aug. 11). How many visits per church would it take to find one that is compatible? One visit or several?

The article did not say what a member should do who lives 250 to 300 miles from the next church similar in size, or an hour's drive to the next nearest one, which might be about one tenth the size. Michael Saucedo's not addressing this facet perhaps explains how persons in such areas with few choices solve their church-attending problem: they decide not to participate and/or not to attend.

Is it possible for local members to justify staying away from church when the only church becomes "incompatible" to their likes and dislikes? In so many ways something can go wrong and differences develop, producing a strong temptation to cease to participate and attend. Maybe it would help to learn meekness, set self aside, and ask the Lord to give grace and wisdom as we deal one with another.

GORDON GERST  
Casper, Wyoming

## Camp Meeting

Re "Camp Meeting Questions" (Aug. 18).

What kind of camp meeting would I pay hard-earned money for? Here's my imagination for an ideal once- or twice-a-year, week-long inspirational recharger. It would feature five or more personal benefits, and individuals would select their choices. The offerings would be by expert professionals, and the aim would be to tailor the activities to meet individual personal needs.

*Physical Fitness.* This would be a week-long improvement program with a Christian approach.

*Psychological and Emotional Help.* Many of us need to learn how to cope in a Christian way with raising children, marriage, divorce, death and grieving, employment problems, aging.

*Spiritual Education.* Denominational leaders could recommend a list of 100 questions members need to be able to answer. Help would be given to find the answers.

*Service.* This would include discovery of spiritual gifts and training in their use.

*Christian Social Skills.* I have often wished there were a place to go where we could learn how to get along with people pleasantly, how to improve interpersonal relationships without sacrificing individuality or principle.

Maybe we could call this a do-it-yourself camp meeting!

LOUISE REA  
College Place, Washington

The main reason I attend camp meeting is for spiritual revival. There are advantages in getting away from it all for this purpose. For some unknown reasons the subject of revival at the local church level does not seem to interest pastors and elders.

Planning and operating the annual camp meeting should be put in the hands of the laity. Pastors have no business driving stakes and erecting tents. When available fixed buildings are used, there has to be a prior clear understanding of who is in charge and who is responsible for what.

The reason I mention putting camp meeting into the hands of the laity is that I see the regular church administrators as losing interest in camp meetings and copping out by saying that they are not cost-effective. The laity who are carrying the freight are the best persons to make the decision whether we have come to the end of the camp meeting trail.

We are living in changing times, and it is possible that camp meeting is no longer beneficial. Letting a campground run down and then discarding it does nothing for the image of church administrators. Innovation is the order of the day.

W. A. SCHARFFENBERG, JR., M.D.  
Lodi, California

# ADVENTIST REVIEW

October 27, 1988

General paper of the  
Seventh-day Adventist Church

**Editor**

William G. Johnsson

**Associate Editors**

Roy Adams

Myron K. Widmer

**News Editor**

Carlos Medley

**Assistant Editors**

Eugene F. Durand

Kit Watts

**Administrative Secretary**

Corinne Russ

**Editorial Assistant**

Jackie Ordelheide

**Editorial Secretary**

Edith Wilkens

**Art Director**

Stephen Hall

**Designer**

Bryan Gray

**Marketing**

Gil Anderson

**Ad Sales**

Orval Driskell

**Subscriber Services**

Larry Burtnett

**Consulting Editors**

Neal C. Wilson, Charles E. Bradford, Wal-

lace O. Coe, D. F. Gilbert, Robert J. Kloost-

erhuis, Kenneth J. Mittleider, Enoch Ol-

iveira, Calvin B. Rock, G. Ralph Thompson

**Special Contributors**

Kenneth H. Wood, Robert H. Pierson,

George W. Brown, Gerald J. Christo,

Ottis C. Edwards, Bekele Heye, Edwin Lu-

descher, J. J. Norley, Jan Paulsen, Walter

R. L. Scragg, Joao Wolff

**Africa-Indian Ocean Editions**

Editor, Jack Mahon

**Inter-American Edition**

Editor, Adalgiza Archbold

**South American Editions**

Editor, R. S. Lessa, Portuguese; editor,

Rolando Itin, Spanish

**How to Subscribe** Subscription prices:

US\$28.95 for 40 issues. US\$37.60 for 52

issues.

To place your order, send your name,

address, and payment to your local

Adventist Book Center or *Adventist Review*

Subscription Desk, Box 1119, Hagers-

town, Maryland 21741. Single copy, 95

cents U.S. currency. Prices subject to

change without notice.

**To Writers** We welcome unsolicited

manuscripts. Notification of acceptance or

rejection may be expected only if accom-

panied by a stamped, self-addressed

envelope. Address all editorial corre-

spondence to 6840 Eastern Avenue NW.,

Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-

1119) is published 40 times a year, each

Thursday except the first Thursday of the

month. Copyright © 1988 Review and

Herald® Publishing Association, 55 West

Oak Ridge Drive, Hagerstown, Maryland

21740. Second-class postage paid at

Hagerstown, Maryland 21740. **Postmas-**

**ter:** send address changes to *Adventist*

*Review*, 55 West Oak Ridge Drive, Ha-

gerstown, MD 21740.

Bible texts credited to NEB are from *The*

*New English Bible*. © The Delegates of

the Oxford University Press and the Syn-

dics of the Cambridge University Press

1961, 1970. Reprinted by permission.

Texts credited to NIV are from the *Holy Bi-*

*ble, New International Version*. Copyright

© 1973, 1978, by the International Bible

Society. Used by permission of Zondervan

Bible Publishers. Texts credited to NKJV

are from *The New King James Version*.

Copyright © 1979, 1980, 1982, Thomas

Nelson, Inc., Publishers. Texts credited to

RSV are from the Revised Standard

Version of the Bible, copyrighted 1946, 1952

© 1971, 1973.

Cover by Comstock

Vol. 165, No. 43



Nairobi Report, p. 6



F.D.N., p. 22

## EDITORIALS

### 4 1844 Revisited

The Great Disappointment of 1888 has some lessons for modern Adventists.

by Eugene F. Durand

### 5 On Our Way

A former editor explains a big decision.

by Deborah Anfenson-Vance

## NEWSBREAK

### 6 Nairobi Report

A special six-page report of the just-concluded Annual Council in Nairobi, Kenya.

by Carlos Medley

## LIFESTYLE

### 14 Straining With Standards

A warning about do's and don'ts Adventism in which conformity becomes more important than conviction.

by Terry Pooler

## DEVOTIONAL

### 18 God's Arithmetic

A teacher looks at a Bible addition problem and comes up with the right answer.

by Natelkka Burrell

## POETRY

### 21 The Thought That Is Can Be Hope focuses on the resurrection.

by Heidi Fuss-Moreno

## HISTORY

### 22 Memories of Francis D. Nichol

A former associate *Review* editor shares his recollections of a brilliant yet humble colleague.

by D. A. Delafield

## NEWS

### 26 Worldview

Christmas offering for Brazil. Guyana hospital on radio. Botswana hospital modernizes. Members active in Guatemala crusade. South American church growing rapidly.

## DEPARTMENTS

### 2 Letters

### 13 Dear Miriam

### 25 Children's Corner

### 30 Bulletin Board

### 31 Reflections

## COMING NEXT WEEK



◀ **Special 40-page 1888 Commemorative Issue, featuring:**

■ **"The 1888 Review,"** by Andrew G. Mustard. The times as reflected in the church paper.

■ **"The Controversy of 1888,"** by Gilbert M. Valentine. How it stimulated ministerial education.

■ **"The Third Angel's Message,"** by A. T. Jones. An 1888 proponent of righteousness by faith matches doctrine to message.

■ **"Christ and the Law,"** by E. J. Waggoner. The Minneapolis preacher shares his view of the gospel.



## 1844 REVISITED

**T**he Sabbath on which some of you will read this copy of the *Review* marks the 144th anniversary of the Great Disappointment, that October 22nd in 1844 when at least 50,000 Adventists expected Jesus to return. Curiously, thousands of Christians have just passed through a similar experience.

A former NASA scientist spent 14 years working out a complicated theory of Bible prophecy in which he concluded that the secret rapture would occur on the Jewish New Year, September 12 or 13, of this year. When Tuesday, September 13, passed uneventfully, he predicted Wednesday, then Thursday, then Friday.

The scientist, Edgar Whisenant of Little Rock, Arkansas, published his convictions in a booklet titled *88 Reasons Why the Rapture Will Be in 1988*. Believing that the Lord will come back after the Jews return to their homeland, the author points to the formation of the state of Israel 40 years ago, a significant biblical number.

Whisenant expected the rapture to be followed by a peace pact between Israel and the antichrist on September 21 and the beginning of World War III on October 4. He believes seven years of tribulation will end with the coming of Christ to win the battle of Armageddon, convert the Jews, and set up His 1,000-year reign of peace in December 1995.

The ensuing millennium will be followed by a final battle with Satan, March 17, 2999, and the commencement of eternity on January 1, 3000. The author claims to have foolproof evidence that 1988-1995

corresponds to the seventieth week of Daniel 9:24.

Many conservative Christians accepted these calculations as valid. Some sold their possessions, spent their life savings, and gathered in churches to get ready. Nashville Christian broadcaster Norvell Olive spent \$200,000 for 2 million copies of the book, which he sent to every minister in North America. A minister bought 100 copies to distribute at his church. The senior pastor of that church, however, warned that when nothing happened on September 12, people could lose their faith. He cautioned that sensationalists see everything as a sign of the Second Coming, as in the cases of World War II and the Depression that preceded it. He feared that the public would laugh at Christians for not understanding their own Bible.

### A Certain Sympathy

While we may scoff at this unbiblical interpretation of prophecy, as Adventists we cannot help feeling a certain sense of sympathy for Mr. Whisenant and his followers, who resemble in several ways the movement from which our church sprang. Like Whisenant, William Miller spent about 14 years (1816-1831) studying out the Bible prophecies before he announced his findings. The Millerites also looked to a Jewish holy day, the Day of Atonement, for the date of the Advent. Both students of prophecy found keys to their interpretation in Daniel's 70 weeks and published their findings widely. The followers of the two men experienced great disappointment.

But the differences are more

important than the similarities.

Modern fundamentalists attach great significance to the setting up of the present-day nation of Israel, which they still view as God's chosen people. Adventists have always understood that, according to the 70-week prophecy of Daniel, Israel ceased to be a special nation at the close of that period, when it rejected the gospel in A.D. 34. We therefore cannot expect a mass conversion of Jews to Christianity. Many evangelicals make the mistake of separating the seventieth week from the previous 69 weeks, in spite of logic to the contrary. Nor do we find scriptural support for a secret rapture or an earthly reign of Christ during the millennium.

### Bible Explanation

We believe that William Miller had a sound biblical basis for his calculations, while the author of *88 Reasons* does not. As a result, the Millerite disappointment has a Bible explanation, and in fact was prophesied in Revelation 10. The recent disappointment could be prophesied too, since biblical time prophecies ended with the 2300 days in 1844. Since then, Sabbath-keeping Adventists have refused to set dates for the Second Coming, thus avoiding continuous disappointments.

Nevertheless, the pastor's cautions regarding the latest timesetting should alert us. His observation on the tendency to see everything as a sign of the Lord's coming hits home with many Adventists. Through the years we have tended to cry wolf, only to subside in embarrassment when our latest "fulfillment" of prophecy did not turn out as we expected.

Let us keep an eye on the nations, the economy, the ecology, and the religious liberty front in the light of prophecy. But let us not be too sure of our detailed scenarios in interpreting current events, lest we too cause people to laugh at us for not understanding our own Bible.

EUGENE F. DURAND



## ON OUR WAY

I'm not there anymore; I'm here. *There* is Washington, D.C., and I'm not. *Here* is Barstow, California, and I am; we are.

Friends who know Barstow and know us have felt our foreheads and questioned our sanity. "Are you ready for Barstow?" asked one, soon revising his concern to "Is Barstow ready for *you*?" Even a grocery clerk in our desert town asked me, "Why would anyone move *here*?"

I cannot speak for everyone, but I can explain some of the factors that propelled our family into this wilderness.

**Dream.** My husband is a playwright; I am an essayist. For years we've been clear-eyed about a professional goal—to write full-time, sometimes collaborating, always working from home. If we could support ourselves, we thought we could be happy doing this for a long time.

This year our dream came true. Nothing is more wonderful or more terrible than to have a dream come true. It removes the excuses, and faces you with only yourself and what you can and will do. Will we be able to sustain our dream? We can't know without trying.

**Readiness.** When we celebrated the new year we knew 1988 would bring change. My husband had nearly completed a Master of Fine Arts degree in playwriting. I was restless to pursue personal reading and writing projects a full-time job precluded. And we both wanted more family time.

**Opportunity.** In May my husband's family initiated a generous offer whereby he could write and begin to establish himself profes-

sionally without starving in the meantime. I saw in this offer a chance to stretch toward my personal and professional goals. Together we decided to accept it as an opportunity for both of us to grow.

But career was not the only concern. We considered the totality of our life, including:

1. *Family and Friends.* "Take care of each other" was the first advice David, our friend and mentor, offered in his list of professional/artistic objectives for us to pursue during our three years in southern California. We agreed with his priorities. One of our goals in moving was to create a living situation that would reduce domestic pressures and offer us more time together.

Extended family also drew us here. Our daughter now has a set of grandparents less than a block away and another grandma close enough for weekend visits. My sister, cousins, and aunt and uncle live near. We have cherished friends from Palm Springs to Pacific Union College and although I am missing the treasured people I left behind, I look forward to forging and renewing ties with people we love here.

2. *Environment and Lifestyle.* Barstow is offering us much of what we hankered for—a quieter, less complicated environment close to urban culture and stimulation. The desert is an acquired taste, but we know how to draw sustenance from its expansive panoramas and stark landscape.

And in a smaller, plainer house, we are renegotiating the space that sets the stage for our being and doing. We are making a place that

nourishes our souls, comforts us physically, and facilitates our activities, and we are making it better than we have ever made a place before. We can *live* here—more simply, more basically, more fully.

