

# Review

AUGUST 12, 1976

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



By ETHEL YOUNG

Somewhere there is a school that is different from the one you see every day; a place where the mission stories you hear in Sabbath school soon come to life. Like Sangmélima and Azem, where you discover what it's like to go to an Adventist school in the Federal Republic of the Cameroon. Just at Berkong you can identify in an hour enough instructional needs to last a treasurer for a lifetime! These too are parts of the world system of Seventh-day Adventist education; and the nationals at such outposts can help us learn a great deal about the facts of life with them. Would you like an interview?

Yes, most students are fortunate if they get to eat one meager meal every other day.  
No, no one ever gets out of debt at the company store.  
Yes, these 30-year-old buildings are "temporary."  
No, the teachers' homes are not adequate or representative.  
Yes, these believers give a tithe; it ranges from two to four dollars a year.  
No, not one of the 6,288 students has ever studied from Bible textbooks of any kind.

You may think it is easier to be hungry or to make bricks without straw in the Federal Republic of the Cameroon than it is in your school. But it isn't. No easier than it was in Egypt so long ago.

—Written in Sangmélima,  
Federal Republic of the Cameroon  
April 4, 1976

## If Jesus Could Have Been With Me Today

Blantyre, Malawi

If only Jesus could actually have walked by my side that weekend! I saw so much suffering, so many who needed His helping, healing power. What change might have come to those pain-furrowed faces, those blind eyes, those leprous limbs, if only Jesus could have laid His healing hands upon them!

When I used to visit Malamulo, one section of the hospital stood where a slave village stood less than a century ago. Once torture and despair were the lot of those who were brought there. Today, those who come find health and healing at the hands of a fine staff of Christian health care workers.

Early one Sabbath morning I dropped in to visit the 21-year-old daughter of one of our missionary families. For many years she has suffered. Only the week before, her life hung in the balance for several days. Now, thanks to the Great Physician and the tender, loving care of Christian medical workers, she was resting more easily. As I paused for a few words of encouragement and prayer, I thought, If only Jesus could be here personally this morning!

In the afternoon we celebrated the ordinance of humility, followed by the Lord's Supper. There to participate, his face beaming with an inner joy, was blind Captain Muluda. For many years Captain was a faithful Bible worker among the patients of the African hospital. He had an unusual ability to remember voices. When he met you once, he most likely would recognize you the next time he "saw" you.

Captain became a Seventh-day Adventist as a young man many years ago. After he taught for a short period in one of our village schools, his eyesight began to fail. Eventually he became blind. Through the years an inner light was reflected through his darkened eyes, and his countenance fairly beamed. With his cane he was able to "feel" his way over the hospital grounds and through the wards with amazing ease. Many were encouraged by the ministry of this sightless man. Each time he "saw" me he spoke of his work and never failed to add in perfect English, "I love to preach Jesus!"

On this Sabbath afternoon as I washed dear old Captain's calloused feet, I felt a lump in my throat as I looked up into his sightless eyes. In my heart I said, "Why, oh, why, are we so impotent today? If only our Saviour were here visibly just now to speak the words that would make him see! What rejoicing it would bring Captain to see those for whom he ministers!"

After the communion service we drove for another brief visit to the leper colony. Nothing touches my heart and makes me long more for a living Saviour by my side than to see these unfortunate victims of a living death. In their pathetic, diseased condition they sat on the bare

ground or on the low stone wall making baskets or just staring at one another. There were missing toes or fingers, creased and bloated faces, puffy, scaly ears, red granulated eyelids, hopeless, staring eyes. The patients ranged from the very young to the very old.

A few decades ago many of them would have been destined to early death. Now, because of kind Christian care and modern treatment, within a reasonable length of time they may hope to be restored to a fairly normal life. But if only Jesus could be here, the long days of suffering, the long waiting, would be over. In an instant He could cleanse them all!

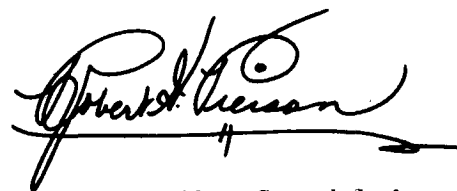
On the way back to one of the mission homes we paused by a plot long hallowed by the graves of men and women who gave their lives for the establishment of our work in Malawi. In 1913 A. Watson and his family arrived at Malamulo. With vigor he threw himself into his new work. But before three months had passed, malaria dealt a deadly blow. Today Pastor Watson lies sleeping in his grave.

In 1923 Pastor Pond, a man of deep spirituality and a powerful preacher, joined other members of the mission family for an expedition to the Nsuadzi River, some four miles away. Walking along some rocks above the falls, Brother Pond slipped and fell to his death in the river below. Another sacrifice was laid upon the altar of mission endeavor in Malawi.

Others, too, young and old, black and white, lie sleeping in the Malamulo cemetery. Again these words flashed into my mind: "If only the Lord of Lazarus' tomb were here today, we would behold His glory! The graves could no more hold their prey today than they did two thousand years ago!" I was comforted to know that soon those graves will open and the great Lifegiver will call forth His faithful, sleeping saints.

Though I did not see the Saviour visibly during my visit to old Malamulo, I saw Him dozens of times as I walked through the hospital and the leper colony. I saw His hands as the hands of the medical workers ministering to the sick. I saw His feet as the feet of mission workers going on errands of love. I heard His voice as the voice of our evangelists and pastors speaking words of life and light to those in need.

Yes, scores of times that weekend I saw Jesus at work through His servants in Malawi. He is the same Jesus! He lives and works by the side of His chosen ones today as He did nineteen centuries ago. And that same Jesus is coming back again in the very near future!



President, General Conference

# This Week

**Ethel Young**, author of our cover piece, "Soliloquy," is associate director of the General Conference Department of Education. As part of her work, she travels extensively to all parts of the world, visiting Adventist schools and counseling administrators and teachers. This past April, during one of her trips, she visited the Federal Republic of the Cameroon, where she saw Adventist education carried on under such difficult circumstances that she was moved to write "Soliloquy."

As Christians, we are called upon to be proper stewards of the goods that God has so graciously given us. As His stewards, all of

us need to re-evaluate the way we distribute the bounty we have, using less for nonessentials, and giving more to needy places such as Berkong, Sangmelima, and Azem.

**Godfrey T. Anderson, Ph.D., LL.D.**, authored "Many Small Lights" (p. 4). A graduate of Broadview College, he earned an M.S. degree from Northwestern University, a Ph.D. from the University of Chicago, and was awarded an LL.D. from Walla Walla College.

In 1937 he served as dean of men at Kingsway College; in 1939 he moved to Atlantic Union College, where he taught history and later became academic dean. In

1946 he went to La Sierra College, where he served as president and as professor of history. He held the same positions at Loma Linda University (LLU). Now president emeritus of LLU, he is the university archivist and research professor of American history.

At a recent meeting of the Biblical Research Institute Committee, study was given to the role of women in the Seventh-day Adventist Church. The regular committee members and certain other individuals were asked to present papers for this study. One paper was presented by LaVonne Neff. Out of her research for that committee and subsequent study grew the two articles that we have pre-

sented on "The Ordination of Women" (p. 6).

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## Scan news briefs from the religious world

### CHARISMATIC MOVEMENT GROWS AMONG ORTHODOX

FORT WAYNE, Ind.—Charismatic Eastern Orthodox joined with other Christians for the fourth annual Pan-Orthodox Charismatic Conference here.

Conference speakers included Serbian Orthodox Sub-Deacon Charles Ashanin, a professor at Christian Theological Seminary, a Christian Church (Disciples of Christ) school in Indianapolis; Father Boris Zabrodsky, pastor of St. Nicholas Ukrainian Orthodox Church, Harvey, Illinois; Greek Orthodox Father Eusebius Stephanou, founder of the Logos Ministry for Orthodox Renewal, conference sponsor; and Assist-

ant Coordinator Jordan Bajis of the Work of Christ Charismatic Community, Lansing, Michigan.

Father Stephanou described the growth of the charismatic movement among United States Orthodox, his trip to Greece last winter, and his surprise at finding prayer groups already formed in that country.

### NON-UNION EMPLOYEES MUST PAY DUES

VANCOUVER, B.C.—British Columbia's Supreme Court has ruled that employees who are exempted from union membership on religious grounds are still required to pay the equivalent of dues to the union.

### NO RELIGIOUS REVIVAL AMONG TEEN-AGERS

WASHINGTON, D.C.—Dr. Dean Hoge, a sociologist at the Boys Town Center of the Catholic University of America, asserts that not only is there no "general religious revival" occurring today among high school youth, as some observers maintain, but the trend is in the opposite direction.

In a paper presented at a training seminar for Total Youth Ministry at Catholic University's Theological College Dr. Hoge gave his theories (based on studies done by him and his colleagues at the center) on why religious faith among 13- to 18-year-olds has decreased by 15 to 20 per cent

from the 1950's to the present time.

### ARCHBISHOP COMMENTS ON PALLOTTINE SCANDAL

BALTIMORE—Charging that the Pallottine Fathers engaged in "immoral" fund-raising practices, Archbishop William D. Borders, of Baltimore, has demanded that the Catholic order adhere to strict guidelines or get out of the archdiocese.

He made the statement at a news conference called by the Pallottines to make public a financial audit, which revealed that of more than \$20 million contributed to the order here only \$507,935 went to overseas missions.

## 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.]

### Mission to Privileged

Re series "Mission to the Privileged" (April 29 to May 20).

One way of reaching the privileged is through our musicians. Consider the witness before the privileged in Poland and other countries of the Seventh-day Adventist groups conducted by Francisco de Araujo and Virginia-Gene Rittenhouse (REVIEW, Sept. 11, 1975). Shouldn't some provision be made in the budget

for witnessing by the arts the same as for witnessing by certain other programs?

MINNIS COE  
MARI-LYNN SPENCER  
Takoma Park, Maryland

I too have seen a lack of evangelistic thrust towards the higher classes in my country. Approximately 70 to 75 per cent of the members of the churches I have attended during the past four years are from a low-income, low, or uneducated level. The messages preached and the programs presented in general are directed at this majority. As a result the rich and educated are neglected and people of influence, people of intelligence, writers, journalists,

industrialists, lawyers, or politicians are not attracted. It is more difficult to hold in the church members of the higher classes.

Cleaner, quieter places of worship are needed, places in which one can escape the world and its superficialities rather than find disorder, noise, talk, and non-Christian attitudes. A visitors' committee, prepared to greet visitors and invite them into members' homes, is needed. Perhaps separating the Sabbath school classes more according to the members' interests and education would create an atmosphere in which to develop spiritual and mental powers.

MARGARETH OLM  
Vitoria, Espirito Santo, Brazil

### He Holds On

I am one of the weakest of human beings; your editorial (July 1) renewed my faith and hope in God, who does not let go.

JOYCE RUCINSKI  
San Diego, California

### Abby's Meaning

Re "Dear Abby: Jesus Was No Hippy" (April 29).

Although He was not a dropout from society, He was a friend to social outcasts (Matt. 11:19; 21:31), and in conflict with the self-righteous elements of that society (Luke 4:29; John 8:48; 11:8). Perhaps this is what Abby meant.

LORNA MILFORD  
Altamonte, Ontario

# Many Small Lights

Christians have been given the inestimable privilege of being lights and of lighting lights in others.

By GODFREY T. ANDERSON

IN THE TRADITIONAL LANGUAGE of symbolism light represents knowledge and truth. It is because they are dedicated to the search for and the dissemination of knowledge and truth that many universities and colleges have a lamp or torch upon their seals.

In the Bible, light often symbolizes spiritual understanding and discernment. David sang, "The entrance of thy words giveth light" (Ps. 119:130), and Paul, many centuries later, wrote: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

God dwells in eternal light. When our little earth was shapeless and covered by darkness, God said, "Let there be light" (Gen. 1:3), and His light shone over the earth. Later the earth was again covered with darkness—the thick spiritual darkness of sin. Then God sent His Son down to place an eternal light in this darkness—the light of His love and goodness, and the bright hope of eternal life for all who would accept it. Unhappily, many turned from the light, because their deeds were evil, and many who accepted it failed to kindle a flame in others.

God's Word indicates that spiritual darkness will grow more dense before His second coming. In the midst of this darkness the light of the church, and the examples of individual Christians, are to be beacons to guide seekers to the full light of God's love and the haven of salvation in Christ.

Early in His ministry, Jesus pointed this out when He said: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). The spiritual significance of light is clear in the events of Christ's first advent to earth. It was night, and the earth was wrapped in darkness when He was born. The shepherds were keeping watch over their flocks on a dark hill when the angels came down with light and song and the glad tidings of the Saviour's birth. The Wise Men followed the light of a star as it led them through

the night from the East to the Babe of Bethlehem. It was in Herod's dark midnight council that plans were laid to slay the babes in Bethlehem. There was both deep spiritual and physical darkness when Christ brought His light to earth.

