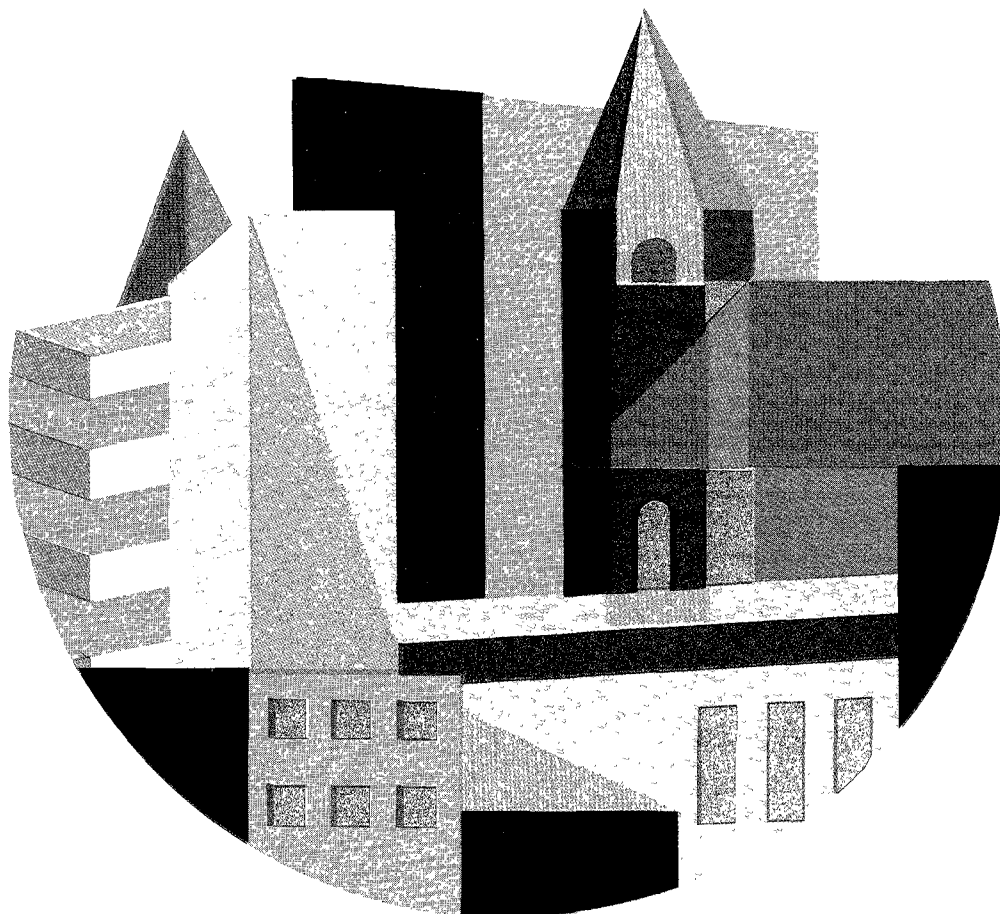


Review

MAY 20, 1976

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Institutions—Ends or Means to an End?

By C. TORBEN THOMSEN

AS THE SEVENTH-DAY ADVENTIST CHURCH has grown, so has the number of its institutions. Today there are within the Seventh-day Adventist Church at least 23,000 institutions, representing such diverse units as hospitals, sanitariums, food factories, clinics, dispensaries, old people's homes, publishing houses, colleges, secondary schools, primary schools, individual churches, unions, and conferences.

But institutionalism carries with it *Continued on page 10*

Lawyers Are "Healers"

Half a century ago a Seventh-day Adventist lawyer was a rarity, almost a curiosity. My grandfather on my mother's side was one of this small group, practicing law in southern California for a large share of his adult life. From my earliest childhood I was extremely proud of my grandfather and more than a little perplexed by the attitude of acquaintances who seemed to feel that the expression "Seventh-day Adventist lawyer" was a contradiction of terms. One might be a "Seventh-day Adventist" or one might be a "lawyer," but one could hardly be both.

To this day I am not sure of the basis for this feeling, but I suspect it had something to do with Christ's statement in Luke 11:46: "Woe unto you . . . lawyers! for ye lade men with burdens grievous to be borne."

But whatever the reasons for questioning the Christian commitment of lawyers 50 years ago, the reasons seem to have evaporated. Today lawyers are one of the most respected professional groups within the Seventh-day Adventist Church. And the group is sizable. No longer can the number of SDA lawyers be counted on the fingers of one hand, with one or two fingers to spare. It is estimated that in North America alone the number exceeds 200.

Last month a three-day conference of SDA lawyers was held in Washington, D.C. The conference, involving about 30 attorneys, was sponsored by the General Conference. Eleven representatives from denominational headquarters fellowshipped with the group and participated in the discussions.

Subjects considered by the group were significant and relevant to the life of the church in the 1970's. Topics included: "The Christian Lawyer and the SDA Church," "Is Litigation Un-Christian Per Se?" "Is the Publishing Ministry the Church?" "Can a Medical Institution Be the Church?" "Is the Teaching Ministry the Church?" "Should First Amendment Guarantees Limit or Prevent Government Regulation of Church Agencies?" "Litigation and the Seventh-day Adventist Church," "Employee Grievances and the Church," "Alternatives to Litigation," and "The Limits of Arbitration." Some subjects were presented in papers; others were discussed by five-member panels.

The conference highlighted indirectly the fact that the church possesses enormous human resources, waiting only to be utilized. In the church are talented people such as teachers, physicians, dentists, scientists, ministers, editors, secretaries, administrators, nurses, lawyers, mechanics, contractors, theologians, authors, nutritionists, computer-programmers, literature evangelists, pressmen, promoters, and many, many others. One great resource, still largely untapped, is the womanpower of the church. As we fellowshipped with the lawyers, the thought came to us over and over—"The task given to this church is so enormous that every person, every talent, is needed and should be utilized."

After the conference ended, we reviewed some Spirit of Prophecy statements that mention lawyers. Here is one: "When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the businessman, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results."—*Testimonies*, vol. 4, p. 469.

Clearly, lawyers and other professional people are an essential part of Christ's "team." God is counting on them to bear witness to the power of the gospel.

A similar statement concerning lawyers and other professionals is found in *Welfare Ministry*: "Not all are called upon to go abroad [as missionaries]. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings."—Page 111.

Much Grace Needed

In setting forth the responsibility of lawyers and others to witness for Christ and help finish God's work, Mrs. White stated: "It requires much more grace and stern discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field, where one's position is understood and half its difficulties obviated by that very fact."—*Child Guidance*, p. 358.

At the lawyers' conference one attorney said that he likes to think of his work as being a healing ministry. By resolving conflicts, by removing tensions, by obtaining justice, by carrying the concerns of others, lawyers help remove some causes of disease. He referred to Mrs. White's statements: "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Testimonies*, vol. 5, p. 444; and "Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*The Ministry of Healing*, p. 241.

We think this lawyer's point is valid. In a world such as ours, where trouble prevails on every hand, where people are dying from tension and pressures, lawyers can minister to human need on Christ's behalf, and thus bring healing. May every Adventist lawyer—and every follower of Christ—see his potential in this respect, and may he be so filled with the Holy Spirit that he will bring wisdom and blessing and courage to discouraged, troubled hearts.

K. H. W.

This Week

C. Torben Thomsen, Ph.D., authored our cover article, "Institutions—Ends or Means to an End?" Dr. Thomsen, an assistant professor on leave from Andrews University, is principal assistant registrar in charge of education, research, and planning for the National Board of Accountants and Auditors, Dar es Salaam, Tanzania.

Answering the question that his title poses, Dr. Thomsen writes, "The challenge to institutions is to translate those lofty ob-

jectives [showing forth God's glory and representing His character] into a meaningful reality to be expressed in the daily routines of the institution."

In looking for the most efficient ways to accomplish its ends, any Seventh-day Adventist institution must consider viable alternatives to a course of action; it must heed Biblical and Spirit of Prophecy counsel about decentralization; it must remember its purpose, because it is that purpose and the dedication of its resources

to that purpose which invest those resources with sacredness.

The editorial "America's First National War Hero" (p. 12) is of special interest in this Bicentennial year. Its author is grateful for the research done by Georgette S. Gleason, in *Richard Montgomery, Namesake of Montgomery County, Maryland*, published by the Montgomery County Historical Society, November, 1975.

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Scan news briefs from the religious world

ADULT BAPTISM MOST MATURE LITURGICAL REFORM

BOSTON—A Roman Catholic liturgical scholar, Father Aidan Kavanaugh, now teaching at Yale Divinity School, told more than 200 participants in a national meeting of diocesan religious education directors that the church's new baptismal rite for adults was the "most explosive" and "most mature" example of liturgical reform since Vatican II. He urged that the rite become the norm for initiation in the Catholic Church, replacing infant baptism.

He said the adult rite, which in-

cludes provision for a catechumenate (a group of candidates for baptism under instruction), should be proposed as the norm for all baptisms in the church.

MORMON MEMBERSHIP UP ALMOST 50 PER CENT

SALT LAKE CITY—World membership of the Mormon Church increased by almost 50 per cent over a ten-year period, from 2,395,932 in 1965 to 3,572,202 in 1975. Sunday School enrollment has nearly quadrupled, from 825,455 in 1965 to 3,243,531 in 1975.

NEW LAW MAY BE UNCONSTITUTIONAL

ST. PAUL, MINN.—A new Minnesota law allowing a substantial increase in State income tax deductions for parents of pupils attending private and parochial schools probably is unconstitutional, according to the attorney general's office. The new law allows parents to deduct up to \$500 for each child in grades kindergarten through 6, and up to \$700 for each child in grades 7 through 12 if they have spent those amounts for tuition, transportation, and nonreligious books.

VERMONT COURT UPHOLDS PARENTS IN CASE

MONTPELIER, VERMONT—The Vermont Supreme Court has upheld the right of parents to send their children to a Christian school unaccredited by the State. Its ruling constituted a victory for four parents from Lamoille County, who have been sending their children to classes in the basement of a neighbor's home. So long as the children were receiving an education "equivalent" to that given in a public school, the State had no basis to press charges, the court said.

Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

TV on Trial

Surely a timely warning of an extremely grave peril!

RAY E. KELSEY
Myers Flat, California

For too long Adventists have carried the torch against the theater, forgetting the vastly more destructive tool in their own homes.

My husband and I had disposed of our TV shortly before reading the articles. [Mar. 11, 18.] They reinforced our decision.

God has blessed and honored our decision. I would like to say to those getting rid of their TV that they will discover a whole,

new, wonderful, undiscovered world.

LAURIE BAIER
Silver Spring, Maryland

If we allow our minds to feed upon trivial, sensual, and worldly themes presented on television, we shall develop characters to match. "The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character."—*Education*, pp. 126, 127.

"Those who would have that wisdom which is from God must become fools in the sinful knowledge of this age, in order to be wise. They should shut their eyes, that they may see and learn no evil. They should close their ears, lest they hear that which is evil and obtain that knowledge which would stain their purity of

thoughts and acts."—*The Adventist Home*, p. 404.

MICHAEL SCZEKAN
Collegedale, Tennessee

From my point of view the TV set is the greatest time waster ever invented.

ERNEST LLOYD
Deer Park, California

Any plans for inexpensive reprints?

JOHN H. WAGNER
Maitland, Florida

► Reprints are available. Order from your local Adventist Book Center.

We have six boys, ages 6 to 21, and all are home with us. We have never had TV for the very reasons stated by Mr. Wheeler.

From time to time we hear it said that our pastors do not visit in the homes as in days gone by; neither do the members visit in

the homes as they used to. I'm afraid it's television that has replaced all of this.

MRS. WILLIAM T. HANSEN
Wadena, Minnesota

The article "TV on Trial" needs to be read by hundreds. I need the article to give to non-Adventists, to families that have young children.

MRS. WENDOLYN GREEMAN
Rockford, Illinois

Assurance

A hearty Amen to the letter by 'Dena Colon (April 8). Since becoming Adventists 18 months ago, my wife and I have been perplexed by the attitude of some of our new brothers and sisters that an assurance of salvation borders on presumption.

Without a solid assurance of salvation there can be no peace and joy in the Christian life.

PHILIP AND BRENDA JOHNSON
East Madison, Maine

Ask and Receive

If you are not receiving answers to your prayers, discover why.
God wants you to ask and receive so that your joy may be full.

By WESLEY BLEVINS

“ASK AND IT WILL be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives” (Luke 11:9, 10, R.S.V.).

If God permitted us to have only one prayer request, for what would we ask? Some would pray for the conversion of a son or daughter. Others would pray for a job. Still others for guidance in making the right decision in a specific situation. Let me suggest that we pray first for something else—deliverance from known sin.

We must pray for ourselves. Prayer must do something to us before God can do something for us. Personal, known sin must be dealt with. It is not merely sinful deeds that must be dealt with, but the condition of sin that leads to sinful deeds. Since “the heart is deceitful above all things,” it takes much insight and honesty with oneself to uncover the source of deviant behavior.