**Commitment and Risk.** A few weeks ago I was standing in my Takoma Park kitchen packing dishes and thinking about what we were doing and about to do. I thought about the weeks of move-related work behind and the weeks of move-related work ahead and of the thousands of dollars it was costing and of the large possibility we might not be able to support ourselves as writers and that I was leaving secure, pleasant employment and could end up as a burrito maker in a Del Taco somewhere between Las Vegas and Yermo. And I visualized a worst-case scenario in which we would find ourselves standing by a cactus on Highway 58, reduced to nothing but ourselves and a couple of suitcases. And then I thought, *Now that would be something to someday tell a grandchild—"Sonny, we lost everything in the move of '88. But we survived."*

I have never felt more sadness at leaving a community and friends than when we left Washington, D.C. In our last days there those people fed, housed, packed, partied, and loved us in ways that make them hard to get out of our hearts. But those expressions of friendship that made leaving so difficult also fortified our confidence that we were doing a good thing, that the risk would not be fruitless. The goodness of those friends paved our way and carried us across the country. They were as God's presence in our lives, shading our days, warming the dark and memory.

So these are some of the things that have brought us to wander for a time in this desert place. We are on our way, and looking for the promise this land holds for us. We think it may not be so important to be here or there. Maybe the important thing is to be on our way.

DEBORAH ANFENSON-VANCE



# Annual Council Brings Excitement to Nairobi

All eyes turned to Kenya last week when the General Conference convened the first-ever Annual Council on the African continent.

Thousands of visitors and guests from all over Africa joined world church leaders at the Jomo Kenyatta International Conference Center in

Nairobi for the Seventh-day Adventist Church's annual world business session October 4-11.

The series of meetings proved to be a spark of joy and excitement for African church workers and laypeople alike. Most attendees got their first opportunity to see the General Conference in action.

On October 8, about 35,000 visitors from 46 African countries and territories converged on Nyayo National Stadium for a Sabbath day celebration (see adjacent story).

"This is the first time that we have conducted an Annual Council on the African continent," noted G. Ralph Thompson, General Conference secretary, in his opening address. "I'm sure this makes our African brothers and sisters very proud and happy."

Elder Thompson described Africa as a land of 11.7 million square miles (30.3 million square kilometers), 54 recognized nations, and more than 1.5 million Seventh-day Adventists. "The church is growing so rapidly that some missiologists predict that by the year 2000 we could have about 5 million members on the continent alone," he noted.

Moving to the worldwide church, Thompson painted an optimistic picture of the church's past growth, noting that the world membership in-

creased by 6.9 percent in 1987, from 5,038,671 to 5,384,417, and grew to 5,560,912 by the end of June 1988.

"The five-year Harvest 90 evangelistic campaign is right on track," Thompson reported. "Church leaders are expecting a grand finale at the 1990 General Conference session."

He added that the world field has passed the Harvest 90 goal to date—1,020,000 baptisms, or 50.1 percent of the five-year goal. As of June 30, 1988, 1,322,513 accessions, or 66 percent of the five-year goal, had been reported. "This means that the Harvest 90 campaign is almost 30 percent ahead of schedule," commented Thompson.

## Competition Issue

The item that provoked by far the most discussion and debate was a set of new guidelines governing interschool sports. The approved guidelines were adapted by the General Conference and division officers from a report submitted by the General Conference Interschool Sports Study Committee (see *Adventist Review*, Oct. 13), which was commissioned by the 1986 Annual Council.

The new guidelines were approved with the understanding that the action would be presented again in 1989, at which time the document could be voted from *guidelines* into official church *policy*. The measure opposes interschool league play but allows occasional

friendship matches at social gatherings.

The approved guidelines differ from the study committee's in the areas of "exceptions." The study committee's recommendations allowed for exceptions, and outlined a full process for getting an exception approved (final approval to be given by the respective division). But the adapted and voted action does not allow for such exceptions, other than occasional social matches.

Another difference between the two documents is that the new guidelines focus exclusively on educational institutions, whereas the study committee recommendations would have influenced sporting events by local churches and all other denominational organizations. Many Black conferences, for example, have operated organized leagues for more than 20 years.

Acceptance of an amendment made from the council floor (to make the document serve as guidelines rather than policy for a year) will give North America—where many Adventist schools engage in interschool sports—a chance to debate this issue fully, according to Dr. George Akers, GC Education Department director. "The next time this will come up will be at the North American Division Board of Higher Education," he commented.

Phil Follett, Atlantic Union president, applauded the decision to wait a year before deciding whether



By Carlos Medley, Adventist Review news editor

to make the guidelines into policy. "It's important that we don't go back with a fiat so that the people who worked so hard on this feel that we don't have an understanding of their views," he said.

Opposing the guidelines' amendment was Bekele Heye, Eastern Africa Division president, who wanted to make the document policy immediately. "This is the problem we see in our Africa divisions. It's possible that we may be seen as lacking moral courage" if the GC committee doesn't vote an immediate policy, he said. "I don't see why we should drag our feet in doing what is right."

Neal C. Wilson, General Conference president, said, "We anticipated that there would be considerable discussion on this item. But I do think we need to carry the whole [church] family together. If there's a chance that we can carry the whole family, then we should try."

When asked why the voted guidelines did not include local churches, Calvin B. Rock, General Conference vice president and chairman of the study committee, noted, "The General Conference officers feel that there is a difference between competition in interschool sports and church-sponsored leagues."

### Name Trademarks

Another item the committee voted was a new trademark policy.

Under the new policy, local Adventist churches and ministries

have license to use the church's trademarks—including the names *Seventh-day Adventist*, *Adventist*, or *SDA*—in their names and ministries with approval of the local conference or mission. However, they cannot be used for commercial purposes.

Professional groups and organizations sponsored by individual church members also may utilize trademarks owned by the General Conference *with written approval*. Again, use of the trademark cannot be for commercial purposes.

### Other Actions and Announcements

Wilson announced a new Adventist World Radio project in San Marino, Italy. Current plans call for establishing a 250,000-watt short-wave transmitter that would reach a wide audience in North Africa, the Middle East, Eastern Europe, and the Soviet Union. The potential audience in the coverage area is estimated to be 615 million people.

The proposal also provides for six medium-wave transmitters to be placed in Spain, Italy, Portugal, and Cyprus. The start-up cost for the project—\$6.5 million—will be financed through proceeds of the 1990 General Conference session offering.

The GC committee also:

- Approved a new human relations policy that covers hiring and admission policies for conferences and institutions.

- Adopted new guidelines on sexual harassment of denominational workers.

- Declared 1990 the Year of the Adventist Missions.

- Approved a new

**More than 3,000 guests crowded into the Jomo Kenyatta International Conference Center to attend the first-ever Annual Council held on African soil.**



The Eastern Africa Division delegation

category of credentials for Adventist teachers that highlights the spiritual importance of their ministry.

- Elected Shirley Burton, formerly associate General Conference communication director, General Conference communication director. She replaces Robert W. Nixon, who will join the General Conference legal department on January 1, 1989.

- Heard a report on chemical dependency and the church by Dr. Albert Whiting, associate General Conference health director.

- Was informed of the appointment of Harold F. Otis, Jr., Review and Herald Publishing Association president, as special assistant to the General Conference president for the Soviet Union.

- Approved a budget of \$155 million for the General Conference's operations and disbursements for 1989. This represents a 2.5 percent increase over the 1988 budget.

- Elected Meade Van Putten, president of Allegheny East Conference, to serve as General Conference associate secretary. He replaces Robert L. Woodfork, who is retiring.

- Elected Dr. Rosa Banks, vice president of Oakwood College, as General Conference field secretary and director of the Office of Human Relations. She replaces Warren Banfield, who is retiring.

- Elected Wayne Vail, Africa-Indian Ocean Division auditing director, associate director of the General Conference Auditing Service.



Burton



Van Putten



# The inside story about people and events that shaped our history



A. T. Jones (left) and Uriah Smith (right) verbally fought each other for the duration of the 1888 General Conference session. In one argument over the tenth horn of Daniel 7, Jones declared to the assembly, "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know."

legislative battles over Sunday laws. He would emerge as a champion defender of righteousness by faith. Later he stepped in as editor of the *Review* and would even be a candidate for GC president.

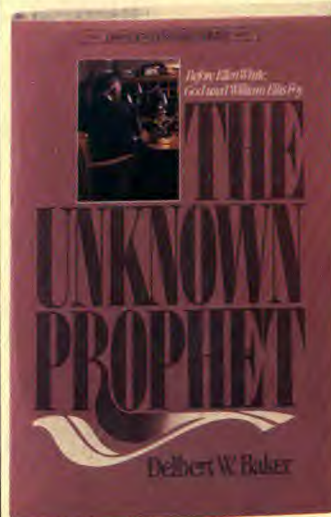
Why did this zealous leader turn into a bitter enemy of the Adventist Church?

George Knight has produced a biography that doesn't gloss over the faults of its main character. It takes you into the mind of Jones as he added heat to some of the hottest controversies in church history. Complete with illustrations.

Hardcover, 288 pages.  
US\$16.95, Cdn\$23.75.

lief and prejudice to tell what he had seen.

Diligent research by author Delbert Baker reveals the social circumstances faced by Blacks such as Foy in New England, the acceptance of Blacks in the Millerite move-



ment, and Foy's relationship with Ellen White. Photographs and engravings complete our view of his environment.

The book includes descriptions of Foy's visions of the judgment and the rewards planned for the righteous—visions endorsed by Ellen White and full of encouragement for us today.

Hardcover, 160 pages.  
US\$12.95, Cdn\$18.15



## THE WORLD OF ELLEN G. WHITE

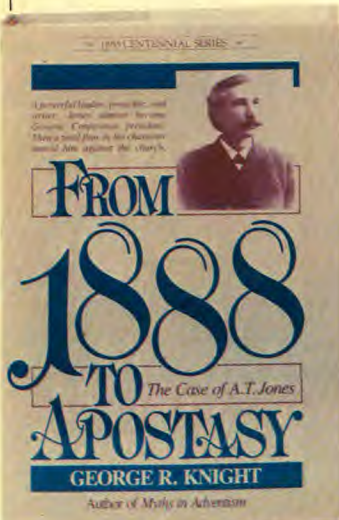
**M**rs. White's counsel takes on new sharpness, color, and dimension after you read this collection of articles edited by Gary Land. Fourteen historical experts transport you back in time to view the conditions she wrote about.

Take a look at what most Americans were putting on their supper table when she gave counsels on diet. Observe the trends in medicine when she promoted our health message.

Her advice on fiction and amusements gains meaning when you see the popular literature and entertainments of the time. Other articles describe her hometown of Portland, Maine, what it was like to travel by train across the Great Plains, and racial tension in the 1800s.

Here is a readable, accurate resource for anyone who wants to understand the writings of Ellen White better.

Hardcover, 253 pages.  
US\$16.95, Cdn\$23.75.



## FROM 1888 TO APOSTASY

**L**ooking back at the 1888 General Conference session, Mrs. White described it as the "most incomprehensible tug-of-war we have ever had among our people." And on one side of the conflict stood a talented young preacher who boldly challenged the most powerful men in the church.

Alonzo T. Jones was already an unrivaled hero in



William Miller's Advent movement crumbled in the Great Disappointment. But almost three years earlier, one of his followers saw visions about the final reward for those who continued to believe.

## THE UNKNOWN PROPHET: The Story of William Ellis Foy

**A**t the dawn of Adventism stands a tall Black preacher—the first of three people who received visions at the time of the Great Disappointment.

For a century he was hidden in obscurity. Now we have a biography of William Foy, a man who faced disbe-



Vaudeville was a refined version of burlesque that made the theater a center of family entertainment.

**1888**  
CENTENNIAL SERIES  
Set price US\$39.95  
Cdn\$55.95





PHOTOS BY CARLOS MEDLEY

**Baptismal candidates at the Nairobi Central church**

# Special Features Make Annual Council an Extra-Special Event

*Some 35,000 visitors attend historic celebration.*

**W**hen Pastor Charles D. Brooks began a 19-mile (30-kilometer) ride from Kisii to Nyamira to preach his Sabbath morning sermon, he had no idea of how rough the roads would be.

"I had never seen mud as slick as that in my life. It was like driving on ice covered with axle grease," the General Conference field secretary explained.

On the way his van got stuck six times and made several detours. He reached his destination 90 minutes late, but was amazed at what he found. "I was really choked up. There must have been 5,000 people sitting on the ground in the rain."

When Tsepo Psoetsi, director of the Gleams of the Golden Morning choir of Botswana, decided to participate in the Nairobi festivities, little did he realize that it would take a serious fund-raising effort to finance the 2,500-mile (4,000-kilometer) trek.

"Various donors came to our

**This bus provides transportation for the Kampala Inter-District Adventist Youth Organization activities.**



aid," Psoetsi says. "It took us about three months to put the fund together."

Brooks and Psoetsi have at least one thing in common—an uncommon desire to serve. This type of true grit perseverance gave Africa's first-ever Annual Council session a high spiritual tone.

For most church members the real thrill of the Annual Council came not from the long committee debates or the roll call votes, but from the Spirit-filled satellite programs and worship services. And this year's array of features exploded with fervor.

On Sabbath, October 1, 22 world church leaders scattered across Kenya to conduct worship celebrations. Often the trips were long and laborious. In addition to the Kenya meetings, Neal C. Wilson, General Conference president, and Ralph Watts, Adventist Development and Relief Agency International executive director, held special services in Ethiopia and Uganda, respectively.

These meetings made it possible for local church members and world church leaders to share quality time together.

In Nairobi, General Conference vice president Calvin B. Rock conducted a week-long evangelistic se-

ries from September 27 to October 1 at the City Hall Adventist Church in Nairobi. When Rock closed his meetings, more than 200 people were baptized. Many of the new converts were follow-up interests from Rock's previous crusade last year.

On the same day, 400 people were baptized at Nyamira, and more than 100 decisions for baptism were made. Overall, more than 2,000 people were baptized in at least nine locations around the East African Union Mission.