John wrote: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:4, 5). Dr. Edgar Goodspeed translates verse 5, "The light is still shining in the darkness, for the darkness has never put it out," a possible understanding of the Greek of this passage. It seemed a marvelous thing to John, writing near the end of the first century, that the light which Christ had brought to earth, at first so small and isolated, was still shining through the darkness of the world.

## The Light Illuminating Men

The light that the church sheds abroad throughout the world is not a single, central light. It is not the light of a single organization, but it is made up of the sum of all the small individual lights of its members.

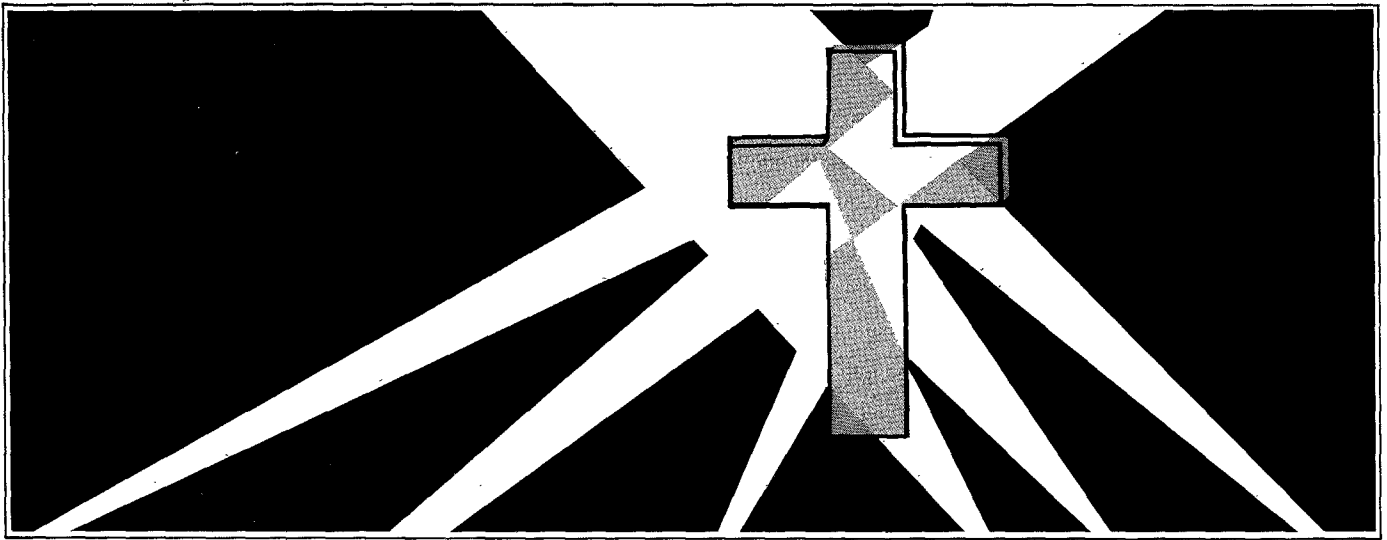
What does it mean for Christians to shine? This figure of speech needs to be translated meaningfully into the lives of Christians. There is an excellent definition of what this means in practical living in *Thoughts From the Mount of Blessing*: "Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone."—Page 44.

Translated into the lives of individual Christians, these aspects of shining lives give us a high goal toward which to strive. "Trials patiently borne." Trials come in ample measure to everyone, and sometimes it takes almost superhuman endurance to meet them with patience. However, these trials, if borne patiently and with courage, are the beginning of the light that should shine from our lives.

"Blessings gratefully received." First we need eyes to discern the blessings that we receive daily and often take as a matter of course. Persons suffering from paralysis will tell you that it is an inestimable blessing to be able to blink an eye, or move a finger, or speak clearly. A

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mother who was giving her spastic daughter an outing in a wheel chair was touched when the child, after watching a blind man grope his way along with a cane, said, "How fortunate I am that I can see." The spirit to minimize our misfortunes and appreciate our blessings is one that is enjoined upon us throughout the Scriptures. How often we are admonished to be thankful to Him and bless His name. Our great Thanksgiving hymn, "Now Thank We All Our God," was written in the midst of the cruel Thirty Years' War, and at the end of a year that had seen the plague carry off thousands of people. A spirit of thankfulness for blessings received will characterize a shining life.

"Temptations manfully resisted." Temptations come custom-tailored for each individual. As with trials, everyone has his share. They need not be overpowering if one remembers that there is help promised by the One who Himself personally met and conquered the temptations that beset us. Spiritual stamina can be developed and strengthened by exercise.

"Meekness, kindness, mercy." Meekness today often implies a doormat attitude, a passive virtue, one inconsistent with a live, vigorous personality. However, as the term was originally used, it carried the implication of gentle consideration for others, of modesty in regard to one's own importance, of strong endurance in the face of provocation. It is not a weak virtue, but an active, courageous one. Kindness and mercy are allied to meekness. These are integral qualities of a good Christian who shines forth in a dark world.

Finally, "love habitually revealed" is a way of shining. Nothing will take the place of the personal touch, the genuine concern for the welfare and happiness of others, and for their spiritual well-being. In an era when the desire not to get involved in the problems and difficulties of others is becoming characteristic of our society, those who are willing to reach out in love and compassion to those in trouble and need are truly like lights shining through the stormy darkness.

A generation ago cities were lighted by gas street lights. These had to be lighted individually each evening by the lamplighter, who went down the street, pausing by each lamp to touch it with his wand and set it alight. As evening fell, little children would stand at the window and

watch for the lamplighter to come by. They would watch him pause and light the street lamp, then move on into the dusk. When they could no longer see him, they could tell where he was by the lights as they flared up, one after another, down the long street. There are still places in the world where some old gas lights must be lighted by hand each night, in the tradition of past years. Little does it matter who lights the light—the important thing is that it shines every night through the darkness. In the same way, what does it matter if people take little notice of us? The important thing is that they notice our light. Let your light so shine that men may see your good works—not you.

Phillips Brooks, one of the great American preachers of the last century, on the Fourth of July in 1879, preached a sermon that has become famous. It was called "The Candle of the Lord." In this sermon, preached in Westminster Abbey, he said, "There is no life so humble that, if it be true and obedient to God, it may not hope to shed some of His light." He went on to speak of some who were rich in attainments and natural gifts, yet in spite of education and culture they stand among their fellows completely dark and helpless. At last they die, he said, and are buried, and, saddest of all, the world is not perceptibly darker for their passing. With their great potential they have failed to shed any light about them. "These men," he continued, "are unlighted candles; they are the spirit of man cultivated, finished to its very finest, but lacking the least touch of God. As dark as a row of silver lamps, all chased and wrought with wondrous skill, all filled with rarest oil, but all untouched with fire—so dark in this world is a long row of learned men . . . to whom has come no fire of devotion, who stand in awe and reverence before no wisdom greater than their own."

Even Shakespeare had a word on the subject of light. He said,

"How far that little candle throws his beams!  
So shines a good deed in a naughty world."

Christians have been given the inestimable privilege of being lights and of lighting lights in others. May God, who said, "Let light shine out of darkness," shine in our hearts until we all come to the brightness of the perfect day. □

# Woman Pastors in Protestant Churches

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More than 5,000 women  
are serving as pastors  
in Protestant churches.

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By LAVONNE NEFF

TEN YEARS AGO I HAD THANKSGIVING dinner with a family group that included a minister and her husband. An ordained minister of the Foursquare Gospel Church, she with her husband pastored quite a large congregation. I had never seen a woman minister before. In fact, I found the whole idea rather amusing. The woman herself, however, was not amusing. She was a respectable, modest, attractive, middle-aged matron, much like the women I saw at church every week. As a college sophomore I was not sure how to reconcile my preconception of a woman minister with the woman across the table. The easiest approach was simply to ignore the fact that she was a minister, which I did.

In 1976 it is becoming difficult to ignore woman preachers. About four out of five American Protestants belong to churches that ordain women to the ministry. More than 5,000 women are presently serving as pastors in Protestant churches. Several thousand more are studying theology at Protestant seminaries and graduate schools.

Prevailing social custom should never be used as a basis for church policy. On the other hand, a church sent to minister to the world needs to know where the world is. In this series we began by becoming acquainted with our closest neighbors, other American Protestants. Last week we looked at those Protestants who do not permit the ordination of women. This week we will look at the

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Protestants who do. I have divided the churches that ordain women into five groups: Congregationalists, Liberators, Cautious Liberators, Exegetes, and Old-Time Religionists.

1. *The Congregationalists.* Besides the Southern Baptist Convention, a number of smaller churches that include the word "Congregational" in their names make up this group. They generally permit, but do not promote, the ordination of women. Each congregation is on its own to decide.

A few weeks ago I talked by telephone with Albert McClellan, associate executive secretary of the Southern Baptist Convention. "We have a woman pastoring a church in Tennessee," he told me. "There may be another one in Georgia—or is it Kentucky?" I asked whether any Southern Baptist congregation could have a female pastor if it wanted one. "Of course," he assured me. "From the beginning of our church we've allowed the individual congregations to have the final say in the matter. But at present there doesn't seem to be a great demand." Mr. McClellan may have estimated on the low side. A recent newspaper article listed the Southern Baptist woman preachers at 15. At any rate, there are few for a church with more than 12 million members—yet the church does permit the ordination of women.

2. *The Liberators.* The second-largest American Protestant church, the 10-million-member United Methodist Church, joins with the United Church of Christ to lead this group. Sensitive to secular liberation movements, these churches promote liberation for oppressed minorities as well as for women. They make little reference to Scripture, although they express the belief that the gospel of Christ is a call to liberation. Problems of interpretation do not seem to bother them, perhaps because for them the Bible is the Word of God only in a general sense. (I should add that the opinion on liberation issues is often divided, particularly with regard to homosexuality. Although a gay caucus attended the recent United

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**"And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life" (Phil. 4:3).**

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Methodist General Conference session, delegates continued to refuse to recognize homosexuality as a totally acceptable alternate life-style.)

The United Methodists now have nearly 600 ordained women serving as pastors. At least that many more are studying theology in seminaries and graduate schools. Although female pastors still make up less than 5 per cent of their clergy, the number of United Methodist woman ministers is rapidly increasing.

3. *The Cautious Liberators.* The Lutheran Church in America, with more than 3 million members, leads this group. In many respects their publications resemble those of the Liberators (although I came across no reference to

homosexuals in the Lutheran literature). Both emphasize social justice backed by affirmative-action programs to hire more women. The difference lies in their treatment of Scripture. The Lutheran Church in America at least touches on the Pauline statements about women in the church. Believing Paul's essential thrust to be best expressed by Galatians 3:28 ("there is neither male nor female"), they understand his pastoral judgments on the woman's place in light of the socio-religious conditions of the Hellenistic world. The Lutheran Church in America does not wish its 1970 decision to ordain women to be understood as acquiescence to social pressure, but as a response of the church to the need of the world.

4. *The Exegetes*. Another Lutheran group, the 2.5 million member American Lutheran Church, leads those who have made a thorough study of scriptural passages and have arrived at the conclusion that women should be ordained as ministers. American Lutherans take issue with the conclusions of their sister church, the Missouri Synod, in their interpretation of the created order, in their application of Paul's statements about women, and in their view of the nature of the ministry.

While the Missouri Synod believes that man was created superior to woman, the American Lutherans

deny that this is implicit in Scripture. While the Missouri Synod sees Paul's counsel as divinely dictated decrees valid for all time, the American Lutherans see it as conditioned by time and place. In other words, the fact that first-century Corinthian women were told to be quiet in church does not necessarily mean that twentieth-century New Yorkers are meant to follow the same advice. The office of pastor, to the Missouri Synod Lutheran, carries

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**"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles" (Luke 24:10).**

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overtones of leadership and authority. The American Lutheran prefers to emphasize the servanthood of the minister.

The American Lutheran report, "What Do the Scrip-

## My God Shall Supply All Your Need

By DENNIS B. CRABBE

"Get that book out of my sight! I don't need to be saved!"

"But, sir."

"No *But's*; get that Bible out of here, soldier!"

"Yes, sir." And with an about-face, Jim left the commander's office to place his Bible in the next room.

Moments later, Jim returned. "Airman First Class Coyle reports as ordered, sir!"

"Airman, you're going to work Saturday, and I don't want to hear any more reports of your trying to get out of it. Do you hear me?"

"Yes, sir."

"Good. You're dismissed."

But for some reason Jim just stood there. The squadron commander, who was a colonel, and the first sergeant both looked at Jim, perhaps wondering what he was about to do. Then Jim spoke up. "Sir, I can't work Saturday because it's the Sabbath, and I can't work on the Sabbath."

"My sabbath is Sunday," said the commander, "and I work then. Are you saying that I'm not a Christian because I work on my sabbath?"

"No, sir. God will have to decide that. I can't judge you," Jim said calmly.

Immediately the colonel threw another question at him. "What do you mean, you won't work Saturday? That's disobeying an order!"

"I didn't say I *won't*, sir, I said I *can't*."

Ever since Jim had heard and accepted the Sabbath truth he had been determined to obey both God and man, but in that order. Each Friday, however, it was the same confrontation: "Coyle, you've got a detail Saturday."