The work of the Holy Spirit is to convict us of heart iniquity. It is the tendency to exalt and defend oneself that the Holy Spirit wishes to root out. When we recog-

nize the problem and request to be delivered from such a tendency, the answer comes immediately: “When we pray for earthly blessings, the answer to our prayer may be delayed . . . but not so when we ask for deliverance from sin.”—*The Ministry of Healing*, p. 70. Thus, the channel of communication can be opened up immediately, and God stands ready to hear and answer our prayer.

Before you give up praying, ask God to deliver you from known sin. And determine to obey Him in all things.

For example, ask God to deliver you from resentment toward another. “Pray for them which despitefully use you, and persecute you” (Matt. 5:44). Don’t pray only for deliverance from resentment; instead pray for the person toward whom you are hostile. You can’t pray for a person and hate him at the same time.

Ask God to deliver you from the selfishness that has kept you from paying an honest tithe. “If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer.”—*Christ’s Object Lessons*, p. 144.

When we meet the conditions for answered prayer, we are ready to ask God for anything He has promised. But, as any child knows, we must ask our heavenly Father before He will bestow. James said: “You have not, because you ask not” (James 4:2). But, just asking is not enough. We must make our requests specific. When we go to the drugstore, it would be foolish to ask simply for “medicine”; instead we must ask for a specific medicine. Likewise with the Lord, “Tell the Lord just what you want” (*Testimonies*, vol. 2, p. 578). You don’t ask the clerk for the whole store; you ask him for something specific, and he answers you specifically.

Importance of Specificity in Prayer

I have a notebook in which I keep a list of prayer requests. As I meditate over these requests daily, I find myself modifying them in order to make them more specific. Christ commanded us to knock on the door, not on the wall. It is the door that opens, not the wall.

Jesus told an interesting story about a man who, when surprised by the arrival of visitors, went to his neighbor to borrow bread. But he didn’t ask his neighbor for an unspecified amount, he asked for exactly “three loaves.” His request was measured by his need. This is the way our prayers should be.

Wesley Blevins is a pastor in Charleston, South Carolina.



When you have asked for deliverance from known sin, and have made your requests specific, be sure that you do not make the mistake of asking "amiss." "Ye ask, and receive not, because ye ask amiss" (James 4:3). Asking amiss suggests asking with the wrong motive or for the wrong thing. In making our requests, we must avoid greed. We must measure our requests by our need and then ask for the purpose of giving.

If we expect a positive answer to all our requests, we may reap disappointment. There are some things for which God reserves the right to say No. But for that which He has promised He will always answer Yes. He may delay the answer, but it will come.

Again, I have found that it is helpful to keep a list of requests, in order to modify the requests that were originally motivated by selfishness. You may discover that your "need" was really greed. Prayer helps one to acquaint himself with his own motives. It also acquaints one with God.

Since it is possible to ask amiss, it becomes imperative to pray intelligently. It is important to find out just what God has promised to do for you. You get this information from His Word. This is one reason why "the reading of the word prepares the mind for prayer" (*Testimonies*, vol. 1, p. 504). Some people believe that God will heal all those for whom we pray. But, after a careful study of God's Word, I have concluded that He reserves the right to say No to the request for healing. In His wisdom He knows that one cannot equate physical healing with salvation of the soul. In fact, physical healing could result in the loss of salvation. Ellen White was given divine insight into the case of a Sister N, who, "if she had been healed . . . it would have proved the ruin of more than two or three" (*Testimonies*, vol. 2, p. 418). Yet, God loves to restore life to an ailing body, and, too often, He cannot heal because the conditions for prayer have not been met by those interceding.

He Often Gives More

God is so good that He often gives us more than we ask or need. "The Saviour longs to give to us a greater blessing than we ask."—*The Desire of Ages*, p. 200. When I began to pray for answers, I envisioned receiving one or two answers a week. My faith was weak. I had forgotten that God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). At the end of three weeks I had received 18 irrefutable answers to prayer. Yet, this is far short of George Mueller's reported 3,000 answers to prayer in one year. That's eight a day!

When we come to God with our requests, we must believe that He rewards those who "diligently seek him" (Heb. 11:6). Belief, as a condition to answered prayer, is too often misunderstood. Jesus said: "I tell you, then, whatever you ask for in prayer, believe that you have received it and it will be yours" (Mark 11:24, N.E.B.). Jesus is never ambiguous. He means what He says. "Believe that you have received it." "Have received" obviously represents past action. We must believe that we have our request even before we receive it. "When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it."—*The Desire of Ages*, p. 200. To have this kind of faith in prayer is essential to receiving answers. Faith is believ-



ing you have something you ask God for even before you receive it. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1:6, 7).

After I preached about prayer several Sabbaths ago, my head elder began to pray again for something for which he had prayed for months—namely, that he would be able to sell a certain piece of property, part of the proceeds from which he planned to give to the church. This time he prayed with real faith; he believed that, as he prayed, God was in the process of selling it for him. Within only hours the telephone rang and the property was sold.

When our prayers are answered we should not be surprised. Our surprise increases as our faith decreases. One day, as Jesus and the disciples approached Jerusalem, they passed by a barren fig tree. Jesus cursed the tree and commanded it to wither. Evidently, it didn't wither at once. For when they passed again that way the following day, Peter caught sight of the tree and expressed his surprise that it had indeed withered. Jesus' reply to that was, "Have faith in God" (Matt. 11:22). Jesus equated Peter's surprise with faithlessness.

The other day I misplaced some sermon notes. It was time to go and I needed them. So I went to the Lord with my problem. I first asked Him for deliverance from sin. Then I said, "Lord, You know that I have no time to spare. Please show me where my notes are." As I prayed I believed that He would indeed show me, so, I thanked Him for answering my prayer. As I thanked Him, I received an almost audible impression to look behind the music book on the piano. I knew as I walked to the piano that the notes were there. Indeed, they were. I tried not to be surprised.

"Believe that you have received it . . ." If we practice that kind of faith we will spend more time praising and thanking the Lord than we do. If you believe that the

answer is on the way, you will want to say Thank You. With this kind of attitude, we will make our prayers short and our praise long. In fact, prayer "should not consist wholly in asking and receiving. . . . We are too sparing of giving thanks."—*Steps to Christ*, p. 103. If a person prays without praising he will cease to pray.

Faith is believing that, when the conditions are met, God always answers prayer. Stop doubting! "Everyone who asks receives" (Luke 11:10, N.E.B.). That includes you. "For every earnest prayer put up in faith for anything, answers will be returned."—*Testimonies*, vol. 3, p. 209. Sometimes the answer is delayed, but "the time of answering will surely come."—*Steps to Christ*, p. 96. This is why we must keep on praying.

If you really believe that prayer is always answered, then you "ought always to pray and not lose heart" (Luke 18:1, R.S.V.). We stop praying for specific needs for two reasons: we lose faith in God's desire and ability to answer prayer, and we forget. In reference to the man who asked his neighbor for three loaves of bread, Ellen White says: "In the parable the petitioner was again and again repulsed, but he did not relinquish his purpose. So our prayers do not always seem to receive an immediate answer; but Christ teaches that we should not cease to pray."—*Christ's Object Lessons*, p. 143.

To date, for a period of one month since I have started to keep a record, I have 22 answers to prayer. But, I have three times that many requests as yet unanswered. It is because some answers are delayed that I write down my requests, so that I will not forget them and keep on praying until the answer comes. "It will not avail you to ask, and then forget the thing for which you prayed."—*Fundamentals of Christian Education*, p. 531. Many people think that God's delays are God's denials, so they cease to pray.

Why Answers May Be Delayed

At this point it is well to review what has been said. God never says No unless the conditions of answered prayer have not been met, or we are asking for something that He has not promised in His word, or we cease to ask. Otherwise His answers will come, "not perhaps as we have devised, but at the very time when we most need them" (*Testimonies*, vol. 3, p. 209).

We may expect God to answer our prayers immediately when deliverance from sin is requested, when pardon for sin is sought, when the Holy Spirit is needed, and when there is an emergency. All other requests may be delayed, depending on God's will and wisdom.

Why does God delay His Yes answers? For two reasons: to test our faith (*Christ's Object Lessons*, p. 145), and so "that He may show us the evil of our own hearts, and our deep need of His grace" (*The Desire of Ages*, p. 200). Sometimes God needs time to convict us of certain heart iniquity. Until He does, He cannot trust us with His blessings. For these reasons "when we pray for earthly blessings, the answer to our prayers may be delayed" (*The Ministry of Healing*, p. 70). Abraham's request for a son was delayed 25 years so that God could expose Abraham's tendency to "do it himself."

When the answer is delayed, we may be inclined to conclude that God has answered No. But, in reality, He may have answered our request in an unexpected manner and when we least expected it. We may not have recognized the answer when it came. When a person obligates God to answer prayer in a specified manner and within a certain period of time, He is playing God. God's wisdom must dictate. "It is better for us that God does not always answer our prayers just when we desire, and in just the manner we wish. He will do more and better for us . . . for our wisdom is folly."—*Testimonies*, vol. 2, p. 148.

Every week I hear of new and thrilling answers to prayer from my members. I can see that the results of these answers is joy; it can't be hid. Christ has become a personal friend through answered prayer. Once dead and lukewarm, they have become alive with joy and faith. They have connected up with the divine Vine.

Several weeks ago a woman came to me, brimming over with joy. "It works!" she exclaimed. "I prayed that my youngest boy would get a job, while he talked on the telephone with the unemployment office. And he was hired, sight unseen. A few days later my oldest boy decided he would call about a job. I asked him if I could pray while he was on the telephone. He consented. He called and got a job too. Both boys had been seeking employment for months. Now they each have a job, and they know it was through the power of prayer."

I asked her: "If your experience could be duplicated 100 times in our church, what would happen?" □



Contemplation on a Butterfly

By STEPHEN KANTNER

O graceful creature of the air
That floats among the trees,
And soars aloft like falling leaves
That ride the gentle breeze.

Blithe spirit, beautiful and free,
Thou fair and wondrous thing,
Reflecting summer's sunlight from
The dust upon thy wing.

Thy lovely winged form is seen
To drift from flower to flower,
And sip sweet nectar from the bloom
Amidst a sun-drenched bower.

Not always thus wert thou so blessed
In such a world to dwell.
But once, a worm, didst thou repose
Within a self-made shell.

Oh, butterfly, I see my soul in thee
Imprisoned once, but now, by grace, set free.
Drawn forth from self's cocoon by God above
To bask beneath the sunshine of His love.

Yet, greater change and greater joy shall be
When mortal puts on immortality.
And with my metamorphosis complete
I rise from earth to sky, my Lord to meet.



Predictions of a Harvest

If God's workmen will be faithful
in sowing the seed,
a harvest will be reaped.

By ROBERT G. WEARNER

THE MASTER WAS a guest at a feast in the home of a Pharisee. He took the opportunity to present another of His stories with a lesson—the Parable of the Great Banquet. When the feast was ready those who had been invited found many excuses for not responding. Finally the command went forth to the servant, “Go out into the highways and hedges, and compel them to come in, that my house may be filled” (Luke 14:23).

Applying this parable to our time, Ellen White says, “The message is first to be given ‘in the highways’—to men who have an active part in the world’s work, to the teachers and leaders of the people. . . . Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. . . . There is a work to be done for the wealthy. . . . In the very highest ranks of society are those who are hungering and thirsting for salvation. Many would receive help if the Lord’s workers would approach them personally, with a kind manner, a heart made tender by the love of Christ.”¹

Thus it was that among the first Gentiles to accept Christ were a Roman army officer, the governor of Cyprus, and a physician who wrote one of the Gospels. The influence of these men, and others of the upper classes, was a powerful force for Christianity in the first century. The same will be true in the last days.

“If men of influence and large capacity for usefulness could be won for Christ, then through them what a work could be accomplished in lifting up the fallen, gathering in the outcasts, and spreading far and wide the tidings of salvation.”²

Ellen White frequently mentions the results for God’s cause of an ingathering of people from the upper classes: “When converted to Christ, many will become agencies in the hand of God to work for others of their own class.”³ They “will give of their means and their sympathies for the benefit of the poor.”⁴ They will assist worthy young people to get an education.⁵ Their time and their money will be consecrated to the advancement of God’s kingdom.⁶ They will contribute their “God-

given powers of organization” and their capacity as “faithful financiers” to the advancement of the cause of Christ in the earth.⁷

When I found this last point there flashed into my mind the mental picture of Glenn Calkins, one of the most deeply spiritual men I ever knew. He enjoyed telling the thrilling story of his conversion. Once a successful businessman, he dedicated his “God-given powers of organization” to the church, serving with distinction as a conference, union, and division president.