Each day's program began with a devotional service open to the public. The services featured choral groups such as the Adventist University of Central Africa men's chorus from Rwanda. Choral groups, clad in colorful costumes, sang hymns in their local languages and dialects. Trans-European Division president Jan Paulsen and General



**The Nairobi Central choir performed on Sabbath, October 1.**

Conference vice president Calvin Rock presented the messages, which centered on the theme "The Lord Our Righteousness."

Each evening's session was preceded by a musical concert, but the main program showcased the evangelistic work of the church in the various world divisions.

The satellite services, daily devotionals, and nightly reports inspired leaders and members alike, but they were just building blocks to the weekend's climax. That's when about 35,000 people converged on Nyayo National Stadium for the Sabbath celebration.

The celebration may have been the largest gathering of Adventists



**AID president Jacob J. Nortey (left, at podium) and translator greet a crowd of 35,000 visitors as rostrum guests look on.**

ever held on the African continent. Again there was plenty of music, including a 500-voice choir composed of members from all the Nairobi Adventist churches.

During the service General Conference president Neal C. Wilson publicly thanked Kenya officials for permitting the council to take place and praised President Daniel T.

## Kenya President Stresses Freedom of Worship

In his welcoming message sent to the Nairobi Annual Council, Kenya president Daniel T. arap Moi asserted his commitment to national religious freedom. The statement was read to more than 1,000 invitees and guests at the Jomo Kenyatta International Conference Center by Vice President Josephat Karanja on October 5.

"Under the constitution of this country every one has the unqualified right to enjoy the freedom of worship," said President Moi. "We are indeed thankful to God for giving us the peace, love, and unity which have enabled us to enjoy these and other freedoms that are essential for respectable living.

"The Kenyan system of democracy has evolved out of our cultural traditions. Our society is composed of more than 40 ethnic groups and a broad representation of different races of the world."

In the written message, Moi also lauded

the Seventh-day Adventist Church for its many contributions to Kenya's quality of life.

"The establishment of the University of Eastern Africa has contributed in many ways toward alleviating the problem of a shortage of university training opportunities facing our young people. The church also has contributed substantially toward improving the health of our people through the Kendu Adventist Hospital, the Better Living medical center in Nairobi, and through various clinics throughout the country," said President Moi.

Karanja led a large delegation of government officials, including Paul Ngei, Kenya's minister of culture and social services. Ngei's office has jurisdiction over all

churches in Kenya. Neal C. Wilson, General Conference president, praised Ngei for allowing the Adventist Church's South African delegation to attend.



**Wilson (left) presents gift to Dr. Karanja.**

arap Moi for his commitment to religious freedom.

"He [Moi] has been a champion of peace and an advocate of religious freedom," Wilson said. "I thank him for making a presidential proclamation for those who worship on the seventh-day Sabbath, that they should not be fired from their jobs."

Wilson also acknowledged the Nyayo (footsteps) celebrations honoring the tenth anniversary of Moi's presidency. In his sermon Wilson asked God to open the doors of heaven and pour out a blessing on Kenya. He said God is willing and anxious to open heaven's doors when we are willing to turn to Him with all our hearts. "It's our privilege to experience it now. Seek for it. Pray for it."

### Afternoon Spectacular

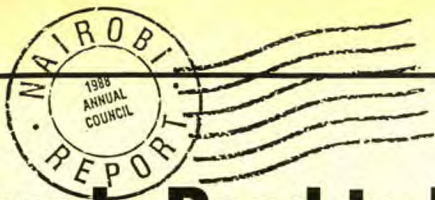
An international network of planners and organizers orchestrated a colorful afternoon pageant of the church in Africa. Nearly 1,000 participants with flags and costumes marched around the stadium to illustrate the Eastern Africa and Africa-Indian Ocean divisions' ministry in Africa.

Some 300 Nairobi Pathfinders marched before an applauding crowd. The group represented more than 346,000 Pathfinders on the continent.

An entourage of literature evangelists, waving their books high, gave tribute to Africa's publishing work. Literature evangelists took part in bringing 8,790 new converts into the African church last year.

With the help of music and choreography, some 300 uniformed Community Services workers illustrated their helping-hand ministry. More than 1,000 people were baptized because of their efforts last year.

"This was a wonderful day," says Bekele Heye, Eastern Africa Division president. "Now our members and government officials will know that Adventists belong to a worldwide church. A day like this gives inspiration and encouragement to all of us."



# Wilson's Road to Nairobi

When General Conference president Neal C. Wilson gave the keynote address at the opening of the Nairobi Annual Council on October 4, he had already been in Africa five weeks following a crowded itinerary that took him from Accra to Addis Ababa, and from Mount Kilimanjaro to visits with heads of state.

Accompanied by his wife, Elinor, Elder Wilson arrived August 29 at the Kotoka International Airport, Ghana, welcomed by a crowd of more than 2,000. The government of Ghana received the Wilsons as state guests and placed at their disposal one of the aircraft reserved for the private use of J. J. Rawlings, chairman of the Provisional National Defense Council.

Wilson's visit to Ghana commemorated the centenary of the founding of the Seventh-day Adventist Church in that country. In 1888 Francis Dolphijn read an Adventist tract given him by the captain of a ship moored offshore in Apani, became converted, and started keeping the Sabbath. During the 10-day itinerary, the Wilsons dedicated churches, were paraded through the streets of Kumasi with police motorcade, were received by the traditional rulers (Ashanti), spoke to a Sabbath audience of more than 20,000.

The Wilsons next flew west for a week of "vacation." Elder Wilson grew up in Africa; later he and Elinor served as missionaries in Egypt for 15 years. For more than 50 years Wilson had dreamed of one day climbing Mount Kilimanjaro, 19,340 feet, the highest point on the continent of Africa. On September 12 he set out to realize that dream.

Wilson was accompanied by his son Ted, secretary of the Africa-Indian Ocean Division; William Johnsson, editor of the *Adventist Review*; Delbert Baker, editor of *Message*; Dr. John King, an orthope-

dist from Scottsdale, Arizona; and Norman Tang, a physiotherapist from San Diego, California.

On September 15 all members of the party succeeded in reaching the summit of Mount Kilimanjaro—an unusual accomplishment that caused comment among the guides who accompanied the party.

At 68 Elder Wilson is one of the oldest people to scale Mount Kilimanjaro (a full report of the climb will appear in a coming issue of the *Review* and also in *Message*).

After descending the mountain September 16, Wilson preached the following day to a Sabbath congregation of thousands in Arusha, Tanzania. The service concluded with a baptism of more than 500. Sunday he met with the vice president of Tanzania and later formally opened Health Expo and the LaVerne Tucker evangelistic crusade in Arusha.

Kampala, Uganda, was the next

## James Rankin Chosen as ADRA Man of the Year

For more than eight years James Rankin has tended his garden in Zimbabwe—and nearly 1,000 farmers can prove it.

Rankin, who directs Adventist Development and Relief Agency (ADRA) International's Scientific Gardening Project in Bulawayo, was named ADRA Man of the Year on October 4, during the agency's annual board meeting. The ADRA board meeting was part of the Annual Council held in Nairobi, Kenya.

Rankin's agricultural training program resulted in the planting of about 50,000 family gardens, says Ray Tetz, ADRA public relations director. As project director, Rankin has trained nearly 1,000 native farmers in basic agricultural techniques designed to increase crop variety and yield while decreasing their dependence on commercial fertilizer.

stop on the Wilsons' precouncil itinerary. They were met at the airport by the head of government, prime minister Dr. Samson Kisekka. Dr. Kisekka, a Seventh-day Adventist, devoted his entire weekend



Costumed church workers representing 45 countries displayed national flags at Nyayo Stadium.

to the Wilson visit. On Sabbath, Wilson preached to a packed congregation of about 8,000 and Sunday was taken by police motorcade for the one-and-one-half-hour meeting with Uganda's chief of state, President Y. Museveni.

Records from the project show that nearly 50,000 farmers have been taught by the graduates from Rankin's program, and possibly as many as 250,000 persons are being fed from the resulting gardens.

Rankin graduates are now active in countries such as Ethiopia, Zambia, Malawi, Mali, Tanzania, Rwanda, and Sudan. His gardens are frequently cited as models by such funding agencies as the Swedish International Development Agency, Canadian International Development Agency, and the United States Agency for International Development.

Although Rankin's work is the training of family farmers, the Christian faith is often communicated through his teaching. To date, nearly 2,000 persons have been baptized as a result of learning about the gospel from Rankin graduates.

By William G. Johnsson, Adventist Review editor



Four days before the opening of the Annual Council, the Wilsons flew to Addis Ababa for a weekend of meetings with enthusiastic Adventist believers.

And after Nairobi the Wilson road is wending still further in Africa.

Instead of returning to Washington, D.C., at the conclusion of the council, the Wilsons will spend 10 days with members in places less frequently visited—on the islands of Madagascar, Mauritius, Réunion, and the Seychelles.

Some missiologists project that the total Adventist membership in Africa, which stands at more than 1.5 million members today, may reach nearly 5 million by the year 2000.

"For a long time the Christian church in Africa has been looked upon as a mission field, an appendage," says Jacob J. Nortey, president of the Africa-Indian Ocean Division. "For the Annual Council to come here gives a strong message that Africa is part of the world church." Matthew Bediako, General Conference field secretary and the first African elected to the General Conference Washington-based staff, is delighted to see the General Conference holding its Annual Council in Africa. "This means a lot to us as Africans. It sends a signal to our governments' leaders that the Seventh-day Adventist Church is an international church, and Africa is part of the worldwide family."

And to G. Ralph Thompson, General Conference secretary, the Nairobi Annual Council "does more for us outside of Africa than for the Africans. For those who come here, it broadens their minds. Many have never been on the African continent. Now as our leaders from around the world see the church they'll go back and spur the missionary giving, by giving their firsthand experiences."

With the holding of the Annual Council in Africa, many African leaders gained their first opportunity to participate in discussions on important world church resolutions. They learned more about the church's procedures and policies. Many Africans tested their management skills by organizing a major church event.

Still another dividend may materialize in the future. The colorful nightly programs, the huge worship service in Nyayo Stadium, and the open display of church business will surely boost Kenya's evangelistic success.

## Annual Council in Nairobi: What Is Its True Meaning?

*The historic council provides a showcase for church, government leaders alike.*

From the gleam in a thousand smiling faces and the fervent singing of a giant mass choir, it's obvious that the October 4-11 Nairobi, Kenya, Annual Council of the General Conference has ignited indescribable joy and excitement for African church members and government leaders alike.

But apart from the spectacular pageantry, rich fellowship, and eloquent speeches, this year's business session of the world church holds a much deeper meaning for Adventists in Africa and around the world.

It is the first GC Annual Council ever held on the African continent. And it comes exactly 100 years after Francis Dolphijn, a native of Ghana in West Africa, began keeping the seventh-day Sabbath after reading tracts left at Apam, Ghana (formerly Gold Coast), by the International Tract Society. Dolphijn's evangelistic work led the General Conference to send missionaries to Ghana in 1892.

For Adventists worldwide, the significance of this Annual Council is that it comes as the church is celebrating its centennial of the now-famous 1888 Minneapolis General Conference session.

In addition to these important milestones in Adventist history, the council coincides with significant events in Kenya's history.

It was in the late nineteenth century that Great Britain became the dominant influence in this part of Africa. Kenyans today are commemorating 25 years of independence.

The annual business session also comes at a time when Kenyans are celebrating the tenth anniversary of the presidency of Daniel T. arap Moi, commonly referred to as the Nyayo era.

Aside from the commemorations, the Nairobi Annual Council is a tribute to the Eastern Africa Division, the Adventist Church's fastest growing division.

Since the beginning of 1984 the division membership has increased by nearly 60 percent, from 457,523 to 725,373, as of June 30, 1988. Within the Eastern Africa Division, the East African Union Mission—with 256,147 members—is the largest union in the world. Also of note is that the Africa-Indian Ocean Division has grown more than 50 percent in the same period, from 437,194 to 676,573.

General Conference and African division leaders look on as community service workers march by.





# TROUBLE IN SABBATH SCHOOL

BY MIRIAM WOOD

**Attend a Sabbath school class in which certain members—well-read Bible students—do not believe in the Spirit of Prophecy. Their attitude can be quite disruptive for other class members and the teacher, who may be attempting to use Spirit of Prophecy quotations and material supplied with the lesson outlines. These members who do not believe in Ellen White have a fluent “Bible only” opinion, which is militant and not conducive to discussion and harmony, nor is it a blessing to those who believe differently. Besides changing Sabbath school classes, what possible alternative solutions do you see?**

No doubt our church is in a period when there are some deep, conflicting opinions on a few subjects. Whereas in the past, members seldom disagreed publicly with accepted church doctrines, in some places this is no longer the case. Your address indicates to me that you live in one of these centers, so it is not surprising that a situation such as you describe exists. In the vast majority of our churches, however, I am convinced that unity prevails to a great degree.

Now to be specific. One of the 27 fundamental beliefs of Seventh-day Adventists states that the Spirit of Prophecy, as demonstrated in the work of Ellen White, is one of our established beliefs. But some have lost faith in this fundamental point. To what extent can they express their opinions in a Sabbath school class while not becoming a deterrent to the blessing others seek? We attend church services to worship God and to feed our spiritual na-

tures. But the Sabbath school has traditionally been thought of as a place to study the Bible and to gain a deeper knowledge of truth through the Bible, nature, and the Spirit of Prophecy.

Those of us who live under a democratic form of government praise the Lord every day of our lives for our freedom of expression. And we do not want to get to the point where we cannot tolerate hearing any opinion that runs counter to those we ourselves hold. Moreover, we don't want to lose sight of the fact that sometimes opinions change, and if the believers in the fundamentals express themselves with kindness and true Christianity, who knows what good things may happen in the future. Yet, because of the factors I have mentioned, if the dissenters in your class are determined not only to express themselves but to insist that everyone agree with them and adopt their viewpoint, then the situation is unacceptable.

Much depends on the teacher. Some teachers are more skillful than others in handling difficult situations such as this. In your case I think you would find your Sabbath worship more rewarding if you simply joined another class. There really is no quick and easy solution that I can suggest to the overall problem. But since you are not at the present time enjoying your Sabbath school relationships, you need to make the change you have suggested.