"But they know I can't work on Saturday!"

"Don't tell me—tell the first sergeant." And for a few weekends the crisis passed without incident.

But there was something different about this particular Friday: "Airman Coyle, the first sergeant said he wants you to report to Colonel Sindron on Saturday morning for open-ranks inspection and a squadron detail."

"Thank you, Sarge," Jim replied. Going to the nearest telephone, as his pattern had been on previous Fridays, he called the first sergeant's office, asking to be excused from the Saturday detail and inspection. This time the sergeant wouldn't give in. Instead he snapped, "You've got 15 minutes to report to my office!"

The first sergeant was all prepared for Jim when he arrived. The Air Force regulations were open on the desk and another sergeant was present as a witness. As soon as Jim arrived, the first sergeant read to him the regulations concerning "disobeying a lawful order." Then, in the presence of the witness, the first sergeant ordered Jim to report for the detail on Saturday. But Jim was not his usual nervous self. Before entering the office, he had asked God to send an army of angels to help him in his great moment of weakness, and by faith he claimed the promise that God would supply his need.

Now, in his great moment of need he could almost see the angels standing in the room with him. His fear vanished. By the grace of God he was able to smile.

Jim didn't work that Sabbath, nor any other. If you talk to him about this experience, he will smile softly and affirm that "the Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6).

tures Say About the Ministry of Women in the Church?" (*Inter-Church Relations*, 1972; p. 469), concludes: "In the complex society of New Testament times, women carried out ministerial functions far in advance of their day; today when the limitations of that society are no longer with us, we should make use of the freedom and responsibility which we are given in the gospel."

## For the Younger Set

Domie's Adventures—4

### Domie Runs Away

By Dominador U. Gonzales  
As told to  
ELLA RUTH ELKINS

(Last week: Domie's mother and three sisters were baptized. His father had changed and was no longer mean and hateful, but was studying the Bible himself and talking about joining the church, when suddenly he became very ill and died. Domie felt free at last to really "live it up.")

THE MONTHS rolled into years and instead of Domie getting happier and happier in his life of sin, he became very uneasy. After about five years of "living it up," Domie began to notice that Mother got up every night at midnight.

Curiosity got the best of Domie one night as he heard his mother get up at midnight. Finally he made up his mind. "I know what I'll do! I'll spy on her."

Cautiously, on hands and knees, he crept into his mother's room. There she was—kneeling in prayer! She was whispering the prayer, so he could not hear what she said. Carefully he moved closer, choosing the stronger floor boards to crawl on so a tell-tale squeak would not betray him. Closer and closer he went.

At last he reached his mother's side. Her eyes were closed. He bent his ear as close to her lips as he could without touching her. And he listened. She was praying for him! He listened for a while, then slowly backed away and crept from the room, disappointed.

In the morning Domie confronted his mother. "Mother, at long last I have discovered the reason for your getting up at midnight every night these past years.

Mother, you have been praying for me, haven't you?"

"Yes, my son," was Mother's quick reply. "In fact, I promised the Lord to give you to Him. I asked Him, if He saw fit, to make you one of His ministers."

Domie heaved a heavy sigh. "Mother, please, stop getting up at midnight to pray for me. It's useless! I assure you right now, Mother, that I'll NEVER become a Seventh-day Adventist, much less a minister!"

Then to make sure of that decision, Domie decided to run away from home and the prayers of his mother. He had some friends and two of them told him that they also wanted to run away. So the three boys decided to run away together. They'd go to an agricultural boarding school a half day's ride away from home by bus. There they could work in the rice fields to earn money for their room, food, and school fees. There would be no one to tell them about God or pray for them or invite them to church.

So stealthily one night Domie gathered up his clothes. He counted out the pesos and centavos needed for the bus fare. Yes, he had enough. Then when no one was watching, he stepped out into the darkness and drew in a big breath of pure fresh air and let it out. Ah! free at last! What a wonderful feeling! He glanced back at the house to see if anyone had discovered his absence. Apparently not. Then he broke into a fast run.

To be continued

5. *The Old-Time Religionists.* A great many American Protestants, including more than a million members of the Christian Church (Disciples of Christ) and another million in the Assemblies of God, must wonder what all the fuss is about. They have been ordaining women for 60, 100, 200 years without affirmative-action programs or equal-opportunity-employment agitation. Many of these churches emphasize freedom in the Spirit. They may speak in tongues and hold healing services. On the other hand, the Church of the Nazarene is also included in this group. Although it has ordained women since 1908, it is emphatically opposed to the more spectacular "gifts of the Spirit." (It was a Nazarene church that ousted Pat Boone a few years back when he began praying in tongues.)

What then do these churches have in common? They share a marvelous indifference to the women's liberation movement. Some say the Bible compels them to ordain women. They cite Galatians 3:28 and talk about the freedom of the gospel. Some speak of the recognition of gifts within their midst. Others say the Holy Spirit motivates them to ordain women. Having ordained women for years, they can afford to sit back and smile at the controversies raging about them.

It is said that politics chooses strange bedfellows. Certainly theology does the same. The peripherally Prot-

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**"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).**

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estant Mormons join the staid Episcopalians in barring women from the priesthood. The evangelical Nazarenes join the liberated United Church of Christ in encouraging women to enter the ministry. And different groups of Lutherans glare at each other across the abyss.

A variety of factors contributes to the responses of the churches. Secular political ties, social pressures, and the news media are at least as influential in creating the present situation of women in the church as are a theology of inspiration, a concern for apostolic succession of the priesthood, and sensitiveness to the leadings of the Holy Spirit.

The Seventh-day Adventist Church does not ordain women to the ministry; yet a chief founder of our church, herself a powerful public speaker, was a woman. Women have always served as deaconesses. A few have recently been ordained as elders. A dwindling minority serve as high-level administrators of the church.

As more and more Protestant churches encourage women to enter the ministry, we too will be faced with some major decisions. We cannot make these decisions correctly apart from an adequate understanding of God's Word. Through careful Bible study we will be enlightened on matters involving cultural change. Whatever our decisions, our foremost concern should be one of bringing our lives into alignment with God's will. □

Concluded



# What Is the Language of Heaven?

Have you ever wondered what language God speaks when in heaven He communicates with the other members of the Deity or with the angels? What language do the angels use when they communicate with one another? Is there a language of heaven different from any language on earth?

No one knows. Perhaps we shouldn't even speculate. It is possible that communication in heaven is carried on by a medium other than words.

But we know that when man came upon the scene some language employing words apparently was introduced. God spoke with Adam and Eve. Adam named the animals. He must have been created with an advanced knowledge of a language in order to be able to do this.

What language was it that Adam spoke? Some might assume it was Hebrew. This is highly unlikely. Linguistic studies show that Hebrew, which is one in the family of Semitic languages, was a later development.

If Adam was granted the facility of speech directly by God, then the inventor or originator of that language must have been God. Anything God creates is perfect. Therefore Adam's language must have been perfect. It must have accurately and unambiguously conveyed the thought in the speaker's mind. Each word must have stood for a distinct idea. The rules of grammar we would assume to have been consistent. This is not true of any human language in use today. Everything that is human is imperfect.

Because of this situation, think of the problem God has in trying to communicate with men today. Men know only the imperfect languages of the earth. Therefore, in giving us the Bible God had no choice but to use these imperfect languages. As a result God's messages are often misunderstood. Men argue over the Bible. They understand it variously. Its words mean one thing to one reader and another thing to another reader.

### Variety of Literary Styles

Does this mean that God is unable to get His message across to men? No! In order to be sure that His message would get across, God employed some 40 different writers to write the Bible. He imbued them with thoughts and asked each to put these thoughts into words in each writer's vocabulary and style. Thus there are many styles in the Bible, many ways of expressing the thought of God. If a reader misses the thought as expressed by one writer, it is hoped he will grasp it as expressed by another.

Therefore, anyone who is willing to take the Bible as a whole will grasp God's message in spite of the problem of imperfect languages. It is the one who takes only an isolated passage here and there and puts upon the words his own meaning who may be misled.

Contrasting God's language with man's, Dr. C. E.

Stowe, an American professor of religious literature, put it this way, "The Bible is not a specimen of God's skill as a writer, showing us God's mode of thought, giving us God's logic, and God's rhetoric, and God's style of historic narration. . . . The writers of the Bible were 'God's penmen, and not God's pens.'"—*Origin and History of the Books of the Bible*, p. 18.

Furthermore, God promises the Holy Spirit to help us to understand the divine messages. Anyone who in sincerity searches for truth will find it, despite the obstacle of imperfect languages. On the other hand, he who goes to the Scriptures simply to support his ideas will misread the divine messages.

When we get to heaven, what language will we speak? Will we remember the languages we used on earth? Will we use them in addition to a new language of heaven? We do not know. But it will be worth our every effort to be there to find out.

D. F. N.

## New Life

By R. J. HASTINGS

If someone asked you to prove you're alive, what would you cite as evidence? A birth certificate? Well, that might help. At least it would show you have a name and that you came into this world on such and such a day at such and such a place.

But alone, a birth certificate can't prove you're alive. One of the chief evidences of life is that you're alert and sensitive to what's going on. You feel heat and cold. You see people on the streets and a frisking colt in the pasture. You hear music on the radio and the laughter of children in the streets. You smell the aroma of fresh doughnuts, and you touch the hand of one you love. You know you're alive because you know what's going on.

Now a second question. How do you prove you're a Christian? A baptismal certificate? A record of church membership? Well, that might help. At least it would show you are identified with a Christian organization.

But alone, a baptismal certificate won't prove that you're alive in Christ. The best evidence is that you're sensitive and alert to His presence in your life. I realize this is an intangible something. But breathing is also intangible—yet no one can live without it.

Let me share a Bible verse from 2 Corinthians 5:17 in three translations. Each says the same thing, in slightly different words. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (K.J.V.). "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun" (N.E.B.). "When someone becomes a Christian he becomes a brand new person inside. He is not the same any more. A new life has begun!" (T.L.B.).

# The "I" in Divorce

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Winners are few,  
trophies none in this war.  
But there are always scars.

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By ALMA L. CAMPBELL

IT WAS IN THE EARLY 1960's that she came to my office, an attractive coed who had an appointment with me, her freshman English teacher, to go over two of her themes. I could see she was on the verge of tears.

My question must have been written on my face, for she said, "I have to go home this weekend." Then the tears spilled over as she exclaimed, "Mom and Dad are getting a divorce. I'll have to listen to all Mom's troubles with Dad. Next month I'll have to visit him and the woman he's living with. Dad thinks I owe it to him because he is paying my tuition. I want to see *him* but not *that woman*. I can't stand her!"

Then there was another student, a young man who had returned to college several years after being a dropout. He, too, had an appointment to examine one of his papers. As I drew the paper from the file and placed it on the desk before us, I noticed his lips trembling.

He blurted out, "I can't put my mind on a thing, especially on writing!"

"Are you in trouble?" I asked.

"No, my folks are. They are divorcing after more than 25 years of marriage. I can't believe it! How can they do this to me? I love them both. It's tearing me apart!"

It is not only the young couples in the church who are divorcing; it is the middle-aged group or those approaching middle age as well. When marriages involving young children come apart at the seams we feel sorry because of the impact on the children's welfare and home life. But older children suffer too.

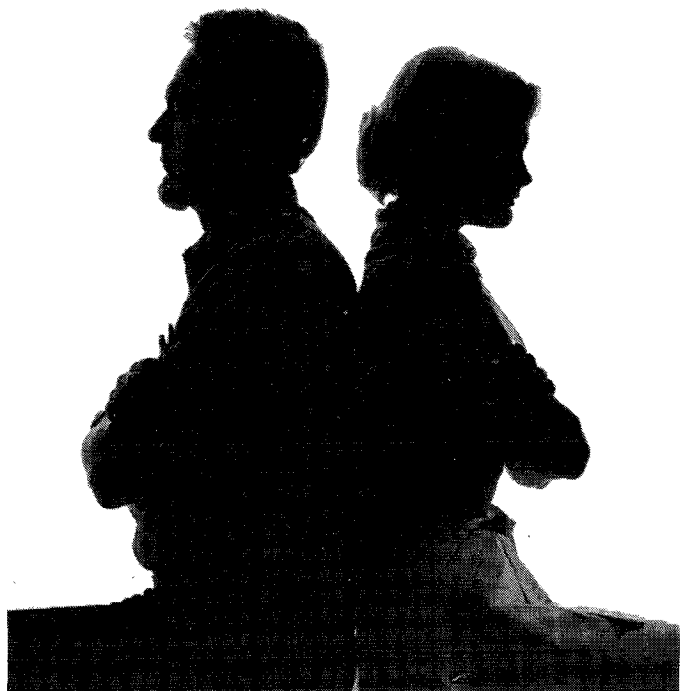
As I think of the mounting divorce rate within the church, the words "there was war in heaven" come to mind. Ever since that war, the instigator, Satan, has been promoting his idea on earth. Civil war, foreign war, world war, war in the street, war on campus, and now his main target—war in the home.