The thought of men of ability as “channels of light” I found in a letter in the E. G. White vault. It is a letter written by Mrs. White in 1900 to G. C. Tenney. A native of Wisconsin, Elder Tenney at that time was doing evangelistic work in Australia. She draws lessons from still another of Christ’s parables in regard to gospel work for the higher classes:

“It is not after the work of Christ to cast the net for the most objectionable class of fish. Efforts can be made for both classes. Our labors for those who have ability and talents should be more earnest and decided; for these, if converted, will become channels of light. If the medical missionary work is carried forward as it should be, there will be many conversions among the higher classes. Men whose characters have been depraved, and evil and only evil continually, are not the ones whom God can trust with the sacred work which means so much in these last days. ‘Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.’ We must act our part intelligently. All the talents, all the strength possible, must be brought in to carry the work forward. We are not to be consumers, but workers together with God. Receiving and imparting is the gospel plan. ‘He that saith he abideth in Him ought himself also so to walk even as he walked.’ ”⁸

Men High in Government

What can be said in regard to the future? Does Mrs. White make any predictions as to the success of an organized mission to the privileged? There are many such prophecies.

In describing the last great conflict she states: “When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.”⁹ Here she is referring to those who stand high in government. A similar statement can be found in one of her first messages to the church: “Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth.”¹⁰

At another time lawyers and jurors were especially mentioned as embracing the truth.¹¹

Is anything said about the leaders in the business world? Notice these words: “Some who are numbered among merchants and princes will take their position to obey the truth. God’s eye has been upon such as they have acted according to the light they have had, maintaining their integrity.”¹²

What is said about the intellectuals of our day? “God calls for earnest, humble workers, who will carry the

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The Furry Prodigal

THE PARABLE of the prodigal son has always meant a great deal to me. I've given it considerable thought during the years—the rebellion, the disillusionment, the humiliation, and then the happy, happy reunion. I've often felt, though, that I would prefer to call the parable the wonderful father, for it seems to me that the father's steady, never-failing love was the key to the whole picture.

Much as I'd thought about the parable, however, and much as I'd read it, it never became so real to me as just this past week. Before I tell you the details, however, I must state that unless you are an animal lover, you will probably find my feelings incomprehensible. And if you actively dislike animals, you may even feel that I am dishonoring the parable. But I can say with absolute sincerity that my feeling toward it is one of greater reverence than ever, as I hope yours will be.

You see, a member of my family became a prodigal. I consider Henry a full-fledged member of the family, though he walks on four legs, is gray striped, and has a tiny nick on the tip of one ear. As a matter of fact, Henry is a cat, a "pure" alley cat. And he's not even especially attractive. His hind legs resemble those of a jackrabbit; his fur is short (though soft) but he has all sorts of endearing little mannerisms. For instance, if he hears the electric can opener being used, he comes racing from whatever part of the house he's in, convinced that a can of his food is being opened—whether it's his suppertime or not. And he greets us by leaning against our legs and sliding down onto our feet, writhing and purring in love and adoration.

He's always had the run of the neighborhood, properly collared, but he's never strayed away from home for more than a few hours at a time.

Strictly a homebody, he.

Last Sabbath morning I let him out before I went to Sabbath school. Usually he's waiting to greet us at lunchtime with his particular feline "chirps." But not this time. Oh, well, I thought, he'll stroll in soon. But he didn't. And finally it was dark. And he didn't come home. I kept going to the door and out onto the porch, straining my eyes in the darkness, calling him. Finally, I turned on the porch light, and left it on all night.

Here again, unless you're an animal lover, you won't understand how I could wake up several times during the night and go to the door, hoping to find that little gray furry creature waiting. The hope was vain each time. All the next day passed, and the next night and next day—and I wish I had counted the times I went to the door. I drove around the neighborhood. I made inquiries. But my heart sank finally into a feeling of despair that never again would he come racing at the sound of the can opener. I didn't want to look at his dish or his cans of food in the cupboard.

But miracles do happen! Suddenly, last night, after five days, Henry appeared on the porch, somewhat disoriented, staggering, bone-thin, as though he had been injured. (I think he may have fallen out of a tree, being quite a climber, suffered a concussion, and wandered about in a daze.) What a welcome he received! And how quickly we told others the good news so that they could share our joy.

But going back to the parable of the wonderful father, I wonder how many times he went to the door and looked and looked down the road. I wonder how many times he tossed sleeplessly, hoping against hope. I wonder how often he "left the porch light on." And I know now that all was forgiven when the prodigal came home.

gospel to the higher class. There are miracles to be wrought in genuine conversions. . . . If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence." 13

After discussing Paul's discourse to the intellectuals at Athens, Ellen White makes this comment as to the future: "Many of the greatest scholars and statesmen, the world's most eminent men, will in these last days turn from the light. . . . Yet God's servants are to improve every opportunity to communicate the truth to these men. Some will acknowledge their ignorance of the things of God and will take their place as humble learners at the feet of Jesus, the Master Teacher." 14

What is predicted of the wealthy? "By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as His representatives to relieve suffering humanity, many will respond and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to Christ." 15

Even in the early days of the Advent Movement, six years before the organization of the General Conference, the youthful messenger of the Lord predicted: "I saw that God in His providence has moved upon the hearts of some of those who have riches, and converted them to the truth, that they with their substance may assist to keep His work moving." 16

Who Is Responsible?

Since a number of men and women of the upper classes will take their stand with God's people, who is responsible to make the contacts and present the message of Heaven? Who will be used by God to carry out His "Mission to the Privileged"? From my reading of the foregoing references and many more I am convinced that all of us are responsible. The professional and business people among us should take advantage of the many opportunities they have to speak a word for Christ to those in their sphere of influence. Ministers are told to pray with and for ministers of other faiths. Many good contacts can be made by pastors in service clubs. Students in non-church-related schools can influence their professors and fellow students for Christ. The most humble member, with "a heart made tender by the love of Christ," can be an instrument in the hand of God to win someone from the upper classes. God is about to do a great work among these people. Let us participate in the harvest. □

Concluded

REFERENCES

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- 5 *Review and Herald*, July 17, 1894.
- 6 *Ibid.*, May 12, 1904; April 6, 1911; Sept. 11, 1900.
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- 9 *The Great Controversy*, p. 611.
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- 11 *Review and Herald*, Dec. 7, 1897.
- 12 *The SDA Bible Commentary*, Ellen G. White Comments, on Acts 10:1-6, p. 1060.
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While Karen Slept

God was using a tragic death, like a pebble cast into the water, to create ever-widening circles.

By REGINA MAGARY

THE WORDS ON THE NEWSPAPER seemed to leap out at her and, like a magnet, drew her eyes to them. They seemed to glow like a flame against the darkness of a midnight sky. She read the words again. "Where Are the Dead? Hear Evangelist E. M. Oberg, Sunday night, as he gives the Bible answer to this question."

"This is for me," Ann Smith said in a voice filled with awe. "This is what I have been waiting to discover."

Being a member of a prominent Protestant church, Mrs. Smith had never thought of questioning her church's teaching concerning the condition of man in death. The good were in heaven, the wicked were in hell, she believed, although it seemed no matter who died, he was always ready for heaven. Now that her 12-year-old daughter, Karen, the darling of the family, had died suddenly, the question came into sharp focus: Were her church's teachings correct? Could Karen come back to her? Oh, if she could only know for sure!

At the funeral the minister raised her hopes by telling her that on Easter morning her darling would come back. He based his promise on the fact that Jesus was the resurrection and the life. Grasping at this hope, eagerly she awaited the coming of Easter. Thinking that Karen might come at sunrise on Easter morning she got up early, and, as the sun was about to rise she listened eagerly for the sound of Karen's sweet voice or the echo of her quick step. Morning passed. Noon came. Daylight faded. She was overcome with weeping. Finally, she arose, switched on the light, and glanced at the newspaper spread out on the table. It was then that the words leaped at her as though they had some living quality.

"Where Are the Dead?" "Where Are the Dead?" "Where Are the Dead?" She read the announcement over and over.

Sunday evening, among the first to arrive at the hall where the evangelistic meetings were in progress was Mrs. Smith. She had her Bible in her hand, and her heart was responsive as the meeting progressed. The dead are asleep. They know not anything. They do not love. They know not what is happening to their families. They are awaiting the resurrection. God said they would die. Satan said they would not die. Whom are we to believe? For each question and proposition the evangelist gave a text. She knew it was God's word. She drank it in as a thirsty person drinks pure, cool water after an exhausting day under the blazing sun. She seemed to relax as the sermon progressed, and the Holy Spirit sealed the truth within her heart.

When the evangelist greeted her at the door he recognized something in her face and in her voice that led him to ask her whether she would be interested in Bible studies. Yes, of course, she responded eagerly, and they set a day for the studies to begin.

As the studies continued, the Bible became a new book to Mrs. Smith. She rejoiced as she saw the truths unfold, and she found every truth precious. When she requested baptism, the evangelist arranged a time.

A few days before the Sabbath when she was to be baptized, Mrs. Smith placed a sign in her window, "Room for Rent." Friday afternoon the doorbell rang.

"How do you do," said the pleasant, well-dressed woman at the door. "I am Florence Thompson. I saw your sign in the window

and would like to ask about your room."

"Yes," smiled Mrs. Smith, opening the door wide. "Come right in, Miss Thompson."

"Lovely," exclaimed the prospective renter, taking in everything at a glance. "May I move right in?"

"Why, yes, of course, but just sit down a few minutes and rest while we get acquainted. I must tell you about tomorrow. It is going to be the most wonderful day of my life." Mrs. Smith's face was glowing as she leaned toward her new friend. "I am going to be baptized into the Seventh-day Adventist Church and I am so happy. I would love to have you go with me for the beautiful ceremony. Would you do that?"

There was something so contagious about Mrs. Smith's glowing enthusiasm and warm friendliness that the answer was spontaneous, "Why, yes, I would be glad to go with you. You see, I am a former teaching nun from Texas and have not been in many Protestant churches, and never in a Seventh-day Adventist church."

Mrs. Smith's eyes blinked in surprise, but all she said was, "I am so glad you can accompany me."

In the church service the next day, Miss Thompson listened carefully as the true meaning of baptism was explained. As she heard the choir sing "All to Jesus I Surrender" and saw Mrs. Smith come up out of the water with the smile of heaven on her face, something happened within her heart. She felt a strange stirring. She looked around her. What was it about this small group of rather plainly dressed worshipers in their simple, unpretentious church that seemed to draw her?

In the days that followed, Miss Thompson readily accepted Bible truth, and it was not long until her baptism was arranged. Thrilled with her new-found faith, Miss Thompson went about lecturing to crowds, telling of her life as a nun, of her break with the church, and how God led her to the glorious light of His truth.

In His infinite wisdom, God was using Karen's death, like a pebble cast into a pool, to create ever-widening circles. □

the danger that the institutions may deviate from, or even lose sight of, their original purposes. Such deviations took place in the educational, publishing, and medical work in Battle Creek established in the 1880's. It should not surprise us that deviations exist today.

It is necessary that guiding principles be found that will prevent any institution of the church from going off the track, principles that will ensure that Adventist institutions will never become ends in themselves, but that they will always remain means to an end. The following simple principles taken from the Bible, from the Spirit of Prophecy, and from sound business practice are offered to any kind of denominational institution to help persons responsible achieve the institution's goal. Interestingly enough, these principles can also be applied to individuals.

Every institution has both purposes (or objectives) and resources. The purposes are the ends and the resources are the means to the ends. Both of these elements must be present and in the proper balance for the institution to function effectively.

Resources must never obscure the purposes. The human tendency is to put resources first and purposes second. When there was a great multitude to be fed, Christ thought about the objectives, "Give them something to eat" (Matt. 14:16),* but the disciples thought about the resources—"We have only five loaves here and two fish" (verse 17). Their "realistic" assessment of the resources made them want to send the crowds away. On the other hand, emphasis on objectives without regard to resources may lead to extreme positions. Christ showed how objectives and resources must be rightly balanced: "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" (Luke 14:28).

Any evaluation of an institution's success must give attention to the interaction of purposes and resources.

Purpose of Institutions

Each institution has a unique function or purpose in the same way that each organ of the body has a distinct function (see 1 Cor. 12). But beyond the unique purpose of the individual institution, every institution has a common and overriding objective. The Scriptures and Ellen G. White are forceful in indicating that objective.

Speaking about the purpose of the church, Ellen G. White notes: "the church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory."—*The Acts of the Apostles*, p. 9.

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In a similar vein the purpose of education is presented: "The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God."—*Testimonies*, vol. 3, p. 160.

To show forth God's glory and to represent His character are rather vague and abstract concepts. Just as "the Word became flesh"—was translated into a form that man could understand and grasp—and "we have beheld his glory, glory as of the only Son from the Father" (John 1:14), so the challenge to institutions is to translate those lofty objectives into a meaningful reality to be expressed in the daily routines of the institution. The Bible warns of the danger in failing to attain such an objective: "Give glory to the Lord your God before he brings darkness, before your feet stumble on the twilight mountains, and while you look for light he turns it into gloom and makes it deep darkness" (Jer. 13:16).

A singleness of purpose was seen in the life of Christ, who had a clear-cut sense of His mission and refused to let any circumstance sway Him from fulfilling that mission. Christ's statements admit no attitude of uncertainty: "For I know whence I have come and whither I am going" (John 8:14). Whether pressed by His own family or by His disciples, Christ refused to be rushed into fulfilling seemingly noble purposes by means that were not the best. Our institutions must all have the same degree of certainty of their mission. "You must master circumstances, and not allow circumstances to master you" (*Testimonies*, vol. 3, p. 47), said Ellen White.