**Why don't our church schools and academies have special learning programs for gifted students?**

First, I am not sure that we are totally lacking in this respect, but of course, I cannot check all our schools. I doubt that many such programs exist, however, as you have suggested. I don't think there is any great mystery as to the cause—it is a five-letter word beginning with *m* and ending in *y*. Any kind of learning track outside the mainstream requires special funding, special equipment, special teachers, et cetera. In a church-and-parent-supported school system there simply is never money enough even for some of the necessities for the majority of students.

As a retired English teacher, I have longed to see the emergence of programs in our schools for gifted students and also for handicapped students (usually called “special education”). We need continuing large endowments so we can start these learning programs in our larger schools, where more students would benefit from them.

I don't think, however, that we need to feel Adventist children are not getting special education. The fact that our schools are generally much smaller than public schools would indicate that teachers can give more personalized attention to students. Nothing can substitute for this factor. In addition, many of the church programs that carry over into the schools form an enrichment in themselves: Pathfinders, with all their projects; the strong emphasis on music and playing an instrument; the training in public speaking that often begins for children in our churches when they are barely able to lisp. And don't discount the value of regular Sabbath school attendance. I have always thought that, in a sense, this acts as an informal “headstart” program and an enrichment that children with no religious affiliation miss.

*Miriam Wood, author of 16 books, is a retired English teacher, whose lifelong hobby has been “observing human nature in all its complexity.”*

to get back to good old Adventist standards again.”

We have often thought of ourselves as unique, or “peculiar” —different from the world and from other churches. Some of us have even thought this difference indicated superior theology or deeper commitment. Most churches are prone to this kind of thinking. They exist because they believe their understanding of God’s will is a little better than that of any other church. But today some Adventists are

away and shut the door. Larry, unprepared to concede defeat, sunk his teeth into Laura’s arm. John mercifully intervened.

When things had calmed down and Larry felt repentant, he turned to his sister and confessed, “I’m sorry I bit your arm. I promise I won’t do it again until Jesus comes.” Then, with a view to his human weakness, he added, “If I remember.” Laura, knowing her brother only too well, looked down at him and replied in disgust, “You won’t.”

We do have a problem with our sinful heart. And unless we are willing to be honest, asking “Is this change at all motivated by my selfish heart?” we are not prepared to discuss the validity of changes in the church.

### Do’s and Don’ts

But changes in the church expose another camp of members I call *concerned traditionalists*. These folk often engage in an intense emotional effort to find and evict the culprit who is bewitching the church toward worldliness. They follow with an impassioned appeal to the “true remnant” to reject all such changes and go back to the good old days of do’s and don’ts.

This reaction worries me as much as spiritual apathy, because its emotional appeal is usually bereft of biblical integrity and blanced common sense. Ellen White statements and Bible proof texts are taken out of context, amassed, and flung at the perceived enemy. Innocent, conscientious Christians often get caught in the crossfire of these “holy” wars.

Some people like the do’s and don’ts brand of Adventism because it offers stability and security. Standards of dress, amusements, and Sabbath observance are clear-cut. You need not think, only obey. Conformity becomes more important than conviction.

### Centrality

How then should we view change? Upon what should we base our uniqueness? To help answer

# STRAINING WITH STANDARDS

BY TERRY POOLER

alarmed that compromise is infecting the church, that changes in some members’ lives are narrowing the gap between Adventist and non-Adventist behavior. They fear that our uniqueness and therefore the reason for existence as a church is being threatened by changes they see in dress standards, eating practices, Sabbath observance, and amusements.

### Sinful Hearts

Some of this concern is valid; some is misdirected. We ought to be concerned when a lifestyle change is evidence of an unconverted heart. Whatever the change, each of us must ask himself, “Do I seek change merely to please myself, or do I seek change because I believe this is God’s will for me and my church?”

Jeremiah 17:9 reminds us that “the heart is deceitful above all things, and desperately wicked.” We must be honest about the deceitfulness of our hearts.

In his book *Decisions* John Brunt describes a trip to the store with his children—at that time Laura was 7 and Larry, 5. Both children were at an age when they wanted to be Daddy’s little helper. An argument ensued between them as to who would close the car door for Daddy. It ended when Laura shoved Larry

**C**hristianity seems always to be at a crossroads. This is equally true of Adventism. One of the crossroads we now face has to do with the uniqueness of Adventism.

I sense this concern about our uniqueness in statements like “We are becoming so worldly you can’t pick out an Adventist in a crowd anymore.” “We are becoming just like the \_\_\_\_\_ church by observing Passion Week.” “It’s time

these questions, I refer to a model suggested by Alden Thompson in an article in the February 1988 *Ministry*. Thompson uses two concentric circles to portray the church's teachings.

The inner circle, or hub, represents crucial, unchangeable points of faith. These core biblical principles are universal, irrespective of culture or generation. This includes such doctrines as salvation in Christ, the Second Advent, the seventh-day Sabbath, healthful living, and simplicity in dress.

The outer circle represents those broader areas of teachings in which we endeavor to apply the central biblical principles within our culture and generation. Here people who adhere to the same core of biblical principles may still have differences of opinion and practice. Consider, for example, the core doctrine of the seventh-day Sabbath. The doctrine is unchangeable; how we observe it is up for discussion and diverse interpretation. One Adventist might teach that a true Sabbathkeeper would never wear shorts on Sabbath. But someone living near the equator might disagree. Fifty years ago Adventists thought it wrong to ride a bicycle on Sabbath. Today many consider it a wholesome family activity.

### Applying Biblical Principles

Application of biblical principles is always open for discussion and possible change, depending on culture, time, and circumstance. But many traditionalists confuse applications with principles. They put applications in the center circle with principles, believing any change denotes compromise and endangers Adventist uniqueness. But a practice can change without destroying the principle. Our Adventist uniqueness should be based on universal, unchangeable principles rather than on applications that can differ with culture, time, and situation.

An example of the confusion over applications and principles can be

seen in the early Christian church's conflict over circumcision. The Jews had placed this teaching within their inner hub of doctrines. So it's not surprising they were upset when Paul and Barnabas did not force Gentile converts to conform to this practice.

In Acts 15:1-4 we find Paul and Barnabas appearing before the Jerusalem Council to defend their actions. Notice the reasoning of some of the Pharisees who opposed them: "It is necessary to circumcise them, and to command them to keep the law of Moses" (verse 5, NKJV).

## Some people like do's and don'ts religion because it offers stability and security. Conformity becomes more important than conviction.

Why should these Gentiles be circumcised? Because Moses said so. The Pharisees do not appeal to principle or reason. They simply remind Paul and Barnabas that their responsibility is to obey, not to question. If Moses said it, there is no room for discussion.

If we are honest with ourselves, we must say that many Adventists have done the same with Ellen White. Too often we search her writings for applications instead of principles. We are often tempted to generalize counsel she gave for specific situations and apply it to all people, cultures, and circumstances. But that is not being fair to Ellen White.

In the latter part of Acts 15 we find that the council, after some lively debate, placed circumcision—a core practice of Judaism—into

the optional category for Christianity. Do you think the traditionalists cried out about losing their church's uniqueness? Do you think they suggested the church was compromising?

But from our perspective, nearly 2,000 years later, we see the correctness of their decision. Instead of losing their uniqueness, they were challenged to find it in something more durable—not in external circumcision of the flesh but in heart circumcision and a transformed life. The principle (that a godly person is a transformed person) re-

mained the same, but the times had changed, the issues had changed, and therefore the way the church worked out this principle in practice had to change. But the change was difficult because many members had confused a landmark principle with a shifting application.

### Threefold Appeal

So how should we live?

**1. We need to be thinking, studying, and praying** Christians instead of people who merely memorize proof texts and Ellen White statements. Too often we want answers prethought, prepackaged, and preblessed by the church. We prefer clear-cut lists of what is right and what is wrong. But instead, we need to seek out the general principles and allow these to grip our lives and guide us in making difficult but

# Instead of losing their uniqueness, they were challenged to find it in something more durable.

wise decisions in our contemporary world.

**2. We should not confuse principles with applications.** Principles are changeless, but applications are modified by culture, circumstances, and generation. Therefore we must discover our uniqueness in the principles. Conviction to principle, not conformity to application, is the important thing.

**3. We must focus on Christ.** Sometimes I fear that we are more interested in debating and defending (or tearing down) than we are in studying and praying. What would happen if all the time and energy we expend debating issues were devoted to focusing on Jesus Christ and His character? What if we made it our responsibility to learn about, talk of, and act out Jesus' matchless love, leaving the responsibility of convicting and judging people on Christian standards to the Holy Spirit?

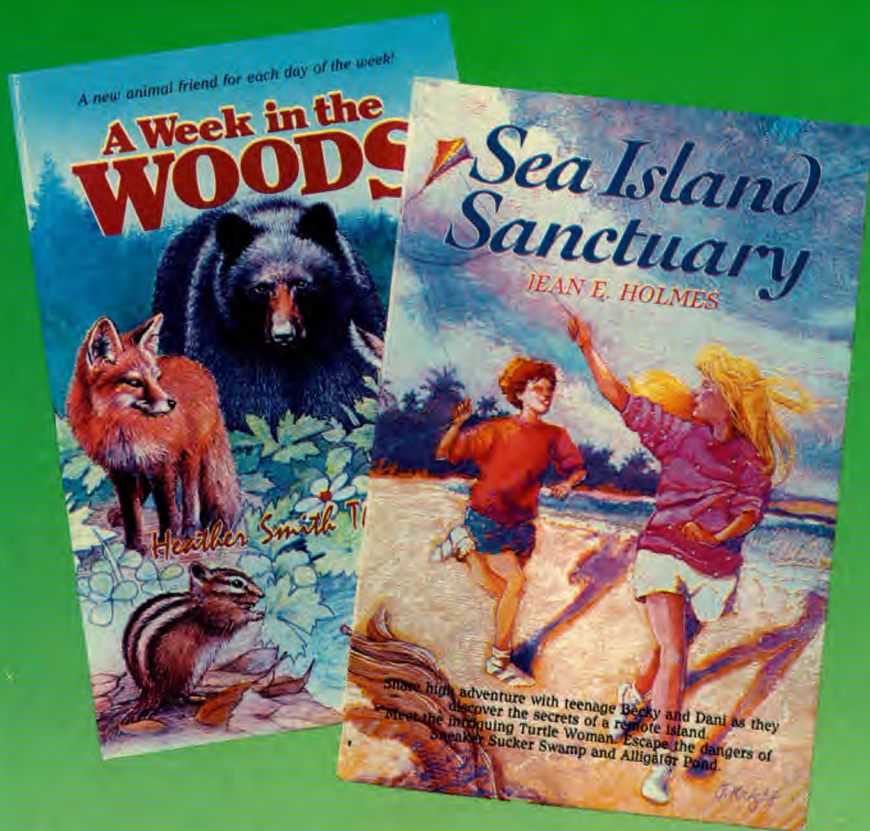
Perhaps my wish is unrealistic, utopian. But this change of focus might transform our sense of uniqueness. Instead of being known to the world as people who don't eat meat or wear jewelry, we might be known as people of whom Jesus spoke when He said, "By this all will know that you are My disciples, if you have love for one another" (John 13:35, NKJV).

I desire that kind of reputation for my church. I covet that kind of uniqueness. □



*Terry Pooler is senior pastor of the Atlantic Union College church, South Lancaster, Massachusetts.*

## Adventures in Nature



This book is great fun to read aloud to children. It's a romp in the woods with seven wild animals. Kids are thrilled to join the hunt for food and escape danger with cuddly animals like a baby bear, a fawn, and a chipmunk. Illustrated. Paperback, 64 pages. US\$4.95, Cdn\$6.70.

Share high adventure with teenage Becky and Dani as they discover the secrets of a remote island. You'll meet the intriguing Turtle Woman. You'll see escapes from the dangers of Sneaker Sucker Swamp and Alligator Pond. Illustrated. Paperback, 128 pages. US\$6.95, Cdn\$9.40.



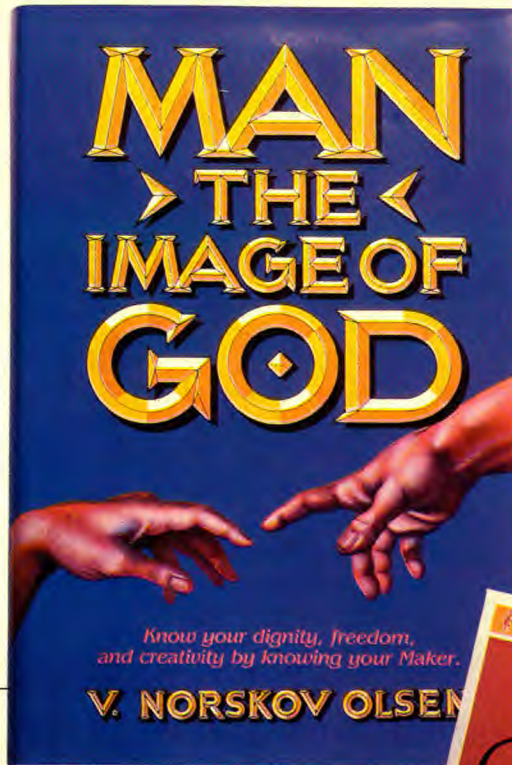
Call your ABC to order



# A Christian Worldview for the 1990s.

**W**hat does it mean to you—a man or woman being swept toward the 1990s—to be made in the image of God? Well, it means placing more value on your creativity, your freedom, and your dignity. It is a reason to be moral and to live boldly as an individual.

*Man, the Image of God* is a worldview that has classical depth and contemporary relevance. Former Loma Linda University president Norskov Olsen brings Christian philosophy to the brink of the 21st century and shows us the di-

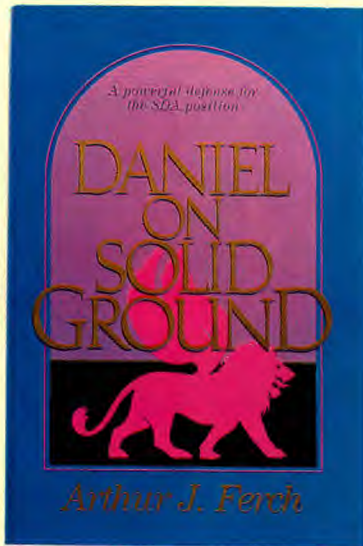


vine design for modern living as well as the ideal Creator-man relationship.