Arguments, quarreling, disagreements have been a part of human family life throughout the centuries. But today's home war too often ends in separation: a tearing apart not only of the oneness of the flesh, but of heart and mind. The fatalities lie strewn about. Husbands, wives, mothers, fathers, and an untold number of children. All wars separate to some degree. But this war divides where God has declared unity.

### One or Oneness?

Satan believes in "one" rather than oneness. In self. Man aligns himself with the subtle promoter of this home war when he accepts the author's motto: "My rights." Sometimes this motto is worded "Being me" or "Being myself." There is certainly nothing wrong in being one's self or in being an individual. The famous Greek philosopher who said "Know thyself" did not go far enough. To truly know ourselves we must know God and His Son, Jesus Christ, in our personal lives. Then we have true identification and are able to love God and our neighbor as we love ourselves.

The other side of knowing is important, too, in this home war. One cannot fight an unknown foe. Pogo, of cartoon fame, says, "We have met the enemy and he is us." Herein lies a paradox. A Christian must wage war against the "us" or "self." Have you ever heard of a war



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that begins with surrender? A familiar hymn expresses it this way:

Help me to render up *my sword*  
That I may conqueror be.

That sword has not been rendered up in some Christian homes and the war is still being waged.

Let's put this war in a very literal down-to-earth setting: Among human beings who rub elbows every day, especially within the married state, war most frequently begins with little things—irritations we call them—and above all, our responses to them. It may be only a look, a shrug of the shoulders, an explosive word, or a cold, calculated silence.

As objectively as we can, let's consider a marital disagreement at its source—the self or "I" angle:

1. Why do I take this attitude of disagreement?
2. How important do I believe the obstacle is that comes between my spouse and me?
3. How much am I willing to surrender of my own ideas to have it removed?
4. Do I really want it removed?
5. Is there any compromise?
6. As a Christian, have I prayed about it as much as I should?
7. Have I been, and can I be, frank and honest about my feelings in this matter?
8. Do I have *any* spirit of forgiveness or understanding toward my partner's attitude in regard to the obstacle (person, thing, idea, situation) separating us?

#### Is There a Solution?

Perhaps from a human standpoint there is no solution to this home war. The relationship may be at an impasse—intolerable for one partner or intolerable for both. Result: a decision to separate or divorce.

Additional questions immediately arise, most of them far too involved to consider here. We can touch only the most obvious. First, if the un-Biblical change of partners is being considered: Will this bring me true fulfillment, true satisfaction? Too often a change of partners is like a change of tires. Another "blowout." It's the car—the life-style of one individual, or both, that needs changing. That is a costly procedure for both parties.

If there is no partner change contemplated, another question presents itself: Am I ready to face life without that closest of human companionship—marriage?

No matter how we view divorce, it affects many lives other than those of the two immediately involved. Children especially, parents, other relatives, even friends. Changed relationships mean changed life patterns for all concerned.

Winners are few, trophies none in this war. But there are always scars.

The divisiveness of divorce should not enter the Christian home. But it is happening—too often and to too many. Is there any solution? Christian counselors, pastors—yes. But the most effective step is to answer "Come in" to the One who says, "I stand at the door, and knock." Christ should be the sole third party allowed within the intimacy of the marriage circle.

According to a well-known Christian writer on family life, "Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband."—*My Life Today*, p. 84. □

## Especially for Men By WALTER R. L. SCRAGG

### The Syntax of Love

AMID ALL the rules of English grammar, the parsing of sentences, and the placement of adjectives, did you ever think that syntax and grammar may actually help smooth the way to happiness in your home?

Think of it this way: the structure of your communications, the order in which you use words, may reduce friction, and indeed, create a climate of sympathy and love.

Take, for example, the use of the impersonal third person in dealing with minor (major?) irritations.

Johnny Teen-ager has arrived home with a headful of his teacher's latest. And, of course, the teacher isn't there to defend or modify his pronouncements.

So father decides to squelch it once and for all. He demands, "Where did you get those stupid ideas?" or, "You're always coming home with some crazy nonsense."

Slam go the gates of communication, the generation gap widens a notch, and father mumbles, "Can't understand those kids."

Excise the condemnation in the word *you*, and the temperature drops. The disputed point moves off to one side where both may stand apart and look at it a little more objectively.

"Tell me more about what the teacher said," father offers. What might have been a dispute has hopes of being a discussion. Johnny no longer needs to defend because he felt condemned along with the idea he brought home. He may shift his viewpoint until he agrees with father, and occasionally father may shift his.

Norma Youngberg, storyteller *par excellence*, ascribes a cash value to the parts of speech. In her ranking, a noun or a verb is worth a dollar, an adjective only ten cents.

*Music* denotes a wide range of sounds, pleasing and unpleasing. Add an

adjective, and a judgment about music or a type of music is formed. We talk of "sweet," "terrible," "loud," "stirring," and other kinds of music. An adjective puts a frame around a noun and restricts the freedom of the will or the imagination to move into new concepts. An adjective may breed unnecessary resentment when it places a cherished idea or object in a prison of someone else's construction. I still remember my childish chagrin at the attachment of the adjective *clumsy*, however well-deserved, to my person!

In writing, it may be thought much stronger to say, "Those words hurt me," than to say "I was hurt by those words." But in Christian interpersonal relationships the lowering of key by the passive voice may be desirable.

Time and again the Bible proposes the studied use of words as effective instruments to salvation or understanding. There is much more to "It's not what you say, but the way you say it," than tone of voice or pitch or volume.

The syntax of love can enter the constructions we use and modify the grammar we choose. Paul may have meant this when he said, "Speaking the truth in love."

Solomon looked at well-chosen words as "apples of gold in pictures of silver." James suggested a bride for the tongue, raising a picture of a guided use of the stream of communication.

At this point it would be appropriate to flip the coin of this article and emphasize the positive for each of the negatives mentioned. Use the second-person singular in praise, select adjectives to create a frame around pleasing character traits, use active-voice verbs to declare approval.

Such is the syntax of love.

# I Will Follow Thee

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"I'm so happy, Joe.

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Maybe this is the religion  
we have been looking for."

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By CORALIE LISKE

IT WAS SUNDAY MORNING AGAIN. Isabel stared up at the ceiling from the warm comfort of her bed. Beside her, Joe's heavy breathing told her that he was still asleep. How many Sundays had she awakened with this uneasy sensation? Why was she feeling this way again? Everything was going fine. She was proud of her tall, dark-haired husband. Joe loved her. She loved him. He had a well-paying job in construction work. She enjoyed singing in the Ivan-Romanoff group for radio and television. How thrilling to have her contralto voice backed up with a full orchestra! She did enjoy the home they had just purchased in the suburbs of Toronto, including even a back yard! So many things that should make a woman happy!

To top it all off "Mãe" and "Pai" lived nearby. Her parents liked Canada too, though they still missed Portugal. She thought of her children—7-year-old

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Isabel Santos, who has sung professionally on radio and television, sang "I Will Follow Thee, My Saviour" from the baptismal tank after her baptism. Behind her are Henry Feyerabend (pastor), Billy, and Joe.

Bobby, her baby, his tousled blond head peaceful and still on the pillow. Eleven-year-old Billy with his dark eyes and brown hair was growing tall! She needed to order more tailor-made pants for him from Pai soon. That last beige suit he had made for Bobby looked so nice.

The church bells rang out over the city, intruding into her thoughts. This was the day that most families worshiped God together. But her family would not be going to church. Bobby and Billy were growing up with no religious training whatsoever. Isabel and Joe had discussed the problem many times. The few times they had attended church they had left feeling empty. It had been two years now that they had been floundering, searching for another church. Why was it that, with so many religions, they could not find one that they liked?

The pastor from St. Catherines they had heard over the radio had told them to go to the Bible "Read the Bible and follow its teaching," he had said. Joe had bought a *Living Bible*, and during their frequent camping trips he pored over its contents. Her husband reading the Bible? Finally, at Easter, nearly five months earlier, Isabel had persuaded Joe to give their church one more try. But the mass seemed so cold and formal that Isabel had promised Joe never to ask him to attend again.

### Quest for Religious Guidance

Isabel pushed the blankets aside carefully, so as not to waken Joe, and knelt beside the bed. "Saint John, Saint Luke, Saint Matthew, Saint Mary . . . please ask God for me to show us what to do next. We cannot bring Billy and Bobby up without any religion . . ."

"Hey, Mom, since we didn't get to go camping like you promised, could we go to the park and play?" Bobby romped into the room and bounced on the bed.

"Bobby, watch what you're doing! You'll pull the whole house down yet!" Joe rumbled Bobby's hair.

"Well, Bobby dear, this afternoon we'll see what we can do, O.K.? Now how about some breakfast?" Isabel started for the kitchen.

Breakfast was a happy, relaxed time on Sundays. After breakfast Bobby and Billy put up the croquet set in the back yard. Joe picked up the newspaper and flopped into his favorite easy chair. Isabel hummed a tune as she cleared the table and washed the dishes. What should she make for Sunday dinner? Why not fix pork chops, Joe's favorite! She joined Joe in the living room, flicked on the TV, and turned the dial to the Portuguese station. Both Isabel and Joe felt more comfortable with the Portuguese language.

"What a beautiful tenor voice! A religious program, Joe?" The dish towel fell unnoticed onto the gold shag carpet as Isabel watched and listened.

"Pois teu é o reino e o poder e a gloria para sempre. Amen." The man on the screen sang as though he knew that Father. He was speaking now. "Some people say that there is no God. It isn't true. I was just talking to Him."

"But how can he talk with God? No ordinary man can approach God directly." Isabel wrinkled her forehead.

The speaker seemed to be speaking directly to Isabel. "God is our Father in heaven. He loves to have His children talk to Him every day."

"If I could only believe that! To talk to God as I talk to Pai!"

A young woman appeared on the screen. "We would like to offer you a free Portuguese Bible. Telephone . . ."

Isabel ran to the kitchen, picked up a pencil and pad of paper lying on the counter and scribbled down the number and name. "Joe, should I call them? How I would love to have a Portuguese Bible!"

"It sure would be a lot easier to understand. I would have bought one long ago if I'd known where to get it. Why don't you call right away, honey?" Joe seemed as excited as Isabel was.

"Oh, Joe, I'm so glad we decided not to go camping this weekend! A Portuguese Bible! Do you think Pastor Feyerabend will bring it himself? That's not a Portuguese name, is it? His accent sounded Brazilian to me. Do you suppose he follows what the Bible teaches?" Isabel's excitement flowed over. "But Joe, I don't think the Bible tells us to pray to God as to a Father. Doesn't it say we should pray through the saints to such a holy Being? When do you suppose we'll get the Bible?"

It was like Christmas for two youngsters when Tracy Botoello brought the new Bible to the Santos home several days later. "Would you like someone to study it with you?" she asked.

They would like to have someone study the Bible with them! Isabel and Joe were full of questions. "Do you talk to God as the pastor says he does? Do you believe everything the Bible says? What church do you belong to? Do you have a television program every Sunday?" The visit was a much longer one than Tracy had anticipated. It ended with a promise for a Bible study that very Friday night and an invitation to attend the Sunday night evangelistic meeting.

The days had never seemed so long to Isabel. Would Friday never come? The pastor got a telephone call on Thursday. "Pastor Feyerabend, would you mind having the Bible study at my parents' home? I would like them to hear everything, too! And is it all right if I invite my friends Yvonne and Ed to come?"

Friday night finally did come. Pastor Feyerabend answered questions and more questions. It was 2:00 A.M. when the group reluctantly allowed him to leave. He would be back the next Friday night.



The first persons baptized as a result of the Adventist Portuguese television program in Toronto were Isabel Santos' grandfather, left; her parents; Yvonne, Ed, and daughter Kathy, friends of the family; and the three members of the Santos family, Billy, Joe, and Isabel.

"Joe, I'm glad Ed and Yvonne were there tonight. Isabel pulled the brush through her short, blonde hair. Joe, with the Bible in his hands, sat propped up in bed. He looked at Isabel.

"Did you watch Billy, Isabel? I would have thought he would have lost interest long before we were done."

"I'm so happy, Joe. Maybe this is the religion we have been looking for. The pastor used his Bible to answer every question we asked."

Isabel lived for Friday nights. Nothing must come between them and those appointments. During the week the Portuguese Bible was rarely on the shelf as Isabel and Joe searched its pages to check and recheck each thing the pastor had told them. Isabel also used the telephone to discuss problems with Pai, Yvonne and Ed, and the pastor.

"But can we afford to pay tithe, Joe? After all, we just bought this house." Isabel's voice sounded anxious.

#### Envelopes Heavy With Tithe

"Isabel, honey, this money belongs to God. We don't want to rob Him, do we?" Joe's word was final. That Friday night the pastor was handed several envelopes, heavy with tithe money.

"Are you sure, pastor, that it was a man-made law that changed the Sabbath to Sunday? There are so many religions that keep Sunday as the Lord's day. Surely God meant it to be that way." Isabel was not convinced.