Institutional Resources

Resources include people and things, from which services can flow. The resources in themselves do not have value. It is the services that they can provide that give them value. Ellen White recognized that clearly when she said, "Money has great value, because it can do great good."—*Christ's Object Lessons*, p. 351.

The resources are the means to accomplish the ends specified by the purpose of an institution. There are numerous ways in which resources may be combined to attain a certain objective. Institutions are in real danger when they begin to think that there is only one way to accomplish something—when they fail to consider viable alternatives. It is unlikely that the best course of action will be the one first thought of or the one that circumstances seem to dictate. Instead, the best combination of resources will more likely be found after a careful consideration and sifting of alternatives. "Test everything; hold fast what is good" (1 Thess. 5:21). The paralyzed man who had lain at the Pool of Bethesda for 38 years thought that he had only one means of being cured—to get into the water when it stirred. He had failed to consider that there might be other ways of healing. It was only when Christ stood before him that he suddenly realized that another alternative was open to him—and he immediately accepted that.

A bold openness to alternatives was the spirit in which the early Advent believers developed doctrines, practices, and organizations. Such an openness in examining alternatives in the light of clear-cut objectives should ever be a hallmark of Adventism.

Another cardinal doctrine about institutional resources is the Adventist belief in decentralization. To human

reasoning this may at times appear illogical. But the counsel of the Bible and of Ellen G. White is explicit on the necessity of decentralization, of spreading out, of diffusing rather than concentrating, and sharing rather than hoarding. (See, for example, *The Ministry of Healing*, p. 147, and *Testimonies*, vol. 8, pp. 213-220.)

Finally, the same resources are used in the work of God as in a secular business. But it is the underlying purpose of the institution and the dedication of the resources for that purpose that invest those resources with sacredness.

Feedback

Even if objectives are clear-cut and resources are combined effectively in reaching those objectives, in the process of time a finely balanced institution may come off balance. But again there are safeguards to prevent that from happening. In modern control systems, the concept used is that of feedback, a continuous comparison of actual position with desired position, with adjustments made as needed. The ordinary thermostat offers an example. As the temperature in a room falls, the thermostat signals the furnace to be turned on. And, as the temperature then rises above a certain point, the thermostat signals the furnace to be turned off, thereby maintaining the room at a constant temperature.

The Bible is rich in illustrations of feedback: "Examine yourselves, to see whether you are holding to your faith. Test yourselves" (2 Cor. 13:5). "Let us test and examine our ways, and return to the Lord!" (Lam. 3:40).

In His busy schedule Christ sometimes spent entire nights in communion with God, in receiving guidance on how best to fulfill His mission. He also took His disciples aside for seasons in which He reviewed their successes and failures, and reasoned with them about the best way to accomplish their task. Such time spent in feedback might seem like a waste of time to institutional workers pressed with urgent problems on every side. But the example of Christ shows the absolute necessity of finding time for feedback, for reflection on how well the institution is meeting its most basic objectives and on how to improve its efficiency in meeting those objectives.

While the feedback system requires both resources and much time, a failure to use it or a misuse of it will certainly spell disaster, for "there is a way which seems right to a man, but its end is the way to death" (Prov. 14:12). On the other hand, the proper use of the feedback system will result in an experience such as the prophet described, "And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left" (Isa. 30:21).

Adventist institutions were established for one overriding purpose: to give glory to God. In pursuing this objective they must carefully consider alternative ways in which their God-given resources may be used, so that God's way may be ascertained. They must ever be conscious that their human tendency will be to centralize the work, but that God wants it decentralized. They must never assume that what is, is necessarily right. They must constantly evaluate their specific purposes and actions, being ready to change course if the still small voice of God so indicates. □

* All Bible references, except where noted otherwise, are from the Revised Standard Version.

For the Younger Set

Polly and the Chickens

By RUTH WHEELER

LUCY AND LARRY were excited about visiting Grandfather's farm. There were so many things to see and do. But this time there was a surprise for them. Someone had given Grandfather a big green parrot.

"Hello. I'm Polly," the bird said as soon as the children arrived, bending down from her perch on the front porch.

"Polly is friendly," Grandpa said, "but don't try to touch her or reach out your hand toward her, for she has a very sharp bill."

"Can she talk very much?" Lucy asked. "What can she say?"

Grandpa laughed. "Too much. But you listen and you'll hear her talking."

Soon the children were busy exploring the barn and the yard. They were happy to see their friends the horses and the cows. When it was feeding time, they hurried to change their clothes to help.

Lucy carried the basket of corn to feed the chickens. Grandmother went out into the yard and began to call in a sweet high voice, "Come, chicks. Chick-chick-chick-chick." And the chickens came running from all directions. Lucy threw handfuls of corn on the ground and the chickens rushed all around her, picking up the grain.

"May I help you every time you feed the chickens?" Lucy asked.

"Yes, Lucy, and soon the chickens will learn your voice and they'll come when you call. I feed the chickens at supertime every day."

The next morning Lucy and Larry were picking apples from a tree near the back porch when they heard a voice calling, "Come, chicks. Chick-chick-chick-chick."

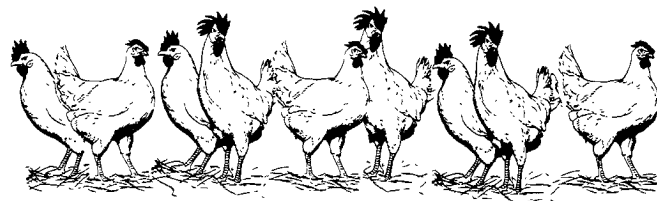
"That's strange," Lucy said. "Why is Grandmother feeding the chickens in the morning and by the front porch?" She saw the chickens running around the house toward the porch. Setting down her basket of apples, she followed them. Larry came with her and they saw the strangest sight. The chickens were standing around the porch looking very puzzled. And there was Polly dancing back and forth on her perch and calling in Grandmother's sweet voice, "Come, chicks. Chick-chick-chick-chick!"

Grandfather came around the house. "That Polly!" he said. "She has fooled those chickens again. I guess we'll have to move her into the house, for she's upsetting the chickens."

He sat down on the edge of the porch and motioned the children to sit down beside him. "Those chickens should teach us a lesson," he said. "They never seem to learn. Polly imitates Grandmother's voice and fools them every day."

"Chickens aren't very smart," Larry said.

"We have good minds," Grandfather smiled at the children. "We can think about who is influencing us and persuading us to do things. We can be sure whose voice is speaking to us. Remember those silly chickens next time somebody wants you to do something you're not sure you should do."



Joy in Sadness

How can we reconcile two apparently opposite Biblical concepts: (1) that the Christian experience produces a life of joy, and (2) that sadness brings benefits and is necessary?

Among passages that speak of joy are the following: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15: 11); "These things write we unto you, that your joy may be full" (1 John 1:4); "The fruit of the Spirit is . . . joy" (Gal. 5:22).

The positive emphasis on sadness is reflected in such texts as: "Blessed are they that mourn" (Matt. 5:4); "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Eccl. 7:3); "Despise not thou the chastening of the Lord . . . ; for . . . the Lord . . . scourgeth every son whom he receiveth" (Heb. 12:5-7).

Does Christian joy imply that after conversion a person will always have a feeling of euphoria? Will he be always on the top of the mountain? Not at all.

Remember Paul and Silas in prison. When the soldiers at Philippi "had laid many stripes upon them, . . . they . . . thrust them into the inner prison, and made their feet fast in the stocks (Acts 16:23, 24). Were they totally discouraged by this painful situation? Hardly, for they began singing praises to God. They were full of joy, although suffering physical pain.

Is the life of a child of God supposed to be an uninterrupted succession of happy experiences, of sunshiny days, of resounding successes, of trouble-free seasons and of beautiful nights of restful sleep?

Was this the experience of Jesus, of Peter, of Paul, of the other prophets and apostles? Is it this way with devoted Christians today?

About the great apostle we read: "The trials and anxieties that Paul had endured had preyed upon his physical powers."—*The Acts of the Apostles*, p. 488. When he walked to the place of his martyrdom, "Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ."—*Ibid.*, pp. 510, 511.

Actually there is joy in sadness itself. Joy is not necessarily euphoria; but it is peace with God and with man, an awareness of the fact that God is with us, and that He is leading us by the hand.

Will we be spared heartaches, disappointments, sadness, depressions, frustrations, failures, tribulations? No. But in spite of all these, the general tone of our life continues to be joy and peace, for joy is a fruit of the Spirit and a direct product of the wonderful presence of Christ in the life.

Joy is the consequence of being conscious that the merciful hand of God steadies us during life's afflictions and helps to bear the cup of sadness that everyone, sooner or later, must drink.

When afflicted by any kind of trial—even the ones that result from our own sins and mistakes—let us sense the companionship of Christ, the "man of sorrows." Let us see His divine interest in our lives as He indicates His providences and awakens us to our needs. F. CH.

America's First National War Hero

Celebrating the 200th birthday of the United States in 1976 has turned up an endless supply of fascinating, sobering stories. Birthdays are times to look back as well as ahead. If a person or a nation has grown strong and useful, there must be a reason and a story worth repeating.

Such is the story of Richard Montgomery, for whom Montgomery County, Maryland, is named. Born December 2, 1738, at Swords, Ireland, young Montgomery was educated at Trinity College, Dublin. In 1756 he entered the British army, distinguishing himself in the new world during the French and Indian Wars. Barely out of his teens, his knowledge of military tactics was described as "quite unexampled in an officer of his age."

However, by the time he was 34, after a growing sympathy for the young colonies, he resigned his commission and bright future with the British army and settled in Dutchess County, New York.

Here in the mid-Hudson River Valley he married Janet Livingston, the eldest daughter of Judge Robert Livingston, and withdrew into the quiet, pleasant, home-centered life of a young country gentleman.

But war clouds were gathering. The colonial horizon became darker by the year, and Montgomery was not forgotten. Not only was he one of only a handful of professional soldiers within the colonies but he also had the experience of fighting in the Canadian wilderness. After it became apparent that the future of the colonies depended upon containing the British forces in Canada and protecting the borders from New York to Maine, the founding fathers invited Montgomery to serve as one of the eight brigadier generals of the First Continental Army.

The assignment meant leaving his beloved bride and the secluded life of the gentleman farmer, a life he now personally preferred. But Montgomery had never before shirked his duty. The need was obvious and there was only one decision to be made—to serve the cause in which he believed. To his wife he said, "My honor is engaged. . . . You shall never blush for your Montgomery."

Canada was the immediate concern because the British had neutralized the French colonists, allied themselves with the Iroquois, and were planning to retake Fort Ticonderoga. Hoping that the French-Canadians would rise to throw off the British if a swift blow by the

Americans could capture the fortress of Quebec, the Continental leaders sent Major-General Philip Schuyler to command the invasion with young Brigadier-General Richard Montgomery second in command.

Little does one realize today what it meant to organize a makeshift army out of the towns and farms of early America. Montgomery, accustomed to the finest military equipment, viewed with consternation the prospect of entering battle against his old comrades with such unequal forces. But he was not discouraged.

When General Schuyler fell sick, it was Montgomery's lot to lead the way to Canada, achieving a series of brilliant victories with the fall of the forts at St. John's, Chambly, and Montreal.

But Quebec controlled the St. Lawrence River, and thus the inland routes to New York and New England; it was already middle November. Adding to the misery, the French-Canadians did not rally to join their "liberators." The attack on Quebec had to be *now*, before British reinforcements could arrive from England. It was a daring plan.

In the dark morning hours of December 31, 1775, Richard Montgomery and his bedraggled army prepared to assault the British, who were dug in on the rocky heights of Fort Quebec. Heavy blizzards had left high banks of drifted snow, now covered with an icy crust. It was an agonizing moment. In spite of protests from his officers, Montgomery placed himself at the head of the assault column and called to his men: "Men of New York, . . . you will not fear to follow where your General leads; march on!"

Not many moments passed before General Richard

Montgomery was fatally wounded at the early age of 37 years. In a way, a waste. But in the larger picture, Montgomery achieved some of his goals, even while dying. He became the source of courage to the Continental soldiers when the struggle seemed hopeless. As the result of his offensive, the British were prevented from using their chain of forts and the Lake Champlain-Hudson River waterways in their attempt to encircle New England. No reinforcements came to relieve General Howe in Boston, forcing him to evacuate in the spring of 1776.

When the news reached England that Montgomery was dead, eulogies were heaped upon him from the Whig bench in Parliament as if he had died fighting for the king! Edmund Burke said, "He was brave; he was able; he was humane."

Today, in addition to the capital of Alabama, there are at least 16 counties in the United States named for him. His countrymen recognized his personal sacrifice, heroism, and power of example. He became America's first national war hero, his name honored and revered second only to George Washington.