Hardcover, 192 pages.  
US\$11.95, Cdn\$16.15

**“CLASSICAL QUALITY . . . Every page reflects the touch of a disciplined and widely read scholar, and the warm heart of a devoted Christian.”**

Arthur F. Glasser,  
Fuller Theological Seminary.



## Can You Defend Your View of Daniel?

**M**ore and more biblically literate people are rejecting Daniel as a prophetic book. They counter Adventist interpretations with pointed criticism and sometimes leave us wondering if our view is intellectually defensible.

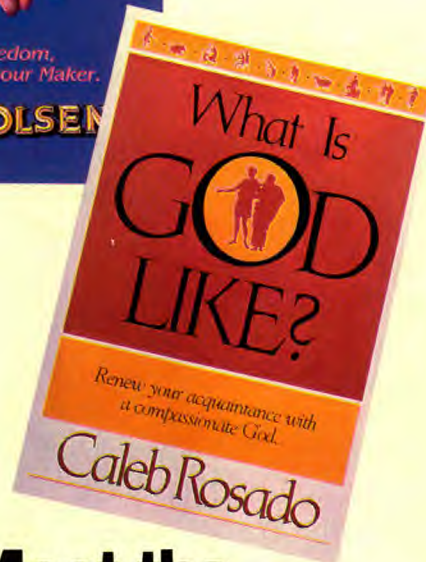
Arthur J. Ferch puts *Daniel on Solid Ground*. He addresses the issues of text, canon,

authorship, unity, date, prophecy, and historicism. Dr. Ferch helps you construct a reasonable witness for others while building faith in God's supervision of history.

Hardcover, 96 pages.  
US\$9.95, Cdn\$13.45.



**TO ORDER CALL YOUR ABC**



## Meet the Original God.

**I**t's tempting to dress God in the fashions of our time, weaving popular opinions into each piece of fabric. If you want to get back to the original God, study Luke 15 with Caleb Rosado. The parables of the lost sheep, coin, and son are clear, accurate

portrayals of God's character because they were told by the one Person who knew God best.

Rosado's explanation of these parables is uncommonly delightful, refreshing, and even provocative. He grasps the revealed truth about our compassionate God and topples false images. Paperback, 96 pages.  
US\$5.95, Cdn\$8.05

# GOD'S ARITHMETIC

## A lesson in addition for Christians

BY NATELKKA BURRELL

**M**y personal devotions that December morning included Peter's second letter to the church. The little word *add* intrigued me. Does God really expect us to do spiritual sums?

I discovered that in God's math problem presented in 2 Peter 1:5-7, if you grasp the meaning of the eight addends you will come up with the correct answer, as found in verses 8, 10, and 11.

The problem begins with verse 5, "Add to your faith . . .," and continues with virtue, knowledge, temperance (self-control), patience (perseverance), godliness, brotherly kindness, and charity (love) (cf. verses 5-7, NIV). What is the significance of these traits God wants us to add in building acceptable characters?

### Faith

"Without faith it is impossible to please him: for he that cometh to God must believe that he is" (Heb. 11:6). But faith consists of more than mere intellectual belief, for even the devils believe, and tremble (James 2:19).

As Saint Augustine explains: "Faith is to believe, on the word of God, what we do not see, and its reward is to see and enjoy what we

believe."\* This agrees with Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." The poet Whittier wrote, "The steps of faith fall on the seeming void, but find the rock beneath." Observed another, "Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him."

This faith in God is essential, yet God warns that the church needs greater faith (see *Testimonies*, vol. 7, pp. 211, 212). We need to cry out like the father who came to Christ in behalf of his devil-tortured son, "Lord, I believe; help thou mine unbelief" (Mark 9:24). If we thus cry out in sincerity, Christ will hear and grant us faith as deep and strong as that of Daniel and his three companions.

### Virtue

To our growing faith we must add virtue. The common idea of *virtue* is moral excellence. However, the New International Version gives the word *goodness* in

place of *virtue*. Other synonyms include *righteousness, integrity, high-mindedness, value, modesty, and decency*. Faith is not enough unless accompanied by works of goodness, according to the book of James.

By faith we establish a relationship with the Divine that produces a virtue, or goodness, that affects our entire behavior. In Proverbs 31 God describes a virtuous woman as one who handles skillfully human relationships in the home between husband and wife, mother and child, and mistress and servant, as well as business relationships. She is a good housekeeper who knows how to govern her home and bring happiness to her husband and children. She speaks with wisdom and fears (loves) God.

American statesman John C. Calhoun declared: "By what causes has so inconsiderable a beginning, as that of the colonies of New England, under such formidable, and apparently almost insurmountable difficulties, resulted, in so brief a period, in such mighty consequences? They are to be found in the high moral and intellectual qualities of the Pilgrims: their faith, piety, and confident trust in a superintending Providence; their stern virtues; their

patriotic love of liberty and order; their devotion to learning; and their indomitable courage and perseverance. These are the causes which surmounted every obstacle, and which have led to such mighty results."

Virtue consists in doing our duty in the various relationships we sustain, to ourselves, to our fellow beings, and to God, as that duty becomes known by reason and Providence. Virtue, or goodness, is uniform, for it is centered in the unchangeable God. The only impregnable citadel of virtue is God's Word and redeeming blood, and the earthly example of our Saviour, Jesus. As we strive to perfect this aspect of character, we are led to the next addend in God's arithmetic.

### Knowledge

With the plethora of knowledge existent today, how can we tell just what knowledge God wants us to add to our faith and virtue? In His beautiful prayer recorded in John 17, Jesus declares, "For you [Father] granted him [the Son] authority over all people that he might give eternal life" (verse 2, NIV). Then He defines eternal life: "Now this is eternal life: that they might know you, the only true God, and Jesus Christ, whom you have sent" (verse 3, NIV).

This idea also appears in the Old Testament. Solomon advised: "My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding, and if you call out for insight and cry aloud for understanding, and if you look for it as for silver and search for it as for hidden treasure, then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom, and from his mouth come knowledge and understanding" (Prov. 2:1-6, NIV). Paul in writing to the believers in Colosse told them: "Since the day we heard about you, we have not stopped . . . asking God to fill you with the knowledge of his will through all spiritual wisdom

# Do you despair of ever getting the right answer? Take heart, for your hope is not in yourself, but in Christ.

and understanding" (Col. 1:9, NIV). Shakespeare described this kind of knowledge as "the wing wherewith we fly to heaven."

How does knowledge of an unseen God become possible? The just-quoted text from Proverbs indicates an intense search for it. Jesus tells us, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). We may also ask as did Moses, "Shew me thy glory" (Ex. 33:18). Then observe His distinguishing characteristics as daily He moves through your life. Be not like Philip, who after three years of day-by-day contact with Jesus, asked, "Lord, show us the Father and that will be enough for us." Patiently Jesus answered, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen Me has seen the Father" (John 14:8, 9, NIV). To know the Father, study the life of His Son.

### Temperance

In God's math problem we next increase the sum by adding temperance. We usually think of temperance as abstinence from alcoholic beverages (and rightly so—see Prov. 20:1; Isa. 5:11-14), but the word also indicates self-control. God wants us to be temperate in all things—eating, drinking, working, recreation, exercise, etc. To overdo in any area weakens both physical and mental forces. Temperance, or self-government, is essential for our highest development.

We have been bought with a price, the precious blood of Jesus; therefore our minds and bodies are

not our own. We hold them only in trust and must give an account of our use of them. The apostle Paul recognized this when he wrote, "I keep under my body, and bring it into subjection" (1 Cor. 9:27). We lose much of our power of self-government when we pamper the natural appetite (*Testimonies*, vol. 2, p. 348). Our eternal destiny depends upon the addition of temperance to our characters (*ibid.*, vol. 3, p. 489).

### Patience

Patience makes up one of the rounds of the ladder of Christian progress that cannot be reached by intemperance. Temperance must precede patience (*ibid.*, vol. 2, p. 405). Patience is an expression of God's character. "Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptations," said English bishop George Horne. Patience must be cultivated by prayer and practice. Learn to be patient in little things; to bear the everyday trials and annoyances of life quietly and calmly. In this way the plant of patience will grow rapidly.

Ruskin compared patience to a musical rest: "There's no music in a 'rest,' but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest, too." Long, long ago Epictetus advised: "Enter into the sublime patience of the Lord. . . . God can afford to wait; why

# Higher than the highest human thought can reach is God's ideal for His children."

cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits."

## Godliness

In discussing education, Ellen White wrote, "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached" (*Education*, p. 18). This is another round in the ladder of Christian progress, another addend in God's math problem.

When God created Adam and Eve in His image, they were much like God physically, intellectually, morally. However, the tempter came to them with the promise: If you will disobey God, then you will be like Him, because you will know both good and evil (Gen. 3:5). But godliness rests upon love, not disobedience and disloyalty. By disobeying God's express command not to eat of a certain tree, the Edenic pair switched their loyalty from God to Satan and thereby lost God's image, becoming subject to death.

The apostle Paul, writing to his son in the faith, Timothy, advised, "Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come" (1 Tim. 4:7, 8, NIV). Godliness will elevate the thoughts and ennoble the life, leading to right actions.

We must learn this virtue by fervent prayer and study of the Scriptures. Before the final visitation of God's judgments, there will be a revival of primitive

godliness (*The Great Controversy*, p. 464).

## Brotherly Kindness

Kindness provides one more rung in the ladder of Christian progress. God places it next to the last addend in His spiritual arithmetic problem. Goethe, the German poet, saw kindness as a "golden chain by which society is bound together." Agreeing with him, George Eliot asked, "What do we live for, if it is not to make life less difficult to each other?"

God specifies a particular kind of kindness—brotherly. Not kindness because we feel a relationship of pity or of a sense of duty, but kindness because we feel a relationship with the receiver. We are related both by creation and redemption, regardless of socioeconomic status, place of origin, or any other factor.

Nor should kindness be reserved only for our immediate family, members of our church, or friends. As God's loving-kindness is spread abroad for all of us, so should that of His followers be. Acts of kindness, to be acceptable with God, must overflow from a sympathetic, loving heart eager to return God's loving-kindness.

## Love

We have computed the sum of faith, virtue, knowledge, temperance, patience, godliness, and brotherly kindness; now we add love.

What is love? Surely it is more than a pleasant emotion. First John 4:8 tells us that "God is love." Verse 10 reveals that "he loved us and sent his Son as an atoning sacrifice for our sins" (NIV). Love is a *giving* element of character. For God so loved that He gave His most precious gift, His only Son. The apostle Paul calls love "the bond of perfectness" (Col. 3:14). He counsels that

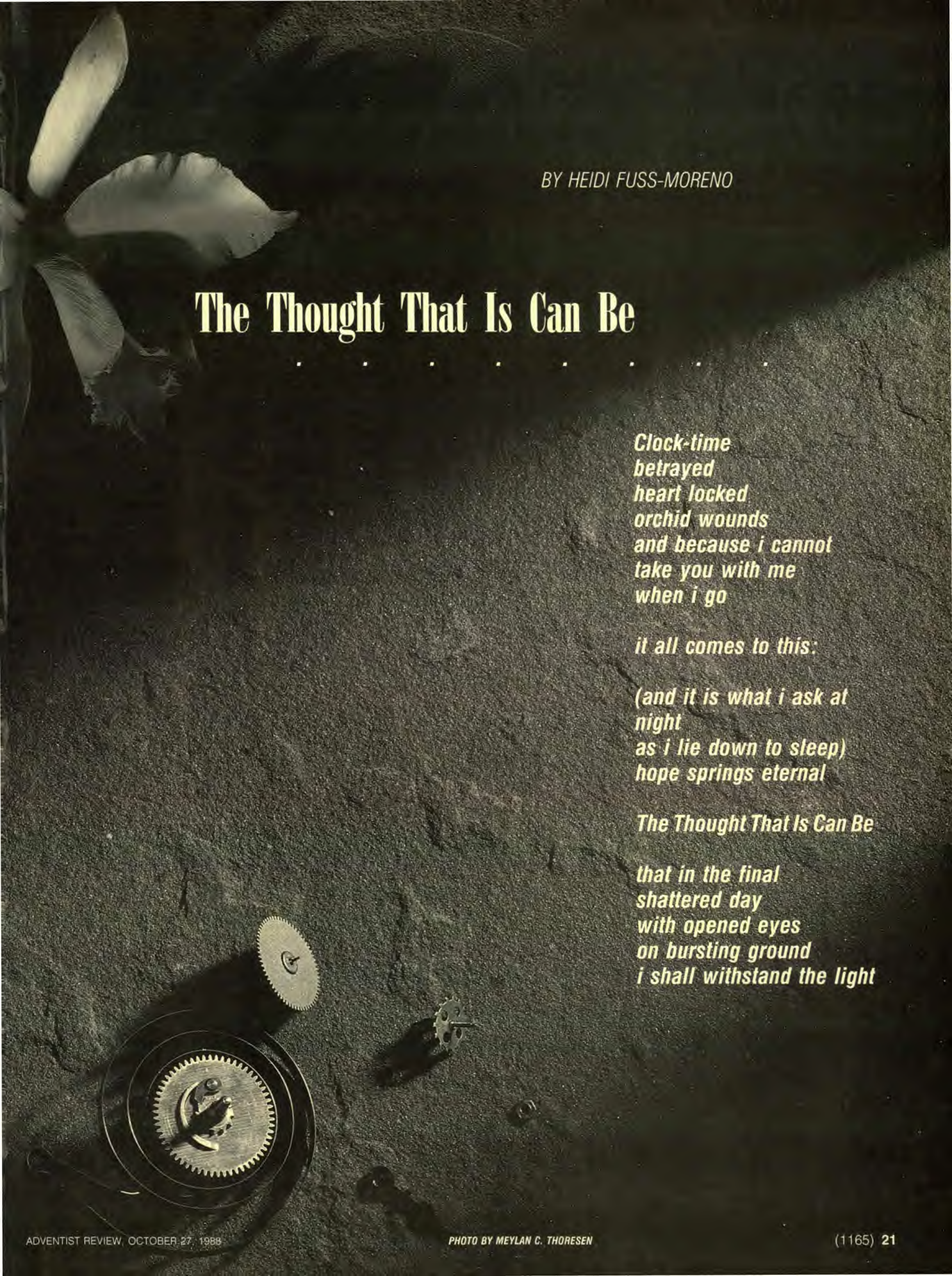
above all these virtues—compassion, kindness, humility, gentleness, patience, and forgiveness—we "put on love, which binds them all together" (verses 12-14, NIV). Love is the crowning grace of humanity, the language of Paradise. Love is like a fragrant flower that sheds its perfume throughout the universe.