That week in the Santos home the old Portuguese encyclopedias and history books were consulted. Yes, there it was, just as the pastor had said. Back to the Bible, and then back to the history books. It was so clear. There could be no doubt. "You know, Joe, not even the Pope could convince me that Sunday is the Lord's day now." Isabel laughed. Sunset Friday night found the house dusted and polished and waiting for its first Sabbath.

The Friday nights came and went. Weeks passed. After much careful study, each new truth was put into practice by all the members of that study group.

"If I do my shopping today I'll have more time tomorrow to clean house and cook," Isabel thought as she sat down at the table to write out a shopping list. "I'm so glad tomorrow is Friday and the pastor will be coming. I wonder what we'll study this time? Let's see. The freezer is almost empty. I cooked the last pork chops on Sunday, and I know I'm all out of shrimp. I'll need some lobster for that special dinner I've been planning."

It took all afternoon to make the necessary purchases,

### A Mother Talks to God

By CAROL PETTIBONE

I need Your help, God.  
That little girl You gave me  
is quite a challenge.  
I see a stubborn streak in her  
I can't quite handle.  
Self-willed, You know.  
I guess You do—  
she's me in miniature.

and Isabel was glad to get home. "Food is getting to be so expensive," she thought as she packed the meat carefully into the freezer. "But at least that should last for a while."

Isabel was not her usual talkative self during the Bible study Friday night. This couldn't be! The pastor was talking about unclean meats, and it was coming from the Bible! She felt sick. She kept seeing that wellstocked freezer that had made her so happy yesterday. That one box of shrimp alone had cost 12 dollars. What was she going to do? They had decided they would do anything God wanted them to do! But to throw all that food away! Finally she could stand it no longer. "I'm sorry, pastor. We've accepted everything, but this I can't! Yesterday I went to the Portuguese market and bought a freezerful of all these things you are talking about, everything you are saying we cannot eat! To throw it into the garbage—all those pork chops that my husband loves? I can't. Think of all the people starving in the world! I'm sure God doesn't expect us to do that! No, pastor, we'll stop eating it after the freezer is empty, but not now."

"Isabel, I've shown you what God's Word says. It's up to you to make the decision." There was surprise and disappointment in the pastor's voice.

### Something Wrong With the Pork Chops

Sunday Isabel prepared pork chops for dinner as usual. They had better begin eating all that meat. She put the dinner on the table and called Joe and the boys. After Joe had asked God's blessing, Isabel helped Bobby fill his plate, but the youngster wrinkled his nose. "Mummy, there's something wrong with the pork chops today."

"There's nothing wrong with them, Bobby. They're just like we've always had them." Isabel began serving Billy.

"But they smell funny." Bobby was insistent.

Isabel sniffed the meat. "Oh, Bobby, they don't smell funny."

"Yes, Mummy. I don't like the smell and I don't think I can eat them."

"I think Bobby's right, Mummy. Mine smell funny too." Billy stared at the pork.

"What's the matter with you? You have always liked pork chops! They don't smell funny to me!" Isabel passed them to Joe.

"You know, Isabel, I think the kids are right." Joe looked distastefully at the platter of food.

Isabel dropped the serving fork on the platter and sat down disgustedly. "Do you mean to tell me that after all the work I've gone to, you won't eat them? Well if you don't eat them I won't either. We'll have a rather skimpy Sunday dinner." She picked up Bobby's plate and scraped the meat onto the platter. Billy's meat went next. Then she whisked the platter away to the kitchen and dumped its contents into the garbage can. There would be no more unclean meat for the Santos family!

The winter nights passed quickly. Isabel and Joe continued the Friday night studies with Pastor Feyerabend. In February, Isabel, Joe, and Billy were baptized. It was a happy occasion made even more joyful as Mãe, Pai, and Isabel's grandfather, Yvonne, Ed, and their teenage daughter, Salomé, were baptized with them. Standing in the baptismal tank, Isabel sang from her heart. "I will follow Thee, my Saviour . . ."

## Newsfront

# NEWAD Council Displays Spirit of Unity

By F. W. WERNICK

BERGEN, a city of some 200,000 persons, nestled among the beautiful fjords of Norway, was chosen as the site of the Quadrennial Council of the Northern Europe-West Africa Division, June 8 to 12. Approximately 100 delegates lived and met in the facilities of the Fantoft Hotel, patronized by students during winter months and tourists in summer. During the council the work of Seventh-day Adventists in this division was reviewed, and plans were laid for the next four years.

The countries in this division are widely scattered, but are related in many instances by either culture or language. In Europe, there are six union conferences: the British Union, Finland Union, Polish Union, Swedish Union, West Nordic Union, and Netherlands Union. The Iceland Conference is operated as a detached field. In Africa, there are two union missions, composed of eight African countries that border on the Atlantic Ocean.

Leading this far-flung division are W. R. L. Scragg, president; B. B. Beach, secretary; and R. Unnersten, treasurer; and their assistants and departmental directors.

A united church, doing its one great task of soul winning, was symbolized at the council in two ways. There was the motto hung at the front of the meeting room, which said, "One Thing I Do." The words surrounded a drawing of the world, and pointing to the world was an arrow, one half white, the other half black, symbolizing the union of Europe and Africa in the gospel task. The other symbol of unity was the concise set of departmental objectives laid before the council to eliminate overlap-

ping and foster a spirit of united endeavor toward clearly stated goals. Rather than introduce new programs, the departmental directors hope to make the programs already in existence become more effective.

Membership gain for the past four years was nearly 17,000, bringing the division membership to almost 107,000. More than 66,000 of these members are in the Nigerian and West Africa Union Missions. An impressive number of sons and daughters from the European conferences have worked in these African countries for years, and their labors under God's blessing have borne a rich harvest. One of the largest conferences in the world, the Ghana Conference, of 26,000 members, is in the West African Union Mission and is directed by an energetic African president, M. A. Bediako. Pastors in this conference baptized 2,000 converts last year, and this is typical of the rapid growth in the African fields.

Only one African nation in this division, Gambia, does not have organized work, but plans were laid to enter this territory. In the other countries in this part of Africa there are large unentered areas. One state of 20 million inhabitants as yet has no organized Adventist work. As funds are available, literature evangelists will be sent to begin the work in these territories.

Membership growth in the European section of this division has been very slow compared to Africa, notwithstanding a vast amount of "sweat, tears, nervous energy, and financial outlay to achieve this modest result," as Elder Beach expressed it. Materialism and godless philosophies, which have swept the world, have made a great impact on Europe, and this fact, combined with

*F. W. Wernick is a general vice-president of the General Conference.*

firmly entrenched religious traditions, make soul winning very difficult.

However, I found our European leaders undaunted and making aggressive plans for soul winning. The goal of reaching every inhabitant with the message of Jesus by 1980 has been accepted by the churches. It was significant that on Sabbath, June 12, a baptism of four was held in the Bergen church by M. E. Lind, pastor, as part of the program of the West Norway Conference Annual Meeting, which also was attended by council delegates. When Pastor Lind made a call for those who wished to be baptized, several raised their hands. Pastor Lind informed me later that ten persons are planning for baptism in his church.

It is a source of astonishment to me that this division operates so many institutions—educational, medical, and publishing. In the West Nordic Union, with fewer than 10,000 members, there are two publishing houses, six sanitariums and health clinics, two junior colleges, a physiotherapy school, a health-food factory, an old people's home, and two nursing homes. Such an outlay of money and energy for a relatively modest membership is staggering! This is typical of all the un-

ions in both Europe and Africa and is in addition to the church schools and conference and union organizations that must be kept in operation. Surely, God has blessed our work in this division.

It is significant that division leadership has continued to give priority to the development of African workers in West Africa. C. O. Adeogun and P. Onwere were appointed secretary and treasurer, respectively, of the Nigerian Union Mission, and

the division committee was enlarged to include two additional Africans. Plans were also voted to appoint an African leader to the division office as assistant to either a departmental director or an administrator for a 12-month period. These appointments will be rotated every 12 months so that during the remainder of this quinquennium four African leaders will gain the experience of working at the division level.

Vital to the development

of African leadership is the Adventist Seminary of West Africa, which is developing as a senior college and is affiliated with Andrews University. It is situated on 400 acres of land about 50 miles from the Nigerian capital of Lagos. Julius Korgan has been called from Southwestern Union College to be principal (equivalent to president in American usage) and will proceed there as soon as a visa is granted.

The other senior college, Newbold, in England, serves the European section of the division. Roy E. Graham, principal for five years, has accepted a call to the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. J. Paulsen, chairman of Newbold's department of theology, was chosen unanimously to succeed him.



Thorvald Kristensen, who recently retired as president of the West African Union, receives a gift and best wishes from W. R. L. Scragg, Northern Europe-West Africa Division president, during the council.



Julian Jensen, son of Jens K. Jensen, West Norway Conference youth director, joins the J. A. Adeniji family for a photograph in Bergen. Pastor Adeniji is president of the West Nigerian Mission.

#### ENGLAND

### Australia Seminar Follow-up Fruitful

A couple in England is preparing for baptism as a result of attending an It Is Written Revelation Seminar 12,000 miles away. This couple was among the more than 1,700 people who attended It Is Written Revelation Seminars in Australia in April.

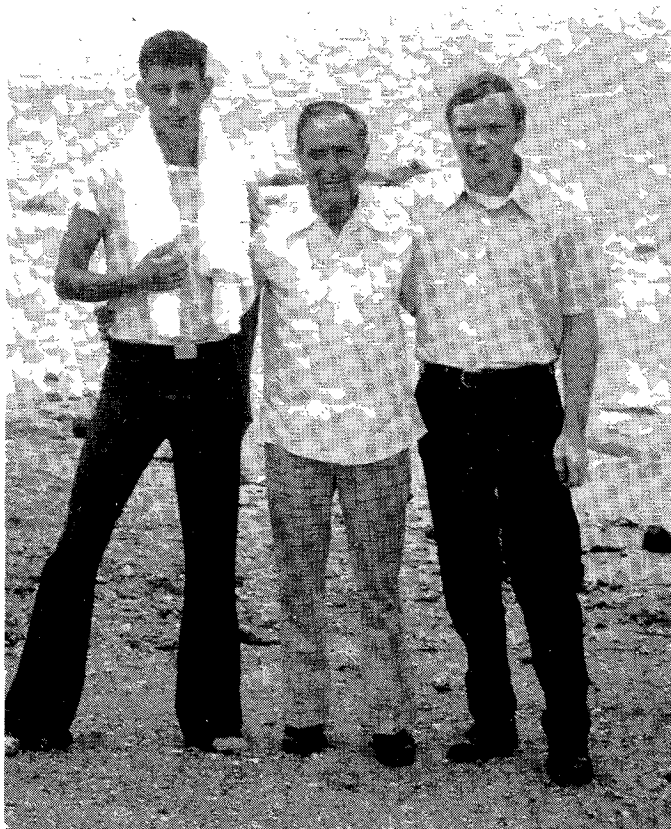
Usually the follow-up seminars are held by a local pastor in his home church, but Mr. and Mrs. Welleby moved to England after attending one of five seminars in Australia. They were interested in the material presented at the seminar, but now it appeared that they would not gain the benefits of the follow-up seminars.

The pastor in Australia notified Keith Lethbridge, a pastor in England, of the couple's location. Pastor Lethbridge saw the need for the couple to continue in the seminar program rather than a traditional Bible study, so he acquired the seminar follow-up materials from It Is Written and is going through the series with the couple.

MICHAEL D. FELLOWS  
Public Relations Director  
*It Is Written*



"One Thing I Do" was the motto of the Northern Europe-West Africa Division Council held recently in Norway.



During a lull in the typhoon, Michael Barrett, left, was baptized at Subic Bay, Philippines. With him are Andy Dressler and Leroy Dissing.

## U.S. Sailor Finds Freedom Within Bondage

By DOROTHY MINCHIN COMM

A TYPHOON whipped the waters of Subic Bay in the Philippines into a heaving, murky fury on the Sabbath afternoon of May 22. During a gray, uneasy truce with the wind and rain, however, a small group gathered at the officers' beach for the baptism of Michael Barrett, a 20-year-old Seabee. Walter Comm, of the Seventh-day Adventist Theological Seminary (Far East) at Philippine Union College, conducted the ceremony amid the high breakers. The uniqueness of the event lay not only in the unusually vio-

lent setting but also in the adventures of Mike himself.

Although reared in a religious home, he had already begun his rebellion in his Sunday school days back in Oregon. When he joined the Seabees (USN Construction Battalion) and went to the Philippines his opportunities for getting into trouble multiplied overnight. And he pursued them with such enthusiasm that finally he ended up in the base correctional center. While he awaited his court martial on charges of arson, he had plenty of time to consider his situation and to wonder whether, after all, there was some validity in his mother's faith.

At this point—in February,



Michael, right, presented a plaque to Marion and Andy Dressler in appreciation for providing religious instruction at the Subic Bay Base Correctional Center. The Dresslers are proud of their sailor "sons."

1976—Andrew and Marion Dressler came back to Subic Bay Naval Base from home leave. As Andy resumed his duties as chief engineer at the power plant he also returned to his weekly Thursday night Bible studies with the men in the brig.