Montgomery, a Faint Reflection of Another Young Man

Montgomery is a faint reflection of another young Man who cared enough to give Himself to a cause that He believed in, even though it took His life. "For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege . . . being born as mortal man. And, having become man, he humbled himself by living a life of utter obedience, even to the extent of dying. . . . That is why God has now lifted him so high, and has given him the name beyond all names, so that at the name of Jesus 'every knee shall bow' " (Phil. 2:6-10, Phillips).

Young, 33-year-old Jesus did not lead merely by exhortation and command. He too led from the front of the fray, "the captain of their salvation" (Heb. 2:10). He entered the arena of humanity and faced the enemy singlehandedly. His compatriots, bedraggled and beaten, had already conceded. With only the capabilities available to His comrades, Jesus pressed the battle to the gates, flung down the barricades of evil, and hoisted the flag of freedom. All men and women have been able to enter those gates ever since because of His towering example of personal sacrifice and heroism. He cared enough to give Himself forever to a cause He believed in.

Every genuine Christian since has heard his Lord's voice: "You will not fear to follow where your General leads; march on!" An onlooker may have thought that Montgomery at 37 and Jesus at 33 were finished. Hardly. Montgomery rallied an infant nation; Jesus captured the loyalties of a universe.

No wonder Ellen White could write: "I present before you the great Exemplar. . . . As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam."—*Our High Calling*, p. 57.

"You will not fear to follow where your General leads; march on!"

H. E. D.



Spring Song

By ELEANOR ALLETTA CHAFFEE

We rake the ground
And plant the seed;
But only God
Knows what they need.
He sends the rain,
He sends the sun,
He counts the sleeping
One by one.

We watch the leaves,
The buds unfold;
But only God
Can turn to gold
The daffodil,
And tint the rose
To please His will;
And only God makes perfect flowers
To mark the way of summer's hours.

Reader to Reader

We live in a rural community and have several neighbors whose children are the same age as ours. We want our children to have friends and do not mind these neighbors' children visiting our home, where we can supervise their activities. However, inasmuch as these neighbors' habits in regard to eating and watching television are different from ours, we hesitate to allow our children to visit their homes. How can we keep these neighbors' good will and yet avoid endangering our children's salvation?

► As the world is today, it is indeed difficult to raise children for God and eternal life, but it can be done with the help that Christ is willing and able to give. According to *The Adventist Home*, "Parents should allow nothing to come between them and the obligation they owe to their children."—Page 264.

You are right in being particular about what the children watch on television. Some children watch what they wish many hours each day. Also some children are allowed to eat snacks almost constantly.

It seems to me if you will visit with your neighbors and tell them tactfully that you do not wish your children to watch certain programs nor to eat between meals, you might influence the mothers to cooperate. Invite their children for outdoor sports and nature studies. In time your children might invite them to Sabbath school.

Remember that your first responsibility is to your children. Let them know that you love them and are interested in their happiness and well-being. Be companions with them. Work and play together. Study nature. Most children like to watch things grow. Let them have a garden or a flower bed no matter how small.

"Whatever else they neglect, they [parents] should never leave their children free to wander in paths of sin."—*Ibid.*, p. 468. "Permit them to form no intimacy until you are assured that it will do them no harm."—*Ibid.*, p. 469. Always be kind and courteous.

LUCILE DAILY JOHNSON
Hillsboro, Ohio

► One way of maintaining your neighbors' good will is to become better acquainted with them. This may be done by having social affairs similar to that of a Tupperware party. Try having a "good food" party.

This can be started by inviting several of the women to your house to share with them simple recipes. You can explain your concern for good health. You can demonstrate how anyone can prepare healthful foods for their family without undue expense (and even without meat analogs). In this way, while teaching them how to prepare more healthful dishes, you can share with them information about proper eating and health habits. After several meetings the discussion can lead into other areas of living. Possibly their living style may be modified by following the principles of good living.

In addition, when your neighbors' children are visiting your home, you can patiently explain that you do not view certain TV programs. This will take wisdom, but has not God promised wisdom to those who ask?

MERETLE H. WILSON
Berrien Springs, Michigan

► How fortunate you are to live in a rural community. Many opportunities are open to you to teach your children and your neighbors' children about nature, its beauties and complexities. Tell them that nature's laws come from God and operate by His love and power.

Be a good neighbor—friendly, helpful, and cheerful. Teach your children to be good examples by being a good example yourself. Good manners at play and at the

table will win friends. Diet differences should pose no problem. Today people everywhere are diet conscious and tolerant of differences. Teach your children to take a positive approach when questioned. For example, let them say, "We like vegetables, we enjoy lots of fruit, we want to keep our bodies healthy and strong; water keeps us clean inside and outside; we can learn better when we eat right; God gave us our wonderful bodies; we want to take care of them for Him."

Television poses a bigger problem. Outdoor play is a good alternative whenever possible. Send along an interesting book, a puzzle, or a game. When your children return, take time to listen. Your genuine interest will inspire them to share their experiences with you.

A Pathfinder Club or a Vacation Bible School is a welcome meeting place for all interested. If none is available you may have a Story Hour in your home.

Keep stories short at first; teach short, easily-understood Bible verses; sing cheerful songs; use short prayers. You may spark an interest in some to attend Sabbath school with your children.

VIVIAN HARTLEY
North Fork, California

NEXT QUESTION

How should I as a student in an Adventist elementary school deal with students who make fun of me for bringing in my lunches sandwiches with whole-wheat bread? (See letter reproduced on this page.)

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

Dear Pastor,

I would like to have you help me out of a problem. I would like to have appreciate it very much. I hope you will understand.

The students of the school have been teasing me about my bread. It is the kind of bread that is made of whole wheat grain. They don't know if they know how healthy it really is. I would like to let the parents know how much healthier it really is than white bread. Do you know what the best way to let them know is. Would a sermon or a meeting do. I have written this letter because it is bothering me. Please will you help me out thank you.

PS

I'm afraid that this letter doesn't make big enough impression because I was not able to show how much it really bothers me. It bothers me so much I didn't eat half of it. Or not any of it because they tease me about it so much. I wish you would do something about it.

Your friend,

(See "Next Question" above.)



A Code 99 team at Portland Adventist Hospital rushes to the assistance of someone whose life is in danger.

Prayer: Portland Hospital's Peerless Partner

By JOAN ROSENTHAL

"CODE 99. CODE 99."

The words pulsing from the hospital loud-speaker are spoken calmly, deliberately. Nonetheless, they are a call to action.

Footsteps clap against tile. From all directions doctors, technicians, and equipment converge at the announced room like so many coursing streamlets flowing into one surging effort—to save a life.

That is the meaning of Code 99. Heart or respiratory failure has placed the life of a patient in jeopardy. A moment or two could make the difference.

The expertise of Code 99 team members is matched by the sophistication of the equipment they use—such as the

crash cart, a rig resembling a rectangular baby carriage. The analogy goes beyond physical appearance; the crash cart's lifesaving cargo of instruments is as precious to a patient in trouble as any baby is to its parents.

The most finely applied skills and the latest in apparatus are no guarantee that every life will be saved, but the diligent care prompted by a Code 99 certainly increases an imperiled patient's chance of recovery.

At Portland Adventist Hospital, Portland, Oregon, a new dimension has been added to the Code 99 drama. Prayer. Calvin Hartnell, director of chaplain services for the hospital, has named the recent

addition Code 99 Prayer Alert.

In the August, 1975, issue of the hospital monthly, *Profile*, Chaplain Hartnell requested all hospital personnel to heed the emergency code as a call to prayer in addition to being a call to action. He asked that those in the action and all other services of the hospital unite to breathe earnest prayers for the total team, the patient, and relatives.

Chaplain Hartnell suggested that all members of the hospital family pray silently and individually, or where possible, two or three persons might quietly pray together for this urgent need. He sees the Prayer Alert as a formalization of a procedure many employees have been following all along.

A plaque hanging on the chaplain's office wall states, "Prayer changes things." Perhaps it was with this truth in mind that Chaplain Hartnell decided to propose the Code 99 Prayer Alert idea to his hospital family after reading

a related article in *Campus Highlights*, a Loma Linda Medical Center publication. He hopes other hospitals will pick up and apply the concept.

The purpose of the Prayer Alert goes beyond encouraging prayer in the crisis situation. A second intention is to generate within those directly involved an awareness that people are praying with them as they work. As the loud-speaker declares the emergency, the Code 99 team will realize they have God's resources to draw upon for wisdom, for skill, and for the healing that is beyond human abilities.

Indeed, the Prayer Alert ministers to all hospital personnel, from cook to cashier, from receptionist to radiologist. As each prays, he himself is nourished through communion with God.

A chaplain does not necessarily belong next to the patient during a Code 99; there is neither room nor reason for him to be at the bedside. If family members are nearby his role may be to offer them his support. Or if the Code 99 patient has roommates, the chaplain's attentions may be most needed by these other patients, to reassure them in the midst of the frenzied activity.

As a chaplain in a Christian hospital, Chaplain Hartnell feels his ministry day by day, as well as in a crisis such as a Code 99, is much like that of any other member of the hospital staff. "We are not here to force spirituality on anyone any more than we are here to force life," he maintains. "We are here to strengthen and assist."

"There are times when we feel pretty helpless," the chaplain continues. "It is a strengthening thought to know we are united in the effort."

A red heart adorns the Code 99 crash cart. The symbol denotes one of the cart's primary purposes, heart resuscitation. The scarlet emblem proclaims another message, too. As the prayers of hospital personnel escort the cart to yet another emergency, the heart is a fitting testimonial to a hospital that obviously cares.

Philippine College Sends Student Missionaries

By J. H. ZACHARY

"THE SUPREME chief of the Manobos has demanded that we tear down our new church."

Datu Tabalawan, chief of the Adventist village, was speaking. Every eye in the little nipa church followed each energetic gesture of the chief. He continued, "The three datu who visited my home urged that we return to our old ways. The supreme chief said, 'We will no longer wear the foreigners' clothing. Come, let us chew the betel nut, drink, and smoke again. We will build our altars and offer the chicken sacrifice for our sick ones. We will again worship the spirits that our fathers served.'"

The barrio captain, Bukaral Magellan, supported the chief: "Already the Protestant church in Samud has been destroyed. The supreme chief and his companions are urging us all to return to the old ways."

Datu Tabalawan spoke again. "I reminded them of the old ways. Even with the chicken sacrifice we had sickness and death. No one could read or write. We often went hungry. We had no medicine. There was no one to help us when trouble came."

The eager listeners in the pews nodded their agreement. "For many years," he continued, "we waited for help. Then four years ago the student missionaries came from Mountain View College. Everything has changed since then." For four years the student missionaries of MVC have been helping their animist neighbors.

What is a student missionary?

I dug my hand into the hill of rice spread out on the banana leaf on the floor.

J. H. Zachary is chairman of the theology department at Mountain View College, Malaybalay, Bukidnon, Philippines.

Adding a small portion of vegetables, I awkwardly lifted the food into my mouth. As our group ate at the "table" of our first student missionaries, I thought of the progress of the work. I could see the two-room school from where I was seated. I remembered how hard we all had worked in pushing back the jungle to make room for the small church nearing completion. I looked up at the thatched roof above me, admiring the symmetrical rows of neatly tied grasses. The house was comfortable. A clinic was in the planning stages. A Filipino student missionary, first of all, is a pioneer. The Dampaan mission school was ample evidence.

After the buildings were all completed, I mused on the more subtle change that I had witnessed: skin diseases slowly began to recede, garden plots surrounded the houses, narrow footpaths were widened and decorated with artistic rattan fences, homes began boasting new toilets, and the village was much cleaner.

The Product: Hope

"Inay, igkagat kadi su uloo!" ("Mother, the cobra has bitten me!") Terror filled Mongayan's heart as she flew to the bean patch. "Call the teachers!" she cried. "Nangga, my daughter, has been bitten." As she waited for her older son to run the kilometer to the village spring, she remembered the events of the previous weekend. Little Umpay, a girl from the village of Saging, had also been bitten by a cobra. Before sundown, Umpay was dead. No, no, her precious Nangga must not die!

Eben Aguirre, the teacher, tried to remember his first aid as he raced back to the village. "Cut and suck. Cut and suck." The words kept pace with the sound of his foot-

steps. In a few minutes he was beside Mongayan, who held Nangga in her arms. The arm was already beginning to swell. Quickly he cut a large X over the bite. Then, pushing the bloody, pus-filled wounds of the skin-diseased hand into his mouth, he began to suck.

Pausing only to spit the blood, venom, and pus, he prayed as he sucked. "O, Father, here is Your opportunity to let these people know about Your power. I am doing all that I know how to do. Please save the life of Nangga. Let everyone in Dampaan know that You answer prayer." One-half hour later an exhausted student missionary had prayer with Mongayan for Nangga. Then carrying Nangga to her nipa hut, he asked that the parents keep her still.

Later that day at the vesper program Eben looked up from his notes and into the face of Nangga. The swelling was all gone and she was smiling. God had answered

the prayer. Dampaan was filled with a new sense of hope.