We can measure our love for our generous God only by how much we love those whom we touch on earth. If we fail in this, we break the law we profess to revere. In the love chapter (1 Cor. 13) Paul enumerates the traits by which we can measure our love. Love is kind, does not boast, is not proud, not rude, not self-seeking, not easily angered. It keeps no record of wrongs, does not delight in evil, but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres. It never fails. (See verses 4-8, NIV.)

Do you find God's arithmetic problem too hard? Do you despair of ever getting the right answer? Take heart, for your hope is not in yourself, but in Christ. Your weakness can be united to His strength, your ignorance to His wisdom, your frailty to His might. For help with these virtues you can go to the Almighty as long as life lasts. He promises, "I will instruct thee and teach thee in the way which thou shalt go" (Ps. 32:8). Pray and work until your life reveals God's answer as given in 2 Peter 1:10, 11. You will have an abundant entrance into the kingdom of Christ forever. □

\*All quotations are taken from *The New Dictionary of Thoughts*, comp. Tyron Edwards (New York: Standard Book Co., 1960).

*Natelkka Burrell, 93, taught school for 43 years, most recently at Oakwood College (1938-1961). She resides in Berrien Springs, Michigan.*



BY HEIDI FUSS-MORENO

# The Thought That Is Can Be

*Clock-time  
betrayed  
heart locked  
orchid wounds  
and because i cannot  
take you with me  
when i go*

*it all comes to this:*

*(and it is what i ask at  
night  
as i lie down to sleep)  
hope springs eternal*

*The Thought That Is Can Be*

*that in the final  
shattered day  
with opened eyes  
on bursting ground  
i shall withstand the light*

**A**fter serving three years as associate speaker for the *Voice of Prophecy*, one day I suddenly found myself confronted with a call to the *Review*. Francis D. Nichol, its editor (1945-1966), walked into my office and handed me a letter from Harvey A. Morrison, general manager of the publishing house, inviting me to join the *Review* editorial staff and also to become editor of a revitalized *Present Truth* magazine.



That night as my wife, Evelyn, and I prayed about it, it seemed to us that the Lord's hand was in the call. So in March 1947 we, with our two children, packed up our things, shipped them by rail to Takoma Park, jumped into our new Chevy (which cost \$700!), and began the long trip across the continent.

I discovered working with F. D. Nichol to be an experience loaded with excitement and challenge. Frederick Lee, W. A. Spicer, and F. M. Wilcox served as associate editors. I counted it a great privilege to have my name on the masthead as an assistant editor with these distinguished Adventists. The manuscripts that the editors wrote week by week bore the initials F.D.N., F.L., W.A.S., and F.M.W. I asked how I should sign my editorials. I had no choice except to attach the initials D.A.D.

Elder Nichol always thought through his editorials carefully. Lawyerlike, he reasoned with brilliant logic and insight. As a young upstart editor, I thought he could make his editorials more devotional by giving them an inspirational twist. I told him so one day after I had mustered up the courage to broach the subject. "All right, my brother," he said with a note of resignation. "You have something there. Maybe I needed to know something about my writings. I will do as you say." It was a gracious gesture on the part of a seasoned editor. Who was I to give this experienced man such advice!

About a week later he came to my office, dropped a dozen editorials on my desk, and with a glow of satisfaction remarked, "Here they are, my brother; see what you make of them." He turned and retreated to the door

with a wily look on his face. Then with typical Scotch-Irish humor he observed in his high-pitched voice, "That reminds me of a text of Scripture. 'Out of the mouth of babes and sucklings thou hast perfected praise.'" I caught the meaning of his words. Although a babe and suckling, I had struck a high note in my brief editorial career!

The wit and humor of this keen-minded man led me to the conclusion that he always had the last word. But I did not mind. He deserved it, for he had earned it. In my en-

counters with him during the nine years I served the *Review*, I was impressed not only with his brilliant mind but also with his humble, teachable spirit.

#### **Imitating F.D.N.**

One Friday as I sat in the emergency room of the old Washington Sanitarium having a sprained ankle bandaged, I tried to amuse the nurses

and doctors by imitating Elder Nichol's high-pitched voice. Just then the wife of one of the physicians entered the room and exclaimed, "Elder Delafield, just as you were imitating Elder Nichol he passed by the door of the emergency room. I am sure he must have heard you." I swallowed hard but managed to say, "Don't worry. I'll see him early next week and explain everything."

Dropping by his office the next Monday morning, I began, "Elder Nichol, are you aware that sometimes I attempt to imitate your speaking voice? One must have a distinctive sound to his voice to provoke imitation, you know." I was trying to make it sound as good as I could. Continuing, I explained, "Last week I was imitating you at the san when you passed down the hall. I'm sure you must have heard me."

He smiled, and with less concern than one could imagine, reassured me with these words: "Don't worry, my brother. When I was an associate editor, I used to imitate Elder Wilcox's voice all the time, and as you know, he was the editor of the *Review*." Then he laughed as if to say "It's lots of fun, isn't it?" I left his office thinking, *What a dear fellow he is!*

Later in Loma Linda, California, I met El-

# **MEMORIES OF FRANCIS D. NICHOL**

An associate remembers a former *Review* editor

**BY D. A. DELAFIELD**

der Nichol's father, for many years an employee of the sanitarium there. He told me two stories, one about Sister White and one about his son, Francis.

"One day," he began, "I was walking on the hill where the old san stood, accompanying Sister White on a stroll. The calm and freshness of the morning air invigorated us. 'Brother Nichol,' she said earnestly, 'you work altogether too hard. You are wearing yourself out, wearing your life away. You must take more time to relax and have a change in your busy routine.'

"I replied, 'Sister White, nobody works as hard as you do. I am sure that your labors exceed the long working hours of any of our san employees.' With a twinkle in her eye she turned her face away, gazed into the distance, and observed, 'Brother Nichol, are not the mountains particularly beautiful this morning?'" The aging

Nichol was amused that she could change the subject so adroitly. "But," he added, "she did have special strength for a special work."

### Fatherly Dig

Then Father Nichol shared with me this revealing story about Francis, his son. "One Sabbath here in the University church," he said, "Francis was the speaker. He asked me to accompany him on the platform and announce the closing song, a kind gesture to an old man. So I sat there during the sermon hour, which went on and on beyond the 12:00 deadline.

"Time and circumstances meant little to Francis that morning," said the father. "My son had just completed his new book, *The Midnight Cry*, and he got completely carried away with his subject. Finally after a great climax he sat down, and it was time for me to do my little part. After announcing the closing song, I said, 'Brothers and sisters, the hour is late, but it is good to know that we are all very much nearer the coming of the Lord than when the speaker began.' The audience, of course, found it hard to conceal its amusement.

"When we got home," Father Nichol continued, "Francis looked at me and said with

## I discovered working with F. D. Nichol to be an experience loaded with excitement and challenge.

a grin, 'Dad, that was a nasty dig.' " Dig it was, the father admitted. But I could see that he, fatherlike, had endeavored to keep his brilliant son humble and usable by the great God who had called him to His service.

In 1966 Francis D. Nichol died after being hospitalized with an aneurysm. At that time my wife, Evelyn, served the hospital as a chaplain. She was visiting patients when the distinguished editor of the *Review* passed away. Elizabeth Rose Nichol, his wife, was waiting in a nearby room when a

kind nurse came with the sad news of her husband's passing. Evelyn arrived and consoled Mrs. Nichol, mostly by her presence and silent prayers.

### Four-Trait Portrait

As I look back upon the life of F. D. Nichol, four traits remind me of his kind and tender spirit: his undying attachment to his auburn-haired spouse, a lovely lady for whom he held

warm affection; his unconcealed ecstasy at the sight of little children's contagious smiles and the sound of their bubbling voices; his regular Sabbath afternoon pilgrimage to the bedsides of patients in the Washington Sanitarium, where he spoke to them as a concerned pastor and loving father; and his untiring efforts to keep the Advent hope burning brightly in the hearts of Seventh-day Adventists.

Nichol and his wife lie buried side by side in the George Washington Cemetery, a few miles north of Washington, D.C., and but a short distance from our home in Adelphi, Maryland. On the brass marker at his grave are found the words "Behold, He Cometh." On the grave of his wife, who died about three years after he did, appear the words "Even So, Come, Lord Jesus." In death they still speak for their faith. □



*D. A. Delafield, a former associate editor of the Review, serves as coordinator of retirees' affairs for the General Conference.*

# EXPOSED!

## AN ANGEL'S ASSAULT ON LOVE!

Read it. Share it.  
1989 Book of the Year.

AN ANGEL'S ASSAULT ON LOVE

# THE LUCIFER FILES



K E N M C F A R L A N D

Delve into *The Lucifer Files*. Scrutinize behind-the-scenes planning and implementation strategies. See Satan's proficiency at corrupting the people of planet Earth. Learn how he is turning them against the God of love.

In a background narrative to the "files," author Ken McFarland lays bare the whole great-controversy theme. You will begin to understand the real nature of the rebellion. The Supreme Lord emerges as hero, and His ultimate victory as a triumph for goodness and love.

You are *not* a spectator. Every day you are a "target" of Satan's assault plan. Every day you play a part in the great controversy. Know thine enemy.

US \$1.95

Share-Paks of 5 US \$7.95

(That's just US \$1.59 per book!)

This newest in "A Tradition of Quality" from Pacific Press is available now at your Adventist Book Center.

©1988 Pacific Press Publishing Association

2443U



BY JEANETTE PELTON

# NATURE'S BUG CONTROL



**F**awn, Emily, Miah, Beni, and Mother were picking tomatoes from their garden. In the past, they had used poison sprays in order to control the bug damage in the garden. But the poison also kept the birds away and made it unsafe for the children to go near.

So this year they did an experiment. After reading many books and magazines about a more natural way to grow food, they learned about companion planting and decided to try it. The zinnias were planted by the green beans, the four-o'clocks by the corn, the marigolds by the peppers and celery, the onions interspersed with the tomatoes, and parsley grew around the edges of the cucumber vines. The garden was so pretty to look at.

"We don't have those little fuzzy bugs on the beans like Mrs. Welch has," Fawn noticed. "Why aren't the bugs here this year?" she asked.

"Well, as far as we've been able to figure, some plants taste bad to bugs and they won't go near them," Mother explained. "If the plants they eat are growing next to the ones they won't eat, they will go away."

"I just noticed something else in our garden," said Mother. "Run and get Daddy."

Daddy came out of the house. "What is it?"

"Look at this garden spider," Mother smiled. "I haven't seen one in six years."

"He's scary," said Fawn.

"Can I catch him and put him in a jar?" asked Miah.

"No, don't catch him, for he is very helpful to us. Since we didn't use poison bug spray to kill the bugs, this big fellow has come to eat them," Daddy explained. "He's a good friend to us. With him around,

there are a lot less bugs to eat our garden produce."

"Can I pet him?" asked Beni.

"No, you can't pet him, Beni. He bites," said Daddy. "Just stay back from him and let him work."

"He's sort of pretty," Emily said.

"Why does he have a zipper on his web?" asked Miah.

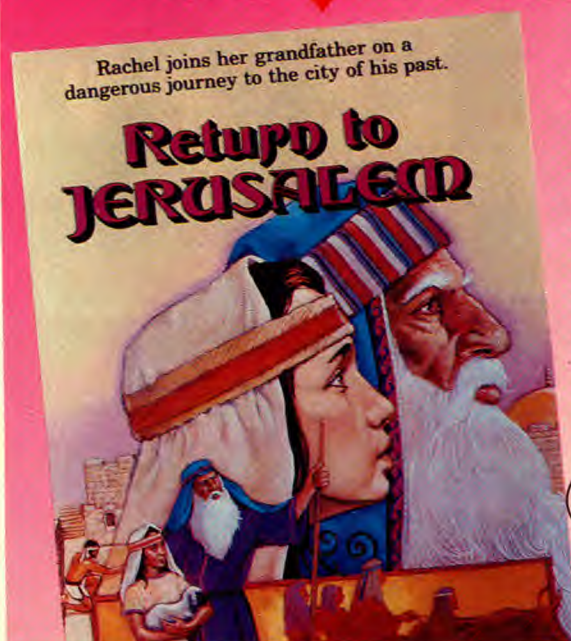
"That's not a zipper," Daddy said.

"That's just the way his web is made. You see, some of the strings are sticky and some are not. He waits for a bug to land on the sticky part, then runs over on the non-sticky threads to catch and kill it."

"I'm glad we didn't use bug poison this year," said Emily. "We'd never have seen him if we had."

"We'll have good vegetables, he'll have good bugs, and we both will do well in our garden," said Daddy. "That's the way it's supposed to be. God put Adam in a garden so he could grow closer to Him, and we can do the same here."

## A Story of Adventure and First Love



*Rachel joins her grandfather on a dangerous journey from Babylon to the desolate city of Jerusalem. There they are caught up in Nehemiah's struggle to rebuild the city. And there Rachel finds love.*

*Author Lois Parker brings Bible history alive with bold, dynamic characters and the details of their ancient lifestyle.*

*Paperback, 128 pages. US\$6.95, Cdn\$9.40.*



To order, call your ABC.