Mike was there the first night. Andy immediately could sense a strong undercurrent of earnestness when the tall, dark-eyed youth wanted to know what he thought of drinking and smoking. "One of the chaplains says it's O.K.," Mike declared. "He says he enjoys them a little himself." Thus the first discussion began with temperance. The two prayed about it, and in less than two weeks Mike had quit both drinking and smoking, seemingly without difficulty.

One thing led quickly to another until Andy was cautioning Mike, "Now we want to be sure that you know what you're doing here." But by the end of May the young sailor knew that he wanted to become a Seventh-day Adventist—and to do it before he was returned to the United States to complete his prison term. No question, he was able to give a good account of "the faith within him," and so it was that the baptism could not be delayed even for the whims of a tropical typhoon.

Since first coming to Subic Bay in 1971, Andy (himself an ex-Navy officer) and Marion

have made good use of their unique opportunities for witnessing. Their home is always an open house for the servicemen they meet at the Olongapo church on Sabbaths.

It is an interesting chain of events that has brought them to such a high, happy day as the one of Mike's baptism. First Marion worked with Vacation Bible Schools, and then they both joined a mixed Bible study group on the base. Marion was also active in ladies' prayer groups. And then Andy was invited to conduct weekly Bible study sessions at the correctional center. Attendance has ranged anywhere from five to 20 men. The rather constant turnover, with inmates coming in and others being released, has given him a wide sphere of influence. When he took the assignment Andy told the chaplain, "Of course, I am a Seventh-day Adventist, and I will have to teach what I believe about the Bible."

"Oh, that's all right." The chaplain was relaxed about the prospect. "You can just let them know what we believe, too. No problem."

And so the Dresslers' special kind of prison work has grown. Although they make use of movies, slides, and tapes, the live Bible study and discussions are always the most important part of the meetings.

"It's done something for our own prayer life, too,"

*Dorothy Minchin Comm is chairman of the English and speech department at Philippine Union College.*



Andy says. "We always have plenty of boys to be concerned about—the one out there in Olongapo City jail on drug charges, the one here on murder charges, the alcoholic, and all the rest." Most recently he has been invited to teach the adult Sunday school class at the base chapel.

Perhaps one of the most satisfying rewards of Andy's career in Christian witnessing, however, came to him in early May when he was given a handsome plaque with the seal of the "Marine Barracks, Subic Bay, R.P." It was inscribed to "Mr. Andrew Dressler in appreciation for providing religious instruction at the Base Correctional Center." The presentation was made by Mike Barrett.

Mike doesn't know what he'll do next, when he's discharged from the Navy, but he's convinced that God has a plan for him. He also knows that in prison he has found a quality of freedom unknown to many people "outside" who have legal liberty but nothing more.

As for the Dresslers, they are proud of all their sailor "sons." The crowning touch to May 22 was the unexpected

arrival of Leroy Dissing,\* whose ship had returned to port because of the typhoon. Leroy's baptism was the first fruit of their missionary adventures at Subic Bay. It was altogether fitting that he should be present to welcome Mike into his new "family."

Andy and Marion never know what rich experience awaits them with each new day and with each new ship that puts into port.

\* For an account of Leroy and his baptism see the REVIEW, Aug. 29, 1974, p. 19.

## BRAZIL

### Twelve Men Ordained at Business Session

Twelve men were ordained to the ministry during East Brazil Union's recent quadrennial meetings: Melquíades Pereira de Assis, Octavio Belz, Lindeberg de Araújo, Josué Barbosa de Oliveira, Ultimo Duarte, Aliomar Moura de Araújo, Dilpho Martins de Castro, Florisvaldo Casal, Zilton Kruger, Albinoam Olimpio de Souza, Cícero Herculano da Silva, and Osmar Domingos dos Reis.

Guests present at the meeting were Moisés Nigri, General Conference vice-president, and Enoch Oliveira, South American Division president.

Darci Borba is East Brazil Union president, with Carlos Borda serving as secretary-treasurer. The departmental staff includes Assad Bechara, youth and temperance; Marcos Eduardo Gutiérrez, Sabbath school and lay activities; Rolf Belz, evangelism and Ministerial Association; Antonio Moisés de Almeida, education and Spirit of Prophecy; José Freire de Nascimento, stewardship; W. Lee Grady, SAWS; Manoel Alexandre Neto, publishing; and José Carlos Ramos, communication.

The territory of the East Brazil Union includes nine states, eight of them bathed by the Atlantic Ocean. With 65,000 members, divided among five conferences and missions and among 733 churches and groups, the East Brazil Union is advancing successfully. In 1975 alone more than 7,000 persons were baptized, and 25,658 persons have joined the church in the past four years.

This South American field reports 1,252 workers, 242 colporteurs, 537,655 books sold in the past four years, 79,724 Sabbath school members, three boarding schools, 86 day schools, a school of theology, a hospital, three medical launches, four mobile clinics, an airplane, and a medical clinic.

ARTHUR S. VALLE  
Communication Director  
South American Division

## POLAND

### Conferences Conduct Business Sessions, Ordain Ministers

The Seventh-day Adventist Church in Poland this year commemorates the thirtieth anniversary of legal recognition of the church in Poland. The Advent message reached that country from Crimea in 1888, and the Polish Union Conference was organized in 1921. Between the two world wars the church was mainly

recognized as a "tolerated" organization. It was only in 1946 that the Seventh-day Adventists received full-fledged recognition as a religious body.

The constitution of Poland grants to all churches equality before the law, no matter how old the church is or how large its membership. The separation of powers in Poland granted the same status to the Seventh-day Adventist Church as it did to the Roman Catholic Church, the church with the largest membership in Poland.

Under these new conditions since the second world war, the church has operated its own publishing house, spiritual seminary, and old people's home. It is active in the fields of temperance and publishing.

This year the three Polish conferences—East, South, and West—held their sessions in May. The West Polish Conference session met in Wroclaw, May 7 and 8, with some 800 persons attending the Sabbath worship service. New conference leadership was elected: Henryk Pilch, president; Franciszek Pelowski, secretary; and Marianna Czajewska, treasurer. During the Sabbath worship service, Witold Nawrocki was ordained to the ministry.

The South Polish Conference held its session in Katowice on May 14. Antoni Olma was elected president; Erwin Pieszka, secretary; Gabriela Jurek, treasurer; and Marek Ignasiak, departmental secretary. On May 15, in a rented sports hall, some 1,200 believers met for a day-long worship meeting. Stanislaw Szoltysek, minister from Czestochowa, was ordained to the ministry.

On May 21, the East Polish Conference, which at present is the largest conference geographically in Poland, held its session in Warsaw. Piotr Herod was elected president; Witold Nawrocki, secretary; and Hanna Kowalak, treasurer. On Sabbath, May 22, in a rented Reformed church, some 800 believers participated in a worship service.

Among the guests partici-



## JORDANIAN ORPHANS ARE BAPTIZED

On Sabbath, May 15, three young people from the Seventh-day Adventist Care Home in Amman, Jordan, were baptized. All three attend the Adventist Secondary School adjacent to the Amman church. With them is the director of the orphanage, Kameel Haddad.

CHARLES R. TAYLOR  
Associate Education Director  
General Conference

pating in the sessions and meetings were W. R. L. Scragg, Northern Europe-West Africa Division president, who visited Poland with his wife; Gottfried Oosterwal, chairman of the world mission department, Andrews University; Alfred Vaucher, veteran educator and historian from Switzerland; and Jacques Frei, pastor and historian from Zurich, Switzerland.

The East Polish Conference meeting had several guests who participated in the M. B. Czechowski Symposium held in Warsaw, May 17 to 23, among them representatives of Czechoslovakia, Romania, German Democratic Republic, Switzerland, Italy, Holland, and the United States. A 16-member choir from the Polish Union presented a special musical program.

RAY DABROWSKI  
Managing Editor  
Polish Publishing House

PANAMA

**Fifty-nine Baptized in Santiago**

An evangelistic campaign conducted by Luis Alaña, Panama Conference president, resulted in 59 persons being baptized into the Seventh-day Adventist Church, the first Adventists in the city of Santiago.

The campaign for Santiago, the capital of the province of Veraguas, was planned months in advance. Funds for the campaign came from the Central American Union and the Inter-American Division from an appropriation slated for an "unentered territory." The conference committee asked that Pastor Alaña be the evangelist for the campaign and that Magdaleno Bartuano move to Santiago to establish the work on a permanent basis. Eight teachers from Seventh-day Adventist primary schools and two laymen were divided into two teams, one to aid in the preparation, and the second to work during the campaign itself. They visited thousands of homes, enrolling students in the Bible



Luis Alaña, left, conducted a campaign that resulted in 59 baptisms in Santiago, a city that previously had no Seventh-day Adventists.

Speaks and When God Speaks courses. Eight hundred and ninety-three students graduated from these courses, among them all those who were later baptized.

Under the auspices of the minister of health, Pastor Alaña and Dr. Isador Monteso presented a Five-Day Plan. One course was held at six in the evening in the Educational Auditorium, a cultural center. The second was presented at eight o'clock in the hall reserved for the evangelistic series. At the conclusion of the course 237 persons had stopped smoking, and an Anti-Tobacco Committee was spontaneously formed, sponsored by professional leaders.

In view of the fact that none of those assigned as Bible instructors had ever participated in an evangelistic campaign before, Pastor Alaña conducted a school of evangelism, with classes every day.

The Bible courses and the Five-Day Plan created good will in the city. The news media gave full coverage to the evangelistic campaign. The Bible instructors worked in almost 1,000 homes. There was an average attendance of 300 persons in the two evangelistic centers every night for seven weeks.

Among those who decided to unite with the church were Agapito Chávez and Guillermo Robles, employees in a business establishment for more than ten years each. When it became apparent that it would be impossible for them to secure their Sabbaths free, they resigned their jobs and joined the army of dedicated colporteurs in the Panama Conference.

LUIS ALAÑA

SURINAM

**City Church Replaces Old Bush Church**

The new Carmel church in Uitkijk, Surinam, built on the main road to replace the old, inadequate church in the bush, was dedicated June 13. L. Phillips, stewardship director of the Caribbean Union Conference, preached the dedicatory sermon. The church door was officially opened by E. Belliot, long-time member of the church. During the service donors of the church's windows opened the windows they had donated. L. E. Keizer, Surinam Mission president, led out in the Act of Dedication and the prayer.

In December, 1975, students from Southern Mission-

ary College held a 17-day crusade in the old church. As a result of the crusade, a number of young members joined the church, bringing with them the enthusiasm necessary to begin a new building project. Since the church elder was a carpenter and several members had building talents, the members decided to do the construction themselves. Mr. and Mrs. G. Telgt donated land, and the work began.

At times the work slowed down because of a shortage of funds, but as donations came in the work progressed. A large lumber company donated lumber and sheets of plywood. When the building was completed the Central church donated a speaker's chair, and J. V. Lakerveld, a self-supporting missionary, donated 12 wooden pews. Other churches, both Adventist and non-Adventist, sent contributions along with their congratulatory messages when the church was dedicated.

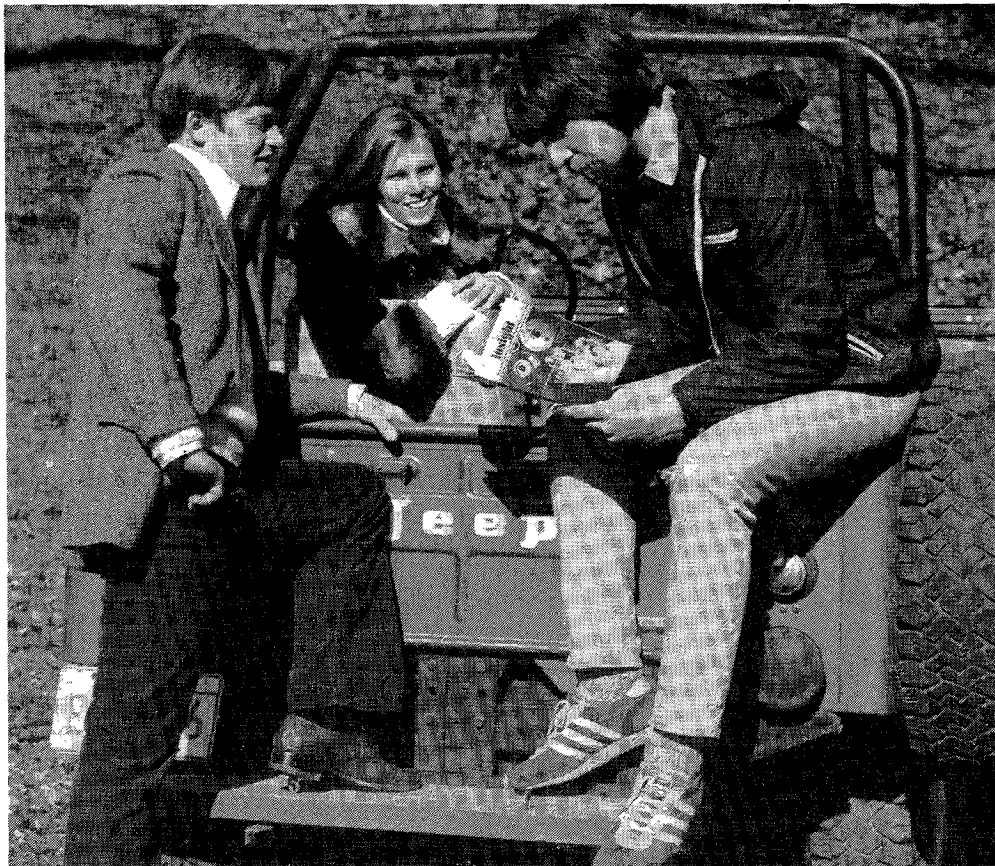
The old church no longer exists. When the church members needed galvanized iron and lumber for their new church they decided to use materials from the old one. When they began to dismantle the building they discovered that the building would not have lasted much longer. It was infested with wood lice, and a very strong wind probably would have caused the building to collapse.