The four mission schools have helped to have 15 people flown out of the jungles for medical aid. More than 20 medical and dental clinics have been held. More than 200 former devil worshipers are now a part of God's family. Two hundred thirty-five children are currently enrolled in the four mission schools. Each teacher has a shelf of medicines and can give simple home treatments. The distant hospital is only minutes away by the MVC mission airplane. The student missionaries have literally pushed back the wall of hopelessness the Manobos once knew.

Freedom

I carefully unrolled the crumpled scrap of paper from around the betel nut mortar and pestle. And there I read these words: "November 22, 1973, at 7:25 p.m., Thursday evening, Marina Ansumbog's



Dr. Aba, a dentist, and his student assistant treat a Manobo chieftain.

decision was given for the Lord!" Another victory over a body-destroying habit!

And how is Marina using her new freedom? With a used Picture Roll in hand she can be seen hiking from village to village. Gathering the children and adults together, she tells them stories about Jesus.

Often accompanied by her brother, Chief Tabalawan, she is an effective witness to the victory of the gospel through the Lord Jesus Christ.

A New Song

The church was packed. Manobo brethren had come in from seven villages. The Sabbath school leader introduced the special music—a selection sung by the Mountain Angels Trio. As I sat there enjoying the harmony and listening for the message coming to me via the heavily accented English, I remembered the first Manobo music that I had heard a few months before. Two women were dancing to a rhythmic oriental beat. The weird, high-pitched falsetto voice seemed still to haunt me. My mind focused once again on the trio. There is music in the Manobo hills, and it is a new song.

By 4:30 or 5:00 A.M. the student missionary can be seen making his way through the darkness. He enters a home, and the family gathers around the teacher, who leads out in family worship. An older son or daughter reads from the Bible to illiterate parents. And then the nipa house is filled with music. After a prayer the teacher continues his round.

The Word Has Gotten Around

A table was placed in the barrio hall. In a few moments the datu appeared dressed in his native dress. "My people like the work that has been done in Dampaan by Mountain View College. We would like to have our children learn how to read and write and sing. We, too, would like to have you help our sick ones. Can you please send us a doctor and a dentist? We have four people who are spitting blood. Old Igo has had stomach pains for two

months. Mandayao has blood in her urine. Many have cough." He continued, "This week I will go to the supreme datu and secure his permission to open a school and church if you will come."

"Yes, we promise that Mountain View College will send two student teachers to your village." I heard myself say the words, but I knew that there was no money in sight for a new school. Somehow, God would provide.

Then, taking a Bible from my case, I presented it to him with these words: "This is no ordinary book. It is a Holy Book given to man by the great God of heaven. From its pages you will find help for your people. There you will learn how to live a happier life here and be ready for a life without ending in the presence of the God of creation."

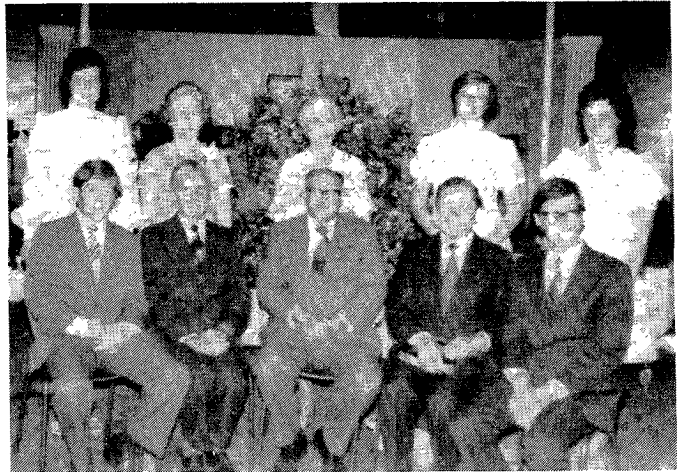
He expressed his thanks and then sat down on the crude round-pole benches that line the barrio hall. Tenderly he held the Bible. The translator gave me the meaning of his words: "Sa ini sa libro sa magbabayo." ("This is the Holy Book of God.")

It costs almost \$1,200 a year to place two student missionaries in a heathen village. This pays for their food and travel for 12 months, as well as a one-year scholarship at MVC for the next year. It was the generosity of many people whom the Lord impressed that got the work started. At the date of this writing, study is being given to setting up a sound financial structure for the program.

Mountain View College now operates four mission schools. During 1976 our goal is to open at least two additional schools. This will leave five villages still waiting for help.

There was a brisk knock at my door. With an eagerness that sounded impatient, the knock came again. Edwin Gulfan, a senior ministerial student, stepped inside my home.

"We had a wonderful experience today at Halapitan," he said. "Two Manobos came to church, looking for someone who could take a message



NEW ZEALAND PASTORS ARE ORDAINED

Four pastors were ordained January 17 at the North New Zealand Conference camp meeting at "Haskell Park," Ardmore, Auckland.

Pictured to the left of their conference president, V. Wood-Stotesbury, and his wife (center), are Pastor and Mrs. Eric Kingdon and Pastor and Mrs. Harry Tressler (he is conference secretary-treasurer). On the right are Pastor and Mrs. Laurence McMurtry and Pastor and Mrs. Stewart Presnall.

DOUGLAS I. JENKINS

Communication Director
North New Zealand Conference

to Mountain View College. They hiked two and one-half days from Yusarayan. That place is still sometimes referred to as the land of headhunters. The people there are very primitive."

I could see the sparkle of enthusiasm in his eye as Edwin continued. "The Manobos in that place have heard about our mission schools. They have hiked all this distance to request help from us."

Just one month from the date of this writing, a party from the college will hike into Yusarayan to survey the needs. We will survey the possibility of constructing an airstrip for the college's Cessna. We will see whether the chief will donate land for a school and church. A doctor will come with us to give medical aid.

Before this year is over, with the Lord's help, the darkness of another heathen village will make way for the light of gospel truth from Mountain View College, the "School of the Light."

CALIFORNIA

Volunteers Give Hospital Mobilizer

Through the income generated by the operation of the Gift Shop and Bargain Bazaar, volunteers at St. Helena Hospital and Health Center, Deer Park, California, have been able to purchase a mobilizer for the automatic transfer of patients from one surface to another with the least discomfort to the patient.

Funds for the \$7,000 mobilizer were voted at a recent general meeting for all volunteers, held primarily to welcome new members to the volunteer services organization. Esther Campbell, director of volunteers, expressed her appreciation to all of the group, which now numbers more than 70, for their faithfulness and enthusiasm.

In 1975, the volunteer services group gave \$10,000 toward the purchase of a laser beam photocoagulator for the ophthalmology department.



Finnish literature evangelists, among whom are the top three colporteurs in the world, met in Toivonlinna for their annual training institute.

FINLAND

World's Top Book Salespeople Meet

Finnish literature evangelists and leaders met together for their annual training institute in Toivonlinna, Finland, February 25 to 29.

Finland has the distinction of having the three top literature evangelists in the entire world. They are Anna-Liisa Helevaara, Aila and Martti Sahlstrom (a husband-wife team), and Eila Pikkarainen. Together they sold more than \$360,000 worth of books in 1975. Sales, however, are only one measure of success in the literature ministry. Mr. and Mrs. Sahlstrom in the past three and a half years have seen 16 of their customers baptized.

Vaino Silventoinen is a specialist in selling *The Great Controversy*. Three persons he contacted are now Seventh-day Adventists. Eero Karjalainen, another literature evangelist who concentrates largely on selling *The Great Controversy*, sold nearly 800 copies of this book the past year.

Kirjatoimi (Finland Publishing House) last year distributed more than 53 million pages of books and periodicals. U. I. Hongisto, Finland Union publishing director, and Joel Niininen, publishing house manager, expect 1976 to be the best

year in the history of the publishing work in Finland.

R. E. APPENZELLER
*Publishing Director
Northern Europe-West
Africa Division*



CALIFORNIA MEMBER TURNS 100

Mae Weldon, a member of the St. Helena, California, church cuts her 100th-birthday cake at a church dinner in her honor. Assisting her is James Pogue, pastor. Mrs. Weldon's birthday was December 20.

Although Mrs. Weldon is a shut-in and cannot attend church regularly, she listens to her favorite religious programs and reads her Bible and the Spirit of Prophecy books daily.

She has a thriving correspondence, and tries to cheer others through her letters.

DONNA JACOBS
*Communication Secretary
St. Helena Church*

MARYLAND

Sixty Take Stand at President's Series

Kenneth J. Mittleider, Potomac Conference president, was the evangelist for a February-through-March crusade at the Takoma Park, Maryland, church, across the street from Seventh-day Adventist world headquarters. More than 60 persons made decisions to join the church, and by the close of the meetings 34 had been baptized.

Lenard Jaecks, Takoma Park church pastor, expects 60 members to be added to the church as a result of the series. Support was given Elder Mittleider by the staff and employees of the General Conference, Review and Herald Publishing Association, and other institutions in the area.

Elder Mittleider believes evangelism can be successful anywhere. Twice a year he "makes time" in his heavy administrative duties in the 14,000-member Potomac Conference to hold an evangelistic series or revival.

"Our 719 additions to the church last year in Potomac and the success through the Holy Spirit in Takoma Park are just the beginning of what God is going to accomplish as we make evangelism our first priority in Potomac," he stated.

His series, which was held

on Friday, Saturday, Sunday, and Monday nights, ended with a Friday night communion service and baptisms at both services on March 27. Elder Mittleider briefly related the candidates' stories as they entered the baptistry and read their written testimony of what Jesus means to them. Elder Jaecks invited relatives and those who had worked with the candidates to stand as he and Dwight Hilderbrandt baptized the candidates.

Staff member Max Hill stood with church-school teachers and parents as the young people with whom he had studied were baptized.

Staff Pastor Ben Anderson stood when Doug Crigger was baptized. They had met providentially months after Doug was Elder Anderson's tour guide at the F.B.I. Building, where Doug works. Standing when Rose Gardaya was immersed were two Columbia Union College students, Marvin Oates and Rafael Garcia. Responding to a chapel message on witnessing, they had knocked at her door, given her studies, and invited her to the meetings.

Gordon Harris, Adventist Book Center manager, stood for Grant Woodside's baptism. He had brought him to the meetings. Everett Shull, Potomac Corporation secretary, had studied with him but was not able to be present. A retired landscape architect

and a vegetarian for 40 years, Mr. Woodside says, "I regret that the first Adventist I met 20 years ago didn't invite me to church. I've lost so much time."

With varied stories like these and a line-up of baptisms to follow, the Takoma Park church family has an increasing optimism for evangelism. Master tapes of the 24 sermons have been produced and are being used by laymen to extend the influence of the Takoma Park crusade.

Fourteen crusades and four stations telecasting *It Is Written* currently blanket the Potomac Conference's territory. Health evangelism, witnessing-training classes, and other programs to win souls are part of Potomac's continuing public-evangelism drive.

HERBERT BROECKEL
*Communication Director
Potomac Conference*



Audiences of up to 500 persons attended Kenneth J. Mittleider's series of meetings in Maryland.

LEBANON

Ten Are Baptized in Beirut Series

As a result of evangelistic meetings conducted in Beirut during the recent civil disturbances in Lebanon, more than ten persons have taken their stand for Christ. The meetings, conducted in the Boushrieh church, were gospel evangelism combined with a health emphasis. At times during the meetings the fighting was going on only one mile away. One evening the fighting was so near that the public meeting was turned into a prayer meeting for safety!

Among those baptized was a woman who was part of a community where a change of church was an unheard-of event. When she took her stand in the presence of her husband, he said very quietly that he was convinced she was joining the right church, as the Sebtiéh Hill (Sabbath Hill) had been protected during the fighting. The reason for this could only be that God loved in a special way the people living there. Sebtiéh is a district of Beirut, so-called because of the Adventist institutions and the numerous members of the Adventist Church situated there.

JACK MAHON
*Temperance Director
Afro-Mideast Division*



Eight of the ten new members baptized at the close of a series in Beirut, Lebanon, pose with the men who conducted the meetings (back row).

Dateline Washington By F. C. WEBSTER

ADVENTIST ATTORNEYS MEET IN WASHINGTON. The church is continually exploring ways of using its reservoir of human resources to accomplish more effectively its world mission.

During the weekend of April 10, 30 Seventh-day Adventist attorneys joined 11 members of the General Conference staff in a weekend retreat in Washington. During those days together, legal problems that the General Conference faces were reviewed, and the discussions that followed centered around how our brethren with legal training can be helpful in aiding the church in these areas.

Reports were also rendered regarding the Association of Adventist Attorneys, its accomplishments and its objectives.

WEEK OF PRAYER MESSAGES. Late last winter the newly appointed Week of Prayer Reading Committee began its function as a standing committee of the General Conference. Prior to that time, each year an ad hoc committee had been appointed to lay plans for the Week of Prayer. This new committee has been brought into being to provide continuity and careful thought in supervising the preparation of the Week of Prayer messages so as to lead the church each year into a week of genuine approachment to God.