# World Adventists Plan Christmas Gift for Brazil

*Thirteenth Sabbath offering to be received December 24*

**D**ollars, francs, rupees, marks, pesos, and yen have already begun to flow into more than 27,000 Adventist churches around the world for a giant Christmas gift to their brothers and sisters in Brazil. Pounds, kronor, and rand will join with drachmas, liras, and bahts to build two hospitals, two schools, and at least six churches in one of the fastest growing parts of the world field.

The fifth-largest country by area and the sixth by population, Brazil has begun to emerge as a Christian force. The country's estimated 20 million evangelical Christians comprise the third-highest evangelical membership in the world. In fact, the number of evangelicals in Brazil is growing five times as fast as the population, having doubled in the 1970s and almost doubled again between 1980 and 1985. Between 1970 and 1988 the Adventist population has more than tripled.

The secret of Brazil's rapid growth is that most of the more than 450,000 members are active soul winners. An example is Nivaldo

Francisco da Silva, of Pesqueira, Pernambuco, who has been an Adventist since 1965. During that 23 years he has twice been chosen Layman of the Year.

During the past year he prepared 106 people for baptism. By May of this year he had already enrolled 169 students in the Voice of Prophecy correspondence course Encounter With Life and had begun Revelation seminars to bring them to a decision. When Leo Ranzolin of the General Conference secretariat, visited him a few months ago, Nivaldo had seen 57 individuals baptized this year and was hoping for at least that many more during the remainder of the year.

Nivaldo tells about a visit he made to one village, inviting people to listen to the *Voice of Prophecy* radio program. His companion hesitated to go to one humble home. "There is no use to go there," he advised Nivaldo. "They don't have a radio. Don't you see? There is no antenna."

"We must visit every home," Nivaldo insisted. "You never know what we may find!"

"We don't have a radio," the lady of the house said. Then she pointed to a nearby house. "But we have been going over there for five years to listen to the *Voice of Prophecy*. Ten of us gather there every week to listen. It's a wonderful program!"

Nivaldo wasted no time enrolling the lady and her friends in the Bible course. As a result, six have already been baptized.

Although Adventists in Brazil have increased their giving, there is no way they can keep up with the need for build-



**Ruimar Freitas with a model of the hospital world Sabbath school members will help build in Manaus, Brazil.**

ing churches, schools, and medical facilities. They look forward to a Christmas gift of more than \$350,000 from their Adventist family around the world when the Thirteenth Sabbath Special Projects Offering is received on December 24.

## Guyana Hospital Broadcasts Health Message

**D**avis Memorial Hospital in Georgetown, Guyana, is utilizing a national radio broadcast as a medium for its health outreach ministry. Dr. Ranju Prakasam speaks every Thursday afternoon on the daily program *Woman, Home, and Family*, broadcast over the Guyana Broadcasting Corporation. Patricia Cameron, a popular personality in Guyana and friend of Seventh-day Adventists, hosts the program.

Dr. Prakasam addresses a wide variety of health issues such as smoking, alcohol, drug abuse, hypertension, sickle-cell anemia, AIDS and venereal diseases, obesity, pre- and postnatal care, parasitic infections, asthma, and skin diseases.

A team of medical evangelists from Davis Memorial follows up listener response, offering quality health care. These contacts serve as the starting point for Bible studies and baptisms.

*By Dorothy Eaton Watts, former editor, Mission.*



**Pastor Henrique Berg (left) and students of Central Brazil Academy, whose school will benefit from the Thirteenth Sabbath Special Projects Offering.**

# Modernization Completed at Botswana Hospital

*Upgrading keeps pioneering Kanye facility at the forefront.*

**O**n August 28, church leaders and government dignitaries joined to lead ceremonies commemorating the completion of a \$3.3 million modernization and expansion project at Kanye Hospital in Botswana. Located on the edge of the Kalahari Desert, this Adventist-owned hospital is Botswana's second-largest.

The modernization entailed upgrading operating theaters, maternity and surgical wards, food service and central supply, laundry, and water and sewage disposal systems. The project was made possible by a grant from the American Schools and Hospitals Abroad Fund, part of the United States Agency for International Development. The grant was administered by Cliff Patterson, director of the Adventist Development and Relief Agency (ADRA) for the Eastern Africa Division, and Haroldo Seidl, director for institutional development at ADRA International headquarters in Washington, D.C.

## Kanye's "Firsts"

In his keynote speech the vice president of Botswana, P. Mumsi, referred to the pioneering contributions of the Seventh-day Adventist Church in the field of health care in Botswana. "Kanye Hospital can claim a number of firsts in this country," he said. "It was the first hospital to function on a permanent basis in Botswana.

"The first school of nursing in this country was established in Kanye in 1948. The first registered nurses to be trained in Botswana completed their courses at Kanye Hospital. Kanye pioneered the work

in the Kalahari among the Bushmen and played a major role in controlling some of the devastating diseases that existed there."

Mumsi continued: "In the mid-1950s Kanye was the first hospital to immunize individuals against polio. It was also the first organization to start a flying doctor service, when Dr. Muller flew into the desert in a Cessna plane to serve many people in those isolated areas. I wish to note that we appreciate the contributions made by the Seventh-day Adventist Church, and realize that your excellent service is related to your Christian convictions and your religious teachings. Your teachings about healthful living are now being accepted even by some non-Christian organizations and people."

The Honorable N. Bellocchi, United States ambassador to Botswana, stated, "The government and people of the United States are proud to have made a contribution to this impressive record. This association, which has set a long history, will continue, I am sure, for many more years to come. The importance of the work you do, the large number of people you serve, and the difficulties in reaching all of them are recognized and respected by us."

Among other dignitaries in attendance were Kgosi Seepapitso, paramount chief of the Bangwaketse, Leach Thlonelang of the Botswanian Parliament, and officials from the Ministry of Health and the University of Botswana.

## From a House to 183 Beds

Kanye Hospital was established in 1921 by Dr. A. H. Kretchmar and is the oldest Seventh-day Adventist medical institution in the Eastern Africa Division. The hospital started in a little house about 25 miles from where David Living-

stone started his first mission station, in Kolobeng.

From this small and humble beginning, Kanye Hospital today is a modern 183-bed facility with four full-time doctors, two of whom hold specialties, and several part-time physicians. A large old tree on the campus of Kanye Hospital marks the spot where Livingstone frequently camped as he brought medical and spiritual help to the African people.

In his keynote speech Vice President Mumsi noted that "in those early beginnings prejudice had to be broken down, as many people found Western medicine very strange and unacceptable. Prospective surgical patients would regularly disappear out of the wards just prior to the time set for surgery. In those early days the father of Chief Seepapitso often joined the surgical team in the operating room to convince the frightened patient that nothing sinister would happen to him while he was being operated on."

When Dr. Kretchmar received permission to do medical work in Kanye, it was on condition that no preaching would be done. Through his popularity, tact, and influence, Dr. Kretchmar eventually was permitted to hold religious meetings, which opened the way for evangelistic work among the people of Botswana. Veteran missionary W. H. Anderson helped establish the mission program. Today the Adventist Church thrives in the Botswana field.

As Vice President Mumsi indicated in his speech, Kanye Hospital today faces the challenge of providing specialty care not otherwise available in Botswana. Its modernization reflects the continuing commitment of the Seventh-day Adventist Church to leadership in the health field.

*By Saleem Farag, director, Health and Temperance Department, Eastern Africa Division.*

# Laity Spark Guatemala Crusade

Intense lay commitment marked a national evangelistic campaign in Guatemala last year that resulted in 3,524 baptisms. Rudy Casiano, a civil engineer, and his fiancée, Sandra Monterroso, exemplified the sacrificial spirit.

Members of the La Florida church in Guatemala City, Sandra and Rudy attended a gathering of church members from throughout the metropolitan area at which the strategy was outlined for an evangelistic thrust covering all of Guatemala. The couple had become engaged and made wedding plans before knowing about the project. Now they had to choose between continuing with the plans they had made, thus missing the opportunity of serving their Lord throughout the campaign, and participating full-time in the crusade, thereby post-

poning their wedding plans and the fulfillment of their dreams for a life together.

After much prayer they decided to continue with their wedding plans but to postpone their honeymoon trip until the crusade had finished. Rudy and Sandra were just two of 3,836 Guatemalan laypeople who participated in some way in the national crusade. Many others also made personal sacrifices.

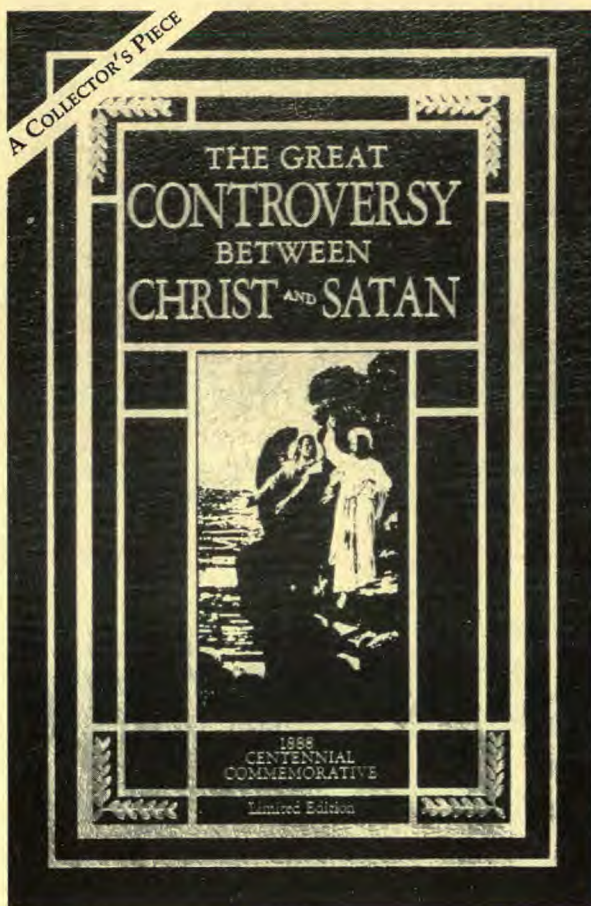
A four-month preparation time preceded the reaping stage of the crusade. At this time lay workers invited more than 10,000 people to 430 lay evangelistic campaigns. Sergio Moctezuma, church ministries director for the Inter-American Division, lent his expertise.

In the reaping stage, during September and October, local field administrators, departmental direc-

tors, pastors, workers, and those lay evangelists who best succeeded in the first phase simultaneously preached in 95 places. Guatemala Conference president Emilio de Leon coordinated this phase. IAD evangelist Jaime Castrejon held meetings in two churches at once, one of which was Sandra and Rudy's home church.

During the meetings, Sandra and Rudy took charge of statistics, attendance control, and Bible distribution. They also had Bible study sessions with several individuals and helped recruit other young people into active service for the Lord.

The value of lay commitment in the Guatemalan national campaign is borne out in the following figures: 1.09 baptisms for every participating church member; 94 percent baptism rate for nonmembers who regularly attended the lay crusades; US\$3.25 cost per baptized person.



## Special Commemorative Edition

The Great Controversy  
Between Christ and Satan

Discover the appeal and elegance of rich leather binding in this exquisitely crafted, 720-page volume of *The Great Controversy* by Ellen G. White. The bonded-leather cover and spine are handsomely embossed with gold and silver in an ornate turn-of-the-century style. Special parchment endsheets complement the cream vellum of the body, with engraving-style illustrations enhancing chapter headings.

Follow the course of time and history, trace for yourself the upheaval and eventual restoration of peace in the universe of God. Find peace of mind as you discover God's amazing solution to the "controversy" perpetrated by the devil.

Here is an excellent gift and heirloom item for family members or dear friends. Released just in time for your holiday gift giving. Examine the quality for yourself at your Adventist Book Center today.

720 pages. Bonded leather with attractive gold-and-silver embossing.

An exceptional value at just **US\$19.95/Cdn\$26.95**

From Pacific Press—A Tradition of Quality.

# Rapid Growth in South America

**A** recent visit to the South American Division (SAD) convinced me that we can witness the completion of God's work on earth.

Worldwide in 1888 we had one Seventh-day Adventist for every 58,058 inhabitants. Even with the large increase in world population, 1986 ended with one Seventh-day Adventist for every 969 people. Why has the work grown so rapidly in certain areas of the world, penetrating all classes of society, including the highly educated?

In the SAD the members themselves have mobilized the churches. There primarily young people 35 years or younger make up the church. Sabbath school classes are used to train members, with 1988 the year when their teachers will train them to conduct Revelation seminars. Fifty-five thousand classes plan to hold such seminars. Every family will take part in conducting a Revelation Seminar in 1989, with a minimum of 100,000 planned. The unions have joined with the division to prepare materials so that everyone is equipped for this outreach. The division puts the equivalent of more than US\$300,000 into public evangelism annually.

In South America laypersons care for most of the details of operating their local church. In 1987 our college in São Paulo, Brazil, graduated 56 ministerial students, all but 15 of whom found places in the organized work of the church. Of these 56, seven were women. Three of them are married to ministerial students. All have become effective Bible workers, which are much in demand.

## Students Share

This past year the college students purchased and mailed 100,000 tracts to Port of Spain, Trinidad, at their own expense. They bought 170,000 tracts to distribute in the vicinity of the college, and conducted 4,500

*By Kenneth J. Mittleider, general vice president, General Conference.*

Revelation seminars and 44 baptismal classes. Students also have as a project establishing new churches, for which they have a bank account into which they put money they have raised to construct church buildings. This past year they began two new congregations. The student body also held nine meetings during the school year to reach the non-Adventist parents who live in the vicinity.

Adventists are well known in South America for their humanitarian activities. Adventist Development and Relief Agency (ADRA) has an outstanding program going in many of these countries. Current programs involve teaching residents to grow potatoes and other crops, as well as conducting mother-child nutrition and feeding programs, language education, medical clinics, and a medical launch program. ADRA assisted in new development at our hospital in Campo Grande, one of the three centers in the world that treat savage fire. ADRA also teaches industrial education in Ecuador.

The church uses its educational program for outreach. Many schools have from 200 to 1,000 students, and the larger ones baptize at least 200 annually.