Proud of their new church, and eager to add more members to their congregation, Carmel church members began an evangelistic crusade on the evening of their church dedication.

L. E. KEIZER



Carmel church members in Uitkijk, Surinam, began evangelistic meetings in their building on the evening of its dedication services.



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## Euro-Africa

● Ernesto Ferreira, Bible teacher at the Spanish Adventist Seminary, a Portuguese national, and a former president of the Angola Union Mission, has received a visa to enter Angola. He will spend ten days there visiting denominational centers and helping to re-establish Adventist work.

● Artur Strala, associate Ministerial Association secretary of the Euro-Africa Division, will conduct a public crusade in Luxembourg this autumn.

● Delegates to the Spanish church's session re-elected Carlos Puyol president, Giovanni Cupertino secretary-treasurer, and Roger Weiss lay activities and Sabbath school director. Manuel Martorell is education and youth director, Juan Lozano is Ministerial Association secretary and temperance director, Juan Rodríguez is publishing director, and Daniel Basterra is religious liberty director. Elder Basterra will continue his pastoral duties in addition to his new assignment.

● Marie-Claude Fernández, who has served one year as a volunteer worker in Dakar, will return for a second year to Senegal.

● Benito Raymundo, a Brazilian, former departmental director in Portugal, has accepted a call to pastor the Portuguese-speaking church in Toronto, Canada.

## Far Eastern

● Twelve persons, including the husband and two children of the hospital's chief of staff, have been baptized as a result of evangelistic outreach at Miller Sanitarium and Hospital, Cebu City, Philippines. Rizalino Suico, a worker in the housekeeping department, prepared five of these converts for baptism since January. Meriam Abrenica, assistant chaplain since April, studies the Bible with patients who are interested.

● Oriental Mindoro Institute,

a privately owned school operated by an Adventist, Alfonso B. Bulahan, was rated highest in the province for number of graduates passing the national college entrance examination. For three years this institute has held this distinction among the 60 or more high schools in the province of Oriental Mindoro in the Philippines. Mrs. Malacia Bulahan, principal, operates the school on the same principles that denominationally owned schools are operated.

● Work for the Mangyan tribe at the Lamont Mangyan Mission School in Occidental Mindoro, Philippines, continues to progress. A community of 38 families at the school site is well maintained, and the church there has 150 members. The baptism of ten persons on March 6 brings the total baptisms to 160 since the inception of the work among the tribespeople in 1959. Small groups of believers are forming on nearby mountains and hills as the Adventist message advances to neighboring communities.

## North American

### Atlantic Union

● Eighteen Pathfinder clubs in the Southern New England Conference, including the newest clubs in Springfield, Massachusetts, and Bridgeport, Connecticut, are raising money for the new Pathfinder lodge at Camp Winnekeag in Ashburnham, Massachusetts.

● On Sabbath, May 1, the Burrillville, Rhode Island, church was dedicated. The church's 40 members purchased the building three years ago. In addition to paying off the mortgage, they made minor repairs and spent \$3,000 for a new roof.

● Robert L. Hricz is the new principal of Union Springs Academy in New York. He has been an assistant principal for the past nine years, and also has been a teacher at South Lancaster Academy, Massachusetts, and Lynwood and South Bay Junior academies, California.

● Five young men were ordained to the gospel ministry during the Southern New England camp meeting in June. They were J. William Peeke and Robert Peeke, sons of W. E. Peeke, former Sabbath school and lay activities director; Herman Otschowski; Matt Byers; and Calvin Wood.

### Canadian Union

● Eleven members have been added to the Edmonton Ukrainian church in Alberta, most of them converts from a series conducted by Verne Snow and Elmer Koronko.

● A small newspaper notice of a province-wide No-smoking Day for British Columbia was the springboard that put the directors of the health-education center in Victoria on radio and television.

● Members of the Ontario Conference churches of South River and North Bay met at Camp Frenda on June 26 for a special service. Two persons were baptized into the North Bay church and four into the South River church.

● Seventeen home health aide students were graduated at ceremonies in the Willowdale, Ontario, church May 11. They had completed a 65-hour course covering basic home-nursing care, elementary nutrition, and special care required by convalescents, the chronically ill, and the elderly. The course, sponsored by the Ontario Conference, prepares students for voluntary service and also for working as aides in homes or institutions.

### Central Union

● Literature evangelists and church members in Enterprise, Kansas, spent an afternoon visiting persons who had recently paid up their accounts for books purchased, arranging Bible study appointments with three families, and enrolling 12 persons in a Bible correspondence course.

● Portions of the \$28 million addition to the Shawnee Mission Medical Center in

Kansas are nearly completed. In mid-August the new front lobby, the new cardio-pulmonary department, and patient rooms on two floors will be opened.

● Evangelistic meetings held in the Aurora, Colorado, church by Jack Bohannon, conference evangelist, assisted by Elder and Mrs. Ronald Wham, resulted in 20 baptisms.

● Longmont, Colorado, church and school facilities are being enlarged by the addition of an auditorium costing about \$66,000.

### Columbia Union

● Youth Week of Prayer at the Campostella Heights church in Norfolk, Virginia, featured families praying together in small groups in their respective geographical locations. The week ended with a Friday night communion service and the sharing of prayer and study experiences. Students from Columbia Union College held the Sabbath services.

● Connie Kilmer was selected Pennsylvania's Pathfinder of the Year at the Pennsylvania Conference Pathfinder Fair at Blue Mountain Academy in Hamburg.

● Paul Douglas Crouse has joined the Potomac Conference publishing department as leader in the southwestern section of the conference.

● The Findlay, Ohio, church opened its new Community Services center May 23 with an open house and a ribbon-cutting ceremony. The insulated steel structure contains 3,140 square feet of floor space. Donations from the public, raised by community leaders, amounted to \$38,000 of the \$63,000 total cost of the facility.

● On June 14, Joseph P. Yeldell, director of human resources for the District of Columbia, awarded a certificate of need to expand to Hadley Memorial Hospital, in southwestern Washington, D.C. The certificate provides for a program that will expand and update service to the

community and raise the capacity of the hospital to 155 beds.

● The Wilna church in Joppa, Maryland, was dedicated April 10.

### North Pacific Union

● Eastern Idaho flood victims recently received sheets, blankets, towels, and other necessary articles. F. W. Bieber, Idaho Conference president, and James Gray, director of Community Services, delivered the gifts. A disaster relief center was set up in the Idaho Falls church, and the work from the center is being coordinated with the Red Cross and the Federal Disaster Assistance Administration. Many Adventists are involved in the cleanup operation.

● Floyd Mohr was appointed associate pastor of the Hermiton and Irrigon churches in the Oregon section of the Upper Columbia Conference.

● Three Walla Walla College faculty members will assume new posts next school year at Atlantic Union College. They are Larry Lewis, professor of theology; Jeanne Lewis, coordinator of WWC early-childhood-development courses; and Clyde McCulley, associate professor of art.

### Northern Union

● Dedicatory services were held in May for the Waterloo, Iowa, church, purchased in October of 1973.

● The Humboldt, Iowa, church, which has been engaged in dark-county evangelism, reports a 22 per cent gain in membership.

● M. E. Culpepper recently joined the Minnesota Conference staff as publishing director.

● A special feature of the North Dakota camp meeting was a heritage center, where old pictures, clerk's records from early churches, Bibles, songbooks, Spirit of Prophecy books in English, German, Russian, and Swedish, antiques, and other items were on display.

### Pacific Union

● A group was organized and their church dedicated in El Mirage, Arizona, on a Sabbath in late May. Begun and nourished through the branch Sabbath school and neighborhood Bible club outreaches, the El Mirage church is led by Laymen Roger and Nancy Martin and Raymond and Grace Howell.

● Lester Storz, pastor of the Susanville, California, church, was elected president of the Lassen Ministerial Association. At a San Diego convention held in June he was recognized by the national Kiwanis Club for his use of the press in publicizing the club's activities. Most weeks during 1976 Elder Storz has had printed at least 20 column inches of news copy about his church—as well as ten column inches of Kiwanis Club news. From both of these outreaches his church's interest file grows.

● Literature evangelists in the Pacific Union Conference show a 37 per cent gain (\$315,000) for the first three months of 1976 over the same period of 1975. Moreover, they contacted 477 former Seventh-day Adventists, gave 1,604 Bible studies, and led 167 to baptism.

● History was made during a May Investiture service at the Adventist Indian Mission School in Holbrook, Arizona, when 49 boys and girls received scarves and/or pins. A Pathfinder club, under the direction of Norman Edwards, has functioned there for the first time.

### Southern Union

● Groundbreaking services were held June 20 by the 220-member Arden, North Carolina, congregation.

● Five conferences held ordination services at camp meeting this summer. The ministers ordained were: Carolina—R. G. Hunter, L. G. Liebelt, R. G. Park; Florida—Dan Bentzinger, Gilbert Floyd, Rick Wilkin; Georgia-Cumberland—Howard Kennedy, Andy

McRae, Gus Scheuneman; Kentucky-Tennessee—P. A. Huber, C. L. Leeds, J. R. McConnell, W. R. Wollard; South Central—Richard Bell, Benjamin Jones.

● Twenty Florida Pathfinders visited the Virgin Islands this summer to assist in community service and witnessing projects.

● Eleven ministers and two laypersons in the South Central Conference are conducting one television program and 16 radio programs.

● Seventeen church or school buildings are being purchased or constructed in the South Central Conference during 1976.

● Virginia Harper, of the Fort Lauderdale, Florida, church, recently led out in nutrition classes in the Unity church with 59 non-Adventists in attendance.

### Southwestern Union

● The Southwestern Union Conference has moved its main office from Richardson, Texas, to the campus of Southwestern Union College, Keene, Texas, on a temporary basis. The office will be relocated soon in south Fort Worth. The new address is Box 30, Keene, Texas 76059, and the phone number is (817) 641-6601.

● A Community Services workshop was held recently in the Oklahoma Conference at the Choctaw Community Services Center. Twelve districts and 17 churches were represented, with 76 people enrolled.

● A. J. Webb, pastor of the Southern Hills church, Oklahoma City, Oklahoma, has concluded a series of evangelistic meetings resulting in five baptisms.

● A 34-member church was organized June 26 in Forrest City, Arkansas, by B. P. Haskell, secretary-treasurer of the Arkansas-Louisiana Conference. Land has already been purchased for the erection of a church home.

● Friday, June 11, Mrs. Ella Yeager celebrated her 100th

birthday in Okeene, Oklahoma. She was born in Hamburg, Germany, and came to the United States as a girl.

### Andrews University

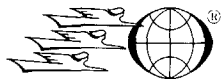
● A board-leadership workshop, to be held September 22 to 27, is programmed to be helpful for chairmen and members of school and church boards, principals, superintendents of schools, administrators of higher education, ministers, conference officials, business managers in education, lay members, or those interested in any of these fields. Two graduate quarter credits are available to qualified applicants.

● Outstanding Andrews University students were given grants, scholarships, and fellowships totaling \$21,733 during the annual awards-day assembly, May 27. Robert Wilkins, chemistry department chairman, received the eleventh annual Teacher-of-the-Year award from the Student Association.

● Russell Staples, associate professor of mission at the Seventh-day Adventist Theological Seminary at Andrews University, has been elected vice-president of the National Association for Professors of Mission. He has been a member of the 200-member association for five years.

● A \$7,500 grant from the W. K. Kellogg Foundation has been awarded to Andrews University for use in integrating the James White Library's cataloging with a nationwide standardized system. Andrews, in association with approximately 450 other Michigan libraries, has recently affiliated with the Ohio College Library Center (OCLC), of Columbus, Ohio. The major advantage to being a member of this network, according to Mary Jane Mitchell, Andrews librarian, is that students and faculty will have immediate computerized information access to library collections all over the country, since such institutions as Harvard and Yale universities and the New York Public Library System belong to OCLC.