C. D. Henri, vice-president of the General Conference, chairs this new committee. Tom Blincoe, dean-elect of the Theological Seminary, has prepared the adult messages for 1976 centered on the theme of the "Uniqueness of the Adventist Church." L. H. Grant has prepared the children's messages.

For 1977 a group of church leaders are joining their talents to bring to the membership of the church a message entitled "Be Ready." Children's messages are being prepared by J. P. Sundquist of the Northern Europe-West Africa Division.

1976 YOUTH DEPARTMENT ADVISORY. All union youth directors and other members of the North American Youth Department Advisory Council met recently at the General Conference. The new Youth Council program, introducing a total youth ministry in the local church, was at the top of the study list. Definite plans were laid to implement this program across North America; encouraging experiences were shared of successful progress to date.

Another priority item discussed was the two-year-old MV Taskforce program. It was pointed out that during 1975 more than 1,800 youth were involved in volunteer and scholarship projects for the church. New plans and developments were presented in this growing program.

Among other council items were the expanding Pathfinder program for youth between 10 and 16 years, the growing summer-camping activities, and strengthening plans for aggressive outreach in youth evangelism.

BICENTENNIAL BROCHURES. The General Conference has prepared two Bicentennial brochures. One is geared to the public, showing what Seventh-day Adventists are doing during the Bicentennial; the other is aimed at the local churches to help organize the Four C's for Century III. The Four C's is a program developed by the Youth Department of the General Conference for this Bicentennial year to encourage youth to become involved in projects to beautify camp, campus, community, and character.

Far Eastern

● Three district pastors were ordained to the gospel ministry during the recent triennial session of the South-Central Luzon Mission in the North Philippines. These include Charles C. Catolico, of Central Oriental Mindoro; Gideon A. Durante, of South Central Oriental Mindoro; and Protacio M. Mendoza, of Central Batangas. After the ordination service the newly ordained ministers officiated in their first baptismal ceremony.

● Korea reports the following ordinations in recent weeks: D. S. Kim, Weesung church pastor; S. C. Lee, secretary of the Southeast Korean Mission; C. S. Lee, Yang Koo church pastor; Y. B. Choo, youth and education director of the Central Korean Mission; B. S. Um, Shin Chon church pastor; K. C. Kim, Chang Sung church pastor; and H. K. Pak, Sang Tan church pastor.

Inter-American

● A layman, Gregorio Esquerro, was inspired by the evangelistic meetings of José Osorio, Colombia-Venezuela Union evangelist, in Ibagué. He secured a tent, pitched it in a small town near Ibagué, and has a nightly attendance of 300 persons at his own series of meetings.

● Carlos Aeschlimann, Inter-American Division Ministerial secretary, initiated a series of evangelistic meetings in San José, Costa Rica, with the graduation of 1,064 Voice of Prophecy students. In the first four weeks, 120 have been baptized. Pastor Aeschlimann is simultaneously conducting a school of evangelism for the workers of the Costa Rica Mission and 22 junior and senior theology students from Central American Union College.

● Jaime Castrejón, formerly president of the Pacific Mexican Mission, has been named rector of the University of Montemorelos.

● In a recent three-week period Literature Evangelist Fernando Díaz, of the East Venezuela Mission, sold 400 sets of the four-volume *Modern Medical Encyclopedia* and a message book.

Northern Europe-West Africa

● One hundred and twenty Sabbath school superintendents gathered in Aba, eastern Nigeria, in mid-April for a three-day convention to discuss the many aspects of Sabbath school evangelism. This was one of more than ten similar meetings held in Nigeria, Togo, Ghana, Finland, and Sweden during a six-week itinerary in the Northern Europe-West Africa Division by R. Curtis Barger, of the General Conference Sabbath School Department, and Paul Sundquist, NEWAD Sabbath school director. Present Sabbath school membership in the division is 197,350.

● Three student missionaries are serving at the Adventist Seminary of West Africa in West Nigeria. Andrea Luxton, from Newbold College in England, and Susan Snelling, from Andrews University, are serving in the area of language study. David Stottlemyer, from the La Sierra campus of Loma Linda University, a senior agriculture major, serves in farm management. Egg production is reported to have increased 100 per cent of late.

North American

Atlantic Union

● The emergency room at the New England Memorial Hospital, Stoneham, Massachusetts, recently acquired a new cardiac monitor-defibrillator. The hospital staff contributed more than one third of the purchase price.

● On Sabbath, April 3, the Spanish church in Worcester, Massachusetts, was organized with 52 members. S. R. Jayne, Southern New England Conference president;

Donald J. Russell, conference secretary-treasurer; Donald Burgeson, Worcester English church pastor; and Ronald Aguilera, Worcester Spanish church pastor, were present.

● Eight persons were baptized in the Camden, Maine, district on April 10. Four joined the Ellsworth church and four joined the Camden church.

● At 6:00 P.M. Sabbath evening, February 28, the students of Riverview Memorial School in Norridgewock, Maine, undertook to read the Bible from cover to cover nonstop. The project took 74 1/2 hours.

● Mack Wilson, Bermuda Mission Sabbath school director, recently coordinated a weekend soul-winning institute in the Hamilton church.

● As a result of evangelistic endeavors of the lay activities department of the Mount of Olives church in Far Rockaway, New York, a mission has been established under the direction of the local elder, Clarence Wilson, and membership is growing rapidly. Alonzo Best, a deacon, has been instrumental in leading eight persons to accept Christ and be baptized. Alice Pinkney, Bible instructor, and her team did follow-up work.

Central Union

● A Witnessing for Christ seminar was held at Glacier View Camp for Colorado Conference ministers April 27 and 28. Representatives from the Central Union Conference taking part were W. O. Coe, president; W. E. Peeke, lay activities director; and Don Schneider, youth director. Seminar participants visited Boulder, Colorado, residents in the evenings.

● New to the Colorado Conference staff is George Dronen, publishing director, who comes from the Kansas Conference. Also new are Dr. and Mrs. Jack Bohannon in the Ministerial Association. Dr. Bohannon is coordinator of evangelism; his wife assists him.

● At the recent Central Union Conference session, R. E. Spangle and E. E. Hagen announced their retirement. They and B. L. Hassenpflug, who retired the first of January, were honored at a special service at the close of the session.

Columbia Union

● At the conference's recent workers' meeting it was reported that a record 814 persons were baptized during 1975 in the churches of the Allegheny West Conference. Among those honored at the meeting were Edgar T. Mims, K. S. Smallwood, and Michael R. Bernard, centurions in evangelism; K. S. Smallwood, Pastor of the Year; Jeanette McDonald and Beatrice Albright, Bible Workers of the Year; and Henry Hope, Layman of the Year.

● At least 15 persons have been baptized as a result of Vacation Bible Schools in the Potomac Conference in 1975. The schools were held in 39 churches, and were attended by 2,850 children, 1,665 of whom were from non-Adventist homes.

● Kettering College of Medical Arts reports educational opportunities available in environmental management, medical-office assisting, dietetic technology, biomedical-electronics technology, and medical-laboratory-technician training.

● The new Chesapeake Conference Adventist Book Center has been officially opened. Sales on opening weekend totaled \$7,000. The ABC sold more than \$800,000 worth of literature during the past triennium.

● Ground has been broken for a new industrial-arts building for Blue Mountain Academy, Hamburg, Pennsylvania.

● Membership of the Chesapeake Conference grew during the past three years to 6,385. Tithe increased 40 per cent; Sabbath school offerings increased 32 per cent; and publishing department sales totaled \$823,533.

Lake Union

● A new church has opened in Portage, Wisconsin. Construction began three years ago, and the \$200,000 building is now free of debt.

● Two Broadview Academy students and their industrial-arts teacher spent three recent weeks completing a church in Ethiopia. Teacher Eugene Witzel, who came to Broadview from Wollega Adventist Academy in Western Ethiopia, returned with his students to finish a church he had begun while there.

North Pacific Union

● Members of the Milwaukie, Oregon, church broke ground on April 4 for the first phase of a \$320,000 building project. Milwaukie's mayor and city manager helped to turn the ground for construction of the educational wing, which is to be followed by the building of the sanctuary wing when the present church property is sold.

● The Rockwood Emergency Clinic, a new concept of making after-hours medical care more available, has been opened at 18750 SE. Stark Street in Portland, Oregon. Operated by VertiCare, a subsidiary of Northwest Medical Foundation, the clinic is designed to meet the needs of walk-in patients with problems that need immediate attention at times when doctors' offices are closed, yet are not serious enough to warrant a trip to a hospital emergency department. The clinic is staffed by five Loma Linda University graduates, and patients are referred back to their personal physicians following initial care.

● A springtime campaign for cash, materials, and labor for the construction of a \$150,000 greenhouse for Auburn Adventist Academy, Washington, has reached a successful conclusion, according to Principal Carl Jorgensen. Approximately 3,000 friends of the academy responded to letters written by students, he said. Plans call for a 30,000-square-foot complex with ten

areas independently heated and ventilated to accommodate various types of plants.

● Forty-two persons took their stand for Christ during a recent New Life crusade conducted by Lester Carney in the Walla Walla, Washington, church. So far six have been baptized.

Pacific Union

● Vernon Nye, professor of art at Pacific Union College, has received the Edgar A. Whitney award of \$500 from the American Watercolor Society at the society's 109th annual exhibition.

● The 24-hour bike ride that was to have set a new world's record ended after 13 hours. David Walters, physical-education instructor at La Sierra Academy, was scheduled to ride all day and all night on fixed rollers at a shopping center between Glendale and Pasadena, California, but a bout with the flu a few days before prevented it. Mr. Walters, who rides more than 300 miles a week in training, had reached the 377th mile of an 800-mile goal when the decision was made to give it up. A date is already planned this fall when he will attempt it again.

● The Simi Valley Adventist Hospital health-service team recently conducted a Five-Day Plan to Stop Smoking at Royal High School in Simi Valley. Twenty-two students and teachers voluntarily took part in the on-campus program and attended the sessions during their lunch hour. This was planned as a pilot program, and school authorities are evaluating the results with the possibility of making it a regular part of the health-service program of the high school.

● Walter Barber has returned to Hawaii, where he will pastor the Hilo church and serve as district leader of Honokaa and Kohala. Catalino Basconcillo and Kenneth Friesen will be associated with him. The Barbers, who 20 years ago completed 11 years' service in Hawaii, transfer from Southern California.

Southern Union

● Two hundred and fifty-six persons made decisions for baptism during the recent Jere Webb Revelation 76 crusade in Chattanooga, Tennessee, of which 114 have already been baptized, according to A. C. Becker, coordinator of the campaign. Of the decisions 182 were for baptism and 74 were for re-baptism.

● Bible Reference Library sales in the Southern Union for the first 14 weeks of 1976 amounted to 555 complete sets and approximately 1,500 single volumes, for a total of some 4,830 volumes of the Conflict of the Ages Series and Bible Readings.

Southwestern Union

● The youth class of the Cleburne, Texas, church has raised \$2,150 to help complete three churches in the Santa Cruz, Bolivia, area, where Southwestern Union College student missionary Rex Frost is teaching English. The students collected and sold scrap iron, scrap aluminum, magazines, and newspapers to dealers to raise part of the money.

● Twenty-three persons were baptized recently in El Paso, Texas, at the close of studies on Revelation by Harold Friesen, Texico Conference evangelist. A number of these persons had already learned of Adventism through the Voice of Prophecy Bible Correspondence School after being enrolled by Reuben Pile, who went from door to door signing up Bible students.

● On January 2, the Covington, Louisiana, company was organized by B. P. Haskell, Arkansas-Louisiana Conference treasurer. Marwood Hallett is pastor of the 25-member group, which was formed after many years of prayer, literature distribution, branch Sabbath schools, and a recent series of evangelistic meetings by Jim Griffin, conference Ministerial secretary.

● A new church building is being built in Lafayette, Louisiana, under the direction of

Ernest Jackson, pastor. The church will seat 125 persons and will have Sabbath school rooms and a fellowship room.

● Mrs. S. W. Calvert, retired Tulsa, Oklahoma, Bible instructor, received a \$2,000 Ingathering donation from William Bailey, president of Tulsa Royalties Company, who, up to the present, has contributed more than \$10,000 to the work of the Seventh-day Adventist Church.

Loma Linda University

● A nutrition seminar was sponsored by the nutrition and dietetics alumni of Loma Linda University in February and March for the wives of the dental and medical alumni at the annual School of Dentistry and School of Medicine alumni conventions.

● A student Week of Devotion was held on the Loma Linda campus April 4 to 10. Five separate groups of programs, with the over-all theme "Christ and You—Toward a Personal Experience," were featured.

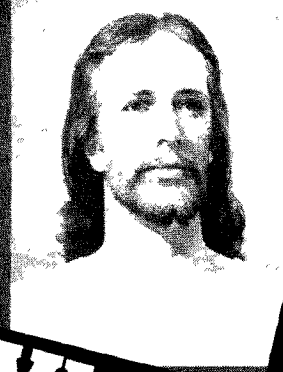
● The eighth annual meeting of the Association of Western Adventist Historians was held at Loma Linda University in early April for history teachers, graduate history students, retired historians, and others interested in history.