I visited our Gypsy church. A young man from Romania had a burden to work for these forgotten people. He has seen 55 baptized and has helped them organize their own church in Santiago, Chile, where they have purchased a site for a new church.

The 10 million Gypsies throughout the world all speak a common language: Romany. You could transport a Seventh-day Adventist Gypsy from Santiago, Chile, to any country in the world, and because of the common language he could immediately witness to other Gypsies.

I pray the world church will gain the same vision manifested by the growing, vibrant church in South America.

## ADVENTIST REVIEW

### Subscriber Services

- Change of Address.**  
Please allow 4-6 weeks. Attach label or copy address exactly as it appears on label.
- New Subscriber.**  
Write your name and address below.\* Allow 6-8 weeks for delivery.
- Gifts.**  
Use separate sheet for gift orders.\*
- Renewal.**  
Attach label or copy name and address exactly as it appears on label.\*

- 6 months US\$15.00
- 1 year US\$28.95
- 2 years US\$51.90

Name \_\_\_\_\_

Current address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

#### If moving, give new address below:

New address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

Payment enclosed

Visa/MasterCard

Expiration date \_\_\_\_\_

Card No. \_\_\_\_\_

\*For 1-year subscriptions in Ohio and Central States, add US\$9.25; overseas, add US\$14.25.

Mail this form to your ABC or  
**Adventist Review** Subscriber  
Services, Box 1119, Hagerstown,  
Maryland 21741.

810-01-0

## To New Posts

### Regular Missionary Service

**Carl William Anderson**, returning to serve as choir and voice teacher, Antillian Adventist College, Mayagüez, Puerto Rico, **Debra Ann (Skinner) Anderson**, and two children left August 3.

**Rosemarie Eileen Buck**, to serve as director, School of Nursing, Karachi Adventist Hospital, Karachi, Pakistan, of Portland, Oregon, left August 7.

**Kenneth Ray Crane**, returning to serve as ADRA director, East African Union, Nairobi, Kenya, and **Rebecca Ann (Waring) Crane** left August 8.

**Holman Carl Currie**, returning to serve as chairman, Eastern Asia Administrative Committee, Tsuen Wan, New Territories, Hong Kong, and **Eva Ruth (Longway) Currie** left August 10 by way of Harare, Zimbabwe, arriving in Hong Kong September 16.

**Eunice Maxine Fisher**, returning to serve as office secretary, South American Division, Brasilia, Distrito Federal, Brasil, left August 11.

**Patricia Jo Gustin**, returning to serve as teacher, Bangkok Adventist Hospital Overseas School, Bangkok, Thailand, and two daughters left August 4.

**Delbert Lee Johnson**, returning to serve as vice president/finance, Adventist Health System/Asia, Far Eastern Division, Singapore, **Andrea Lynette (Dickenson) Johnson**, and two children left August 9.

**Barbara Jean McDonald**, returning to serve as professor of nursing, Antillian Adventist College, Mayagüez, Puerto Rico, left August 7.

**John Raymond Wahlen II**, returning to serve as treasurer, Guam-Micronesia Mission, Agana Heights, Guam, and **Connie Maurine (Bascom) Wahlen** left August 4.

**Steven Conrad Wirth**, to serve as physician, Seventh-day Adventist Health Services, Nairobi, Kenya, and **Sandra Jeanne (Koval) Wirth**, of Paso Robles, California, left August 4.

### Adventist Volunteer Service

**James Lawrence Freddo (AVS)**, to serve as relief physician/OB-Gyn, Kanye Hospital, Kanye, Botswana, and **Gail (Christman) Freddo**, of Del Mar, California, left August 7.

### Adventist Youth Service

**Penny Atherton (SC)**, of Fletcher, North Carolina, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**John Roger Blanchard (LLU/LSC)**, of Oceanside, California, to serve as dean of boys, Palau Mission Academy, Koror, Palau, Caroline Islands, left August 11.

**George Cancel (CUC)**, of Burtonsville, Maryland, to serve as secondary science teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left August 9.

**Christopher David Carey (AU)**, of Janesville, Wisconsin, to serve as teacher, Japan Seventh-day Adventist English Language Schools, Osaka, Japan, left August 7.

**Neta Carothers (UC)**, of Greybull, Wyoming, to serve as cook, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Duane Chesney (SC)**, of Cleveland, Tennessee, to serve as teacher, Palau Mission Academy, Koror, Palau, Caroline Islands, left August 11.

**Philip John Cooper (PUC)**, of Calimesa, California, to serve as teacher, Palau Seventh-day Adventist Elementary School, Koror, Palau, Caroline Islands, left August 11.

**Cynthia Ergang (WWC)**, of Abbotsford, British Columbia, to serve as teacher, Japan English Language Schools, Yokohama, Japan, left August 7.

**Julie Dawn Fancher (AU)**, of Berrien Springs, Michigan, to serve as teacher, Japan English Language Schools, Yokohama, Japan, left August 7.

**Teresa A. Fisington (AU)**, of Southampton, Bermuda, to serve as teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Brian Chandler Gallant (WWC)**, of Anchorage, Alaska, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**Debbie J. Gibson (PUC)**, of Loma Linda, California, to serve as teacher, Yap Seventh-day Adventist School, Colonia, Yap, Caroline Islands, left August 11.

**Lori Jean Hanson (WWC)**, of Ethel, Washington, to serve as teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**David Bruce Hoppe (LLU)**, of Riverside, California, to serve as teacher, Japan English Language Schools, Yokohama, Japan, left August 7.

**Dawn Jacobson (AUC)**, of Lancaster, Massachusetts, to serve as kindergarten teacher, Palau Seventh-day Adventist Elementary School, Koror, Palau, Caroline Islands, left August 11.

**Sylvia Jaster (UC)**, of Lincoln, Nebraska, to serve as teacher, administrative assistant, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Timothy B. Kaldahl (UC)**, of Aurora, Minnesota, to serve as mathematics teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Brenda Lee Ladd (AU)**, of Berrien Springs, Michigan, to serve as teacher, Japan English Language Schools, Yokohama, Japan, left August 7.

**Rhonda Lynn Larrance (SC)**, of Chesterfield, Indiana, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**Stephen Roy Lockwood (PUC)**, of Lemoore, California, to serve as secondary teacher, Marshall Islands Seventh-day Adventist Academy, Majuro, Marshall Islands, left August 11.

**Denise Irene Lorenz (WWC)**, of Troutdale, Oregon, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**James Douglas Lorenz II (PUC)**, of Turlock, California, to serve as teacher, Japan English Language Schools, Yokohama, Japan, left August 7.

**Steve Namkung (PUC)**, of Westminster, California, to serve as teacher, Marshall Islands Elementary School, Majuro, Marshall Islands, left August 11.

**Michael Ray Nelson (WWC)**, of McCall, Idaho, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**David Robert Parker (CaUC)**, of Lacombe, Alberta, to serve as teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left August 11.

**Byard W. Parks (UC)**, of Bennet, Nebraska, to serve as physical education and mathematics teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Neal A. Peterson (PUC)**, of Angwin, California, to serve as teacher, Japan Seventh-day Adventist English Language Schools, Osaka, Japan, left August 7.

**Lester Leroy Pflugrad, Jr. (WWC)**, of Gig Harbor, Washington, to serve as kindergarten teacher, Marshall Islands Elementary School, Majuro, Marshall Islands, left August 11.

**Paul Allan Phillips (PUC)**, of Reno, Nevada, to

serve as teacher, Palau Seventh-day Adventist Elementary School, Koror, Palau, Caroline Islands, left August 11.

**Vicky Delane Price (Hendersonville SDA Church)**, of Waynesville, North Carolina, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**Rick Ray Pummel (WWC)**, of Irrigon, Oregon, to serve as teacher, Namu Seventh-day Adventist School, Ebeye, Marshall Islands, left August 11.

**Vicky Radke (WWC)**, of Bremerton, Washington, to serve as second grade teacher, Marshall Islands Elementary School, Majuro, Marshall Islands, left August 11.

**Kyle Harris Robinson (SC)**, of Moore, South Carolina, to serve as Bible teacher/pastor, Palau Mission Academy, Koror, Palau, Caroline Islands, left August 11.

**Donna Lynn Schaumburg (AU)**, of Floyd's Knobs, Indiana, to serve as secondary teacher, Marshall Islands Academy, Majuro, Marshall Islands, left August 11.

**Martin Schratzenholzer (WWC)**, of Clarkston, Washington, to serve as computer science teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Virginia Lynn Simmons (SC)**, of Spartanburg, South Carolina, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, Caroline Islands, left August 11.

**Barbara Spencer (WWC)**, of Camas, Washington, to serve as teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Heather June Stuyvesant (SC)**, of Madison, Tennessee, to serve as third grade teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

**Melinda Ruth Sutton (SC)**, of Madison, Tennessee, to serve as science teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left August 11.

**Fredrick Nathan Thoms, and Darla Marie (Nelson) Thoms (WWC)**, of College Place, Washington, to serve as teachers, Laura Seventh-day Adventist Elementary School, Majuro, Marshall Islands, left August 9.

**Matthew Lawrence Weber (WWC)**, of Walton, Oregon, to serve as teacher, Pohnpei Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 11.

## Obituaries

**RENSCHLER, Loraine E.**—b. July 5, 1914, Dodge City, Kans.; d. Dec. 1, 1987, Cornville, Ariz. For 34 years she taught school in various states. After retirement she and her husband served as teachers in Singapore and Hong Kong for three years. Survivors include her husband, Clarence; two sons, Arnold and Donald (who died May 11, 1988); one daughter, Dorothea Amey; and six grandsons.

**VENDEN, Melvin Louis**—b. Aug. 15, 1901, Trout Lake, Wash.; d. May 12, 1988, St. Helena, Calif. After his marriage in 1925 he taught school in Salem, Oregon, one year, and graduated from Walla Walla College in 1929. He and his brother Dan conducted several evangelistic meetings in various states until their separation in 1943. They reunited two years later and worked in California and Arizona. He later conducted evangelistic meetings in California with his two sons, and pastored the Grass Valley, California, church for several years before retirement. Survivors include his wife, Ivy Ruth; and two sons, Louis and Morris.

# STEPPING OUT OF BLINDNESS

A young lady stood at the street corner, bewildered by the cacophony of traffic on the main boulevard of Lisbon, Portugal.

Maria looked no different from any other of the thousands of pedestrians poised to cross the main square in the capital city—except that she carried a red-and-white-striped cane. Because of her blindness, she was terrified. How would she get across the street? She was at the mercy of passersby.

As she had done on so many other occasions, she began talking as loudly as she could above the din: "Would someone be kind enough to assist me in getting across the street? Would someone . . . ?" But it seemed that the noise had deadened the hearing ability of the masses.

## Silent Guide

Then she felt a hand grasp her arm, and gently secured to someone's side, she glided confidently across all eight lanes of the busy intersection. All the way she chattered about how much she appreciated the help, how she had never before dared to cross at this place. The man at her side remained mysteriously silent.

Upon reaching the other side, her momentary friend patted her hand and was gone. She turned and cried, "Oh, please, I must thank you. I don't know how I would have made it . . ."

Then she heard the voice of a vendor break from its shrill hawking. "No need to waste your thanks on him, girlie," he called out,

" 'cause that's Joe, the deaf-mute."

Of all our physical faculties we probably cherish most the ability to see. Even those of us with other handicaps sympathize with one who is blind.

But some conditions handicap us more than losing our physical sight. Guilt, fear, materialism, hate, bitterness, greed—people whose lives are dominated by these have a special kind of blindness.

The New Testament tells the story of a man who suffered from double blindness—both physical and spiritual. A close study of Mark 10:46-52 teaches us how to take the following five steps out of spiritual blindness.

**1. Sense our need.** Jesus found blind Bartimaeus sitting at the side of the road, not out walking among the throng. Apparently he was a man who had lost hope; he had become resigned to his spot at the side of the road. He permitted his mental affliction to eclipse his physical one. Realizing his need was the first step out of blindness.

**2. Desire Christ.** No doubt people had told Bartimaeus about Christ and the miracles He performed for others with great maladies. A desire to meet Christ began to dominate his thinking. He began to be hopeful. We must see our need and realize that Christ can fulfill it.

**3. Seek His help.** On that special day Bartimaeus was sitting in his usual place, begging for alms. The sound of a great crowd reached his ears. He's told it is Jesus, and immediately he cries out, "Jesus, thou son

of David, have mercy on me." And that's the third step; we must ask Christ for help. Bartimaeus was persistent, even when people around tried to keep him quiet. The Bible says that "he cried the more a great deal." Christ did not pass him by!

**4. Cast off hindrances.** Bartimaeus was wearing a coat; no doubt it had served him many years during his affliction and had become a source of security. But the text says that "he, casting away his garment, rose, and came to Jesus." When it came to exerting his muscles in an effort to get close to Jesus, his coat was a hindrance. He threw it off. We also must put aside things that hinder us from getting near to Christ. Habits, time-consuming pursuits, or whatever it is that keeps us from a new life in Christ, we must cast it aside.

**5. Follow Jesus.** The happy conclusion to the story of Bartimaeus is "and immediately he received his sight, and followed Jesus." That's the final step. A new life is worthless if we can't keep it. We must continue in the Way—we must follow Jesus each day.

Physical blindness is a great handicap, but only those who are spiritually blind will fail to find their way to the kingdom. Fortunately, like Bartimaeus we too can move close to Jesus—and step out of blindness. □

*Allen R. Steele is manager of KSDA, Adventist World Radio-Asia, Agat, Guam.*

BY ALLEN R. STEELE

# LOVE



## Even in the world's largest Adventist hospital

Love cannot be defined by words alone. It is best understood through demonstration. Love is patient. Love is kind. It always trusts. Always hopes. Always perseveres.

A hospital is high-tech equipment. Sophisticated facilities. Knowledgeable physicians. But without love, all this is nothing.

Christian nurses and doctors at Florida Hospital demonstrate love through the gentle touch. The tender moment shared. The empathetic conversation. They define it by allowing God's gentleness to reach their patients through word and deed.



**FLORIDA HOSPITAL**

Orlando, Florida