● A baptism was held in the LLU church recently as a result of the combined ministry of physicians, nurses, and chaplains at Loma Linda University Medical Center. Wallace Luyster, a patient at the medical center last year, rejoined the Seventh-day Adventist Church this year after turning his back toward the church 34 years ago, according to Charles W. Teel, chaplain supervisor.

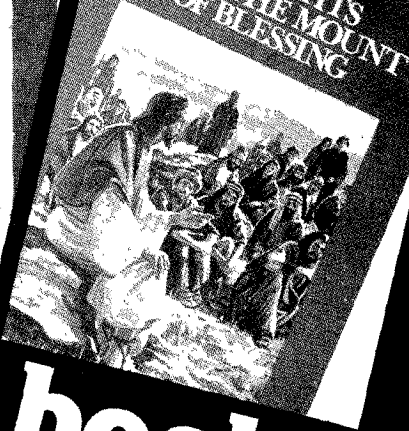
● Students and faculty in the department of physical therapy sponsored a one-day workathon to raise funds to support two physical-therapy student missionaries. Physical-therapy student missionaries are needed in Bangkok, Thailand, and Montemorelos, Mexico.

These popular Ellen White books are now in large print.


STEPS TO
CHRIST



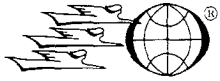
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126th Year of Continuous Publication

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will be returned only if accompanied by
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An index is published in the last Review
of June and December. The Review is
indexed also in the Seventh-day
Adventist Periodical Index.

Health Personnel Needs

NORTH AMERICA

Clerk-typist	Med. technol.
Computr. progrm.	Med. transcrib.
Diet., gen.	Occup. ther.
Dietitian	Orderly
Diet., asst. adm.	Pharmacist
Dosimetrist	Phys. ther.
ELECTRICIAN	Radiol. technol.
Engr., stationary	Receptionist
Food-ser. dir.,	Rec. ther.
asst.	Sec., med.
Groundskpr.	Sec., ward
Housekpr.	Secur. offcr.
Key-punch oper.	Soc. wrkr., MSW
Lab. asst.	Speech pathol.
Med.-rec., RRA	

Write or call Health Personnel Place-
ment Service, General Conference of
Seventh-day Adventists, 6840 East-
ern Ave., NW., Washington, D.C.
20012. Telephone: (202) 723-0800, Ext.
349.

Because of immigration requirements, this
notice applies only to permanent residents
of the United States and Canada.

To New Posts

FROM HOME BASE TO FRONT LINE

Lloyd A. Ahlers (AU '75), to
serve as principal, Kivu Seminary,
Kivu, Zaire, and Vivian C.
(Dininger) Ahlers (AU '72), of
Baltimore, Maryland, left Balti-
more, March 10, 1976.

W. Steven Bassham (Vander-
bilt U. '74), to serve as teacher,
Thailand Academy, Chiangmai,
Thailand, and Nongnuich
(Nancy) (Yudhasaprasithi) Bass-
ham (AU '73) and one son, of
Anaheim, California, left Los
Angeles, California, March 16,
1976.

Billy J. Beckworth, to serve as
departmental secretary, Southern
Union, Johannesburg, South
Africa, and Constance S. (Metz-
inger) Beckworth (Pittsburg, Kans.,
State Coll.), and three children, of
Littleton, Colorado, left Denver,
Colorado, March 15, 1976.

Gordon R. Doss (AU '75), to
serve as field secretary, South-
East Africa Union, Blantyre,
Malawi, and Cheryl D. (Brown)
Doss (AU), of Berrien Springs,
Michigan, left Chicago, Illinois,
March 8, 1976.

Joseph F. Felix (Faculté de
Médecine, Haiti, '72), to serve as
second doctor, Songa Hospital,
Zaire; and Gisele (Therency) Felix,
and two sons, of Brooklyn, New
York, left New York City, March
30, 1976.

Carter J. W. Lowry, to serve
in a regular appointment as man-
ager, College Garage Industry,
Spicer Memorial College, Poona,
India, and Donna Mae (Cajohn)
Lowry and one son, of Poona,
India, as of October 1, 1975.

Willis Gentry Lowry, returning
to serve as associate Ministerial
secretary, Southern Asia Divi-
sion, Poona, India, and Helen
(Meleen) Lowry (WWC '37), left
Los Angeles, California, March
16, 1976.

Thorkild Pedersen (SMC '72),
to serve as business teacher, In-
donesia Union College, Bandung,
Indonesia, of Berrien Springs,
Michigan, left New York City,
March 23, 1976. His wife, Anne-
Mette B. Pedersen (Ringsted
Nursing Sch.), and two daugh-
ters left March 1, 1976, by way of
Denmark.

James Daniel Riggs (LLU '75),
to serve as dentist, Davis Mem-
orial Hospital, Georgetown, Guyana,
Guyana, and Orlene R. (Bates)
Riggs (LLU '72), of Bryn Mawr,
California, left Los Angeles,
California, March 16, 1976.

Ricardo Isaac Rincon (PUC
'75), to serve as instructor, col-
lege music department, Colombi-
a-Venezuela Union, Medellín,
Colombia, and Isabel (de la Torre)
Rincon (UCLA '69), of Angwin,
California, left Miami, Florida,
March 19, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, SPECIAL SERVICE

Roger E. Clawson (LLU '75)
(SS), to serve as dentist, Bula-
wayo Dental Services, Bulawayo,
Rhodesia, of Loma Linda, Cali-
fornia, left Los Angeles, Cali-
fornia, March 16, 1976.

William J. Gardner (LLU '44)
(SS), to serve as relief physician,
Bella Vista Hospital, Mayagüez,
Puerto Rico, and Ellen S. (Holmes)
Gardner, of Forest City, Florida,
left Miami, Florida, February
12, 1976.

Rex Alan Shepherd (SS), to
serve as maintenance man, Ma-
luti Hospital, Ficksburg, South
Africa, and Norma A. (Stanley)
Shepherd, of Angwin, California,
left New York City, March
16, 1976.

Dorothy F. Smith (SS), to serve
as English teacher, Colombian
Islands Mission, San Andres,
Colombia, of College Place,
Washington, left Miami, Florida,
February 10, 1976.

Deaths

ESTES, Leota Charlotte—b. Dec.
5, 1902, Cottage Grove, Oreg.; d. Feb.
20, 1976, Bakersfield, Calif. She
served the denomination in nursing
and teaching posts at Loma Linda
Hospital, and Paradise Sanitarium and
Hospital. Survivors include three sis-
ters, Verna Hardin, Zida Wood, and
Effie Greene.

GOEFFERT, Herman—b. Feb. 20,
1896, Butler City, Pa.; d. March 1,
1976, Natchitoches, La. He was em-
ployed for 15 years with Loma Linda
Foods. Survivors include his wife,
Carrie Camille Bond Goepfert; three
daughters, Naomi Houston, Margaret
Joyce Hargis, and Camille Reeder;
nine grandchildren; one great-grand-
child; and a sister.

GRIFFIN, Robert Bertmen—b. May
7, 1912, Stoneham, Mass.; d. Oct. 18,
1975. He graduated from Atlantic
Union College in 1933 and spent 39
years in denominational service, 34
of them at New England Memorial Hos-
pital, where he was chief engineer.
Survivors include his wife, Norma
Heiser Griffin; two daughters, Doris
Krueger and Joan Cannuli; a son,
Robert, Jr.; eight grandchildren; and
three sisters.

Notice

Oakwood College Constituency Meeting

□ Notice is hereby given that the first quin-
quennial meeting of the constituency of Oak-
wood College of Huntsville, Alabama, will
convene at Oakwood College, Huntsville,
Alabama, at 9:00 A.M., May 26, 1976, for the
election of trustees for the period of five
years to take the place of those whose terms
of office expire at that time, and for the trans-
action of such items of business as may
properly come before the meeting.

By order of the board of trustees.
C. DUNBAR HENRI, Chairman
CALVIN B. ROCK, Secretary

Coming

June	
5	Bible correspondence school emphasis
5	Church Lay Activities Offering
12	Inner-city Offering
19	Servicemen's Literature Offering
26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	
3	Church Lay Activities Offering
10	Christian Record Braille Foundation Offering
17	Home foreign challenge
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)

The Back Page

New President for Pennsylvania

William Loveless, pastor of the Loma Linda University campus church, has accepted an invitation to become president of the Pennsylvania Conference. He will begin his new duties June 15, in time for the annual camp meeting convocation at Blue Mountain Academy, June 17 to 26.

Elder Loveless was elected by the constituency of the conference at its triennial session held April 25 at Blue Mountain Academy. He succeeds Donald G. Reynolds, who was elected president of the Ohio Conference.

W. B. QUIGLEY

New York Conference Session

At the New York Conference's twenty-seventh constituency meeting April 4 at Union Springs Academy, C. W. Skantz was re-elected president, and Roy A. Wesson secretary-treasurer. All departmental directors also were re-elected, but there were some changes in alignment of the departments. Changes on the executive committee included the addition of a woman.

There are 57 churches in the conference; membership as of December 31, 1975, stood at 5,046.

AARON N. BROGDEN

Central Union Conference Session

W. O. Coe, president, and W. S. Lee, secretary, were re-elected at the twenty-first business session of the Central Union Conference. H. L. Haas, Colorado Conference treasurer, was elected union treasurer, replacing R. E. Spangle, who retired. E. E. Hagen, Sabbath school and communication director, also retired, after 44 years of denominational service. W. E. Peeke, lay activities director, will also direct the Sabbath school department. Charles R.

Beeler, Columbia Union Conference communication director, is moving to the Central Union to be communication, ASI, and public affairs director.

Growth in the Central Union has been steady. Baptisms for the quinquennium were 8,628, and union membership, now 32,840, showed a net gain of 3,840.

N. C. WILSON

Southern Union Conference Session

The officers of the Southern Union Conference, H. H. Schmidt, president; H. F. Roll, secretary; T. W. Cantrell, associate secretary; and J. H. Whitehead, treasurer, were re-elected at the quinquennial session held at Biloxi, Mississippi, April 26 and 27.

All departmental directors were returned to office except V. W. Becker, education director, who retired after 47 years of service. New associate directors were elected for the education and youth departments and the Ministerial Association. E. W. Moore was asked to serve as coordinator of the newly combined inner-cities and Community Services program, which is to have departmental status.

Statistics for the quinquennium show that 94 new churches and companies were organized, 78 churches were dedicated, 27,454 persons were baptized, and membership now stands at 78,795, a net gain of 19,261.

C. E. BRADFORD

North Dakota Constituents Attend Groundbreaking

Constituents of the North Dakota Conference, meeting in Bismarck on April 11 for their triennial session, re-elected Ralph Watts, Jr., president, and Reuben Beck secretary-treasurer. Departmental staff members also were elected to serve another three-year term. Some changes were made in the

membership of the committees and boards, and the constitution and bylaws were updated.

Before the conference session, a groundbreaking was held a few miles north of Bismarck for the new Dakota Academy, a joint venture of the North and South Dakota conferences. The governor of North Dakota, as well as other officials, joined in the ceremony. The academy site overlooks the Missouri River.

F. W. WERNICK

In Brief

Zambia visitor: The honored visitor at the Sabbath school Community Guest Day in the Lusaka, Zambia, Central church on March 21 was the Honorable Elijah Mwendanda, Prime Minister of the Republic of Zambia. With his wife and associates, he came and stayed for both the Sabbath school and the preaching service. As His Excellency left the church, Albert Bristow, Zambia Union president, presented him with a large copy of *Your Bible and You*.

Magazine awards: The Associated Church Press has awarded *These Times* magazine, published by Southern Publishing Association, a general excellence award for its August, 1975, issue. The magazine also won a graphics award for its February, 1975, issue on alcohol. *Liberty* magazine, published at the Review and Herald, won an award in the feature category for its March-April, 1975, report on "Ulster's Children."

Homes for Guatemala: Funds to build homes for Guatemalan earthquake victims, as of May 7, total \$171,478. Contributions to this fund should be marked "Homes for Guatemala" and sent directly to the General Conference treasurer or placed in local church tithe and offering envelopes.

New positions: Humberto Rasi, dean, School of Graduate Studies, Andrews University, formerly chairman, AU modern languages department, replacing Gordon A. Madgwick, new academic

dean at Pacific Union College.

□ Borge Schantz, lay activities and youth director, Afro-Mideast Division. □ Ignatius Yacoub, public affairs and religious liberty director, Afro-Mideast Division. □ Jack Mahon, communication and temperance director, Afro-Mideast Division. □ T. S. Flaiz, D.D.S., assistant health director, Afro-Mideast Division.

Died: James Cecil Dean, 85, former worker in India, on April 24. □ Rafic Issa, treasurer, Middle East Union, on May 2. □ Werner A. Wild, 75, former worker in Inter-America, and Southern European Division secretary, on May 8, in Riverside, California. □ John D. Snider, 87, Review and Herald Publishing Association book department manager from 1936 to 1967, on May 9, Kettering, Ohio.

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