## Review



**Advent Review & Sabbath Herald**  
126th Year of Continuous Publication

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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

Baker (lead) Nurse, LPN  
Computr. progrm. Nurse, OR  
Diet., admin. Nurse, psych.  
Groundskpr. Orderly  
Housekpr. Painter  
Inhal. ther. Plumber  
Med. technol. Receptionist  
Med. transcrib. Sec., med.  
Mental-health tech. (male) Sec., ward  
Nurse Systems analyst  
Nurse's aide Technic., OR

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue 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

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

**Clinton Adams**, evangelist, Kansas Conference, from the Atlantic Union Conference.

**David Joseph Dobias**, district pastor, Kansas Conference, formerly president, Tanzania General Field.

**Fred W. Ellis**, pastor-evangelist, Kansas Conference, from Pakistan.

**Marvella Harmon**, girls' dean, Campion Academy, Loveland, Colorado, from Highland Academy, Portland, Tennessee.

**Kenneth Ernest Jeffers**, plant superintendent and assistant manager, Union College Press, Lincoln, Nebraska, from Inter-American Division.

**Bill Jones**, chief administrative radiologic technologist, New England Memorial Hospital, Stoneham, Massachusetts, from Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

**Debbie McNutt**, registrar, Campion Academy, Loveland, Colorado, from Highland Academy, Portland, Tennessee.

**Phyllis Meador**, Bible instructor, Central States Conference, from South Atlantic Conference.

### FROM HOME BASE TO FRONT LINE

**William (Bill) E. Baxter, Jr.** (PUC '38), to serve as chaplain

for Guadalajara Seventh-day Adventist medical students, Mexican Union, Guadalajara, Mexico, and **Marian E. (Betty Woodruff) Baxter**, of McKinleyville, California, left Calexico, California, June 24, 1976.

**Merlin D. Ekvall** (LLU '75), to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, and **Jean A. (Hardinge) Ekvall** (LLU '75), of Loma Linda, California, left San Francisco, California, June 16, 1976.

**Harry Ralston Hooper** (George Peabody College '52), returning to serve as teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, and **June E. (Snide) Hooper** (AU '44), left New York City, June 13, 1976.

**Sherman L. McCormick** (Washington State U. '66), to serve as teacher, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, and **Betty R. (Henderson) McCormick** (WWC '62) and two children, of Thurmont, Maryland, left San Francisco, California, May 30, 1976.

### NATIONALS RETURNING

**Eleanor Carmona** (AU '73), to serve as pastor/evangelist, West Puerto Rico Conference, Mayaguez, Puerto Rico, and **Hilda (Guzman) Carmona** and two children, of Dorchester, Massachusetts, left Boston, June 8, 1976.

**Mabel V. Hoyte** of Brooklyn, New York, left New York City April 8, 1976, to join her husband, Roy L. Hoyte, president, East Caribbean Conference, Bridgetown, Barbados.

**Nobuo Kawamata** (AU '76), to serve as pastor, Kagoshima church, Kyushu, Japan, and **Mikiko (Yonami) Kawamata** and three children, of Berrien Springs, Michigan, left Los Angeles, California, June 8, 1976.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Maynard F. Aaby** (U. of Nebraska '44) (SS), to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, of Tracy, California, left San Francisco, California, June 3, 1976.

**James F. Ballowe, Jr.** (SWUC '70) (SS), to serve as teacher, Ekamai Adventist School, Bang-

kok, Thailand, and **Kanchana (Lek) (Boonarkat) Ballowe** (U. of Alabama '71), and one son of Jackson, Mississippi, left Los Angeles, California, June 2, 1976.

**Christina G. Hoagland** (LLU '75) (SS), to serve as occupational therapist, Yuka Hospital, Kalabo, Zambia, of Denver, Colorado, left New York City, June 21, 1976.

**William A. Holley** (AVSC), to serve as construction engineer, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Edith E. (Hoffman) Holley** and three children, of Panama City, Florida, left Panama City, May 17, 1976.

**Richard A. Nelson** (LLU '51) (SS) to serve as surgeon, Hong Kong Adventist Hospital, Hong Kong, of Corona, California, left San Francisco, California, June 6, 1976.

### STUDENT MISSIONARIES

**Linda A. Kreye** (PUC), of Angwin, California, to serve as English teacher, West Indonesian Union Mission, Balikpapan Language School, Balikpapan, Kalimantan, Indonesia, left Los Angeles, California, June 13, 1976.

**Calvin J. Kubo** (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 7, 1976.

**Robert James Lang** (AU), of Berrien Springs, Michigan, to serve as maintenance and building supervisor, Lulengele Seminary, Kananga, Zaire, left New York City, June 14, 1976.

**Jean B. Laughlin** (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 10, 1976.

**Scott Edward LeBard** (PUC), of Angwin, California, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left Los Angeles, California, June 13, 1976.

**Daniel B. Martella** (PUC), of Angwin, California, to serve as English and Bible teacher, Korean Union Mission Seventh-day Adventist Language School, Seoul, Korea, left Los Angeles, California, June 17, 1976.

**Susan A. Mattison** (SWUC), of Keene, Texas, to serve as

teacher, Japan Union Mission, Yokohama, Japan, left Los Angeles, California, June 11, 1976.

**Vikki Renee Montgomery** (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 9, 1976.

**Lisa D. Munson** (PUC), of Angwin, California, to serve as teacher, English Language School, Java, Indonesia, left Los Angeles, California, June 13, 1976.

**Tamra Lynn Nelson** (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist Language School, Osaka, Japan, left Portland, Oregon, June 11, 1976.

**Karen Joy Newhart** (AU), of Berrien Springs, Michigan, to serve as English teacher, Korean Union Mission, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 10, 1976.

**Tracy Renea Nussbaum** (WWC), of College Place, Washington, to serve as English teacher, Japan Union Mission, Seventh-day Adventist English Language School, Osaka, Japan, left Portland, Oregon, June 9, 1976.

**Michael Roy Partlo** (SMC), of Collegedale, Tennessee, to serve as English teacher, Korean Union Mission Language School, Seoul, Korea, left Los Angeles, California, June 9, 1976.

**Timo Sakari Saarinen** (KC), of Ontario, Canada, to serve as English teacher, Japan Union Seventh-day Adventist English Language School, Osaka, Japan, left Portland, Oregon, June 8, 1976.

**Evonne Kae Sandoval** (UC), of Canon City, Colorado, to serve as evangelist, Irish Mission, Belfast, Northern Ireland, left New York City, June 13, 1976.

**Walter Glenn and Sherri L. (Mays) Smith** (UC), of Lincoln, Nebraska, to serve as English teachers, Korean Union Mission, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 10, 1976.

**Keith A. Snyder** (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Indonesia, left Los Angeles, California, June 15, 1976.

**Beverly A. Stanmore** (SWUC), of Keene, Texas, to serve as teacher, Jakarta Language School, Jakarta, Java, Indonesia, left Los Angeles, California, June 12, 1976.

**Carol Ann Stoddard** (PUC), of Redwood City, California, to serve as a youth evangelist, North British Conference, Nottingham, England, left San Francisco, California, June 22, 1976.

**Glenn A. Thede** (WWC), of College Place, Washington, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Portland, Oregon, June 9, 1976.

**Daniel A. Thompson** (AU), of Berrien Springs, Michigan, to serve as teacher, Manado English Language School, Sulawesi Utara, Indonesia, left Los Angeles, California, June 15, 1976.

**Lili A. Thompson** (SWUC), of Keene, Texas, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

**Scott Edward Turner** (UC), of Lincoln, Nebraska, to serve as laboratory technician, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, left Houston, Texas, June 16, 1976.

**Rita Jean Waterman** (AU), of Rockford, Illinois, to serve as Missionary Volunteer assistant in camps, West Puerto Rico Conference, Mayaguez, Puerto Rico, left Chicago, Illinois, June 8, 1976.

**Flora L. Weeks** (SMC), of Collegedale, Tennessee, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 7, 1976.

**Richard A. and Carol (Sanders) Williams** (SMC), of Collegedale, Tennessee, to serve as teachers, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 8, 1976.

**Tamara LaVerne Williams** (OC), of Huntsville, Alabama, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, June 15, 1976.

**Rhonda E. Wilson** (SWUC), of Keene, Texas, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

## Deaths

**BAKER, Isaac**—b. Dec. 11, 1880, Gravity, Iowa; d. April 28, 1976, Dinuba, Calif. In 1903 he married Ann Myrtle Hickman, and in 1905 he was ordained to the ministry. He served the church as a minister for nearly 71 years. In 1912, after working in Oklahoma and Texas, he went to Honduras, the first graduate of Keene Industrial Academy, now Southwestern Union College, to be sent as an overseas worker. He worked in the Arkansas-Louisiana Conference from 1918 until 1943. In 1927, a year after the death of his first wife, he married Ruby James. During the depression he donated land for a boarding academy in Gentry, Arkansas, and was a leader in the development of Ozark Academy. After his second wife died he married Edyth McCulloch in 1960. Survivors include his wife, Edyth; two sons, Dale and Donald McCulloch; seven daughters, Florence Mae Beem, Vernice Dirksen, Delta Nagele, Thelma Kreiger, Mildred Scully, Patricia Ramey, and Crystelle Spoden; 23 grandchildren; and 37 great-grandchildren.

**DALRYMPLE, Gordon Franklyn**—b. Oct. 15, 1931, Mountain View, Calif.; d. Feb. 13, 1976, Thousand Oaks, Calif. In 1952 he graduated from Walla Walla College and for six years was a pastor-evangelist in Oregon. Then he was associate editor of *These Times* for four years and *Signs of the Times* for two years. In 1964 he began eight years of service as public relations director for Faith for Today, followed by two years as director of the telecast's Bible school and field-service departments. From 1974 until his death he was public relations director for the *Voice of Prophecy*. Survivors include his wife, Lois Christensen Dalrymple; son, Gordon, Jr.; daughters, Laurel Hickman, Joanne, and Jeanne; mother, Madeleine; sisters, Aurelia Smith and Diane Engle.

**GILBERT, Alice Sornson**—b. Aug. 22, 1905, Exira, Iowa; d. March 25, 1975, Fayetteville, Ark. In 1929 she married Floyd Gilbert and they taught at Plainview Academy, South Dakota; Maplewood Academy, Hutchinson, Minnesota; Oak Park Academy, Nevada, Iowa; San Pasqual Academy, Escondido, California; and Ozark Academy, Gentry, Arkansas. Survivors include her husband; two sons, Don, of Singapore; and Orlo, of Collegedale, Tennessee; and four grandchildren.

**HAMMOND, Elizabeth A.**—b. Oct. 26, 1881, in Virginia; d. May 16, 1976, Daly City, Calif. She worked for the Seventh-day Adventist Church as a nurse for 63 years. Survivors include a daughter, Hazel Schulz; two sons, Melvin and Edmond; seven grandchildren; 15 great-grandchildren, and three great-great-grandchildren.

**JACKSON, Jacob Martin**—b. July 26, 1896, Superior, Wis.; d. May 9, 1976, Grand Terrace, Calif. After his conversion to the Seventh-day Adventist faith at the age of 27, he served as a literature evangelist in the Northern Wisconsin Conference, and then as publishing director of the Wisconsin, Michigan, and Minnesota conferences.

In 1934 he married Margaret Longwell, and in 1936 he became field secretary of the Central Union Conference. He was ordained to the ministry in 1937. Early in 1942 he became associate manager of the Review and Herald Publishing Association periodical department, and with the exception of two years as Northern Union Conference publishing director, 1948 to 1950, he remained at the Review until his retirement in 1963. Survivors include his wife, Margaret; children, Bertha Mae Tryon, Jacob M., Jr., and Robert; 14 grandchildren; five great-grandchildren; and a brother, Conrad.

**JOHNSON, Sophie S.**—b. Nov. 3, 1901, Bleking, Sweden; d. June 3, 1976, Livermore, Calif. She worked at the Florida Hospital, Orlando, Florida, for 20 years. Surviving are her husband, Eric; a daughter, Ann Bailey; three sons, Ernest, Carl, and Walter; four grandchildren; and one great-grandchild.

**NEAL, Evelyn Anita Silsbee**—b. Feb. 3, 1906, Oakland, Calif.; d. April 21, 1976, Santa Rosa, California. A lifetime member of the Seventh-day Adventist Church, Mrs. Neal worked for the Pacific Press Publishing Association in the 1930's for about eight years. Survivors include her husband, Ralph; daughters, Glenna Klepac and Marilyn Neal; four grandchildren; and sisters, Alnette Dunn and Birdie Sage.

**SWEARINGEN, Frank Floyd**—b. July 2, 1906, Huron, S. Dak.; d. April 28, 1976, Yountville, Calif. A graduate of Maplewood Academy and Union College, he married Olive Hanson in 1935. He spent 32 years working in the Seventh-day Adventist Church in jobs ranging from academy dean and teacher to industrial superintendent and sales worker. Survivors include his wife, Olive; three daughters, LaVona Trumble, LaVonne Bauder, and Celesta Brandom; seven grandchildren; three brothers; and three sisters.

## Coming

### August

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 Thirtieth Sabbath Offering (Far Eastern Division)

### October

2-9 Health Emphasis Week  
2 Church Lay Activities Offering  
9 Voice of Prophecy Offering  
16 Sabbath School Community Guest

16 Day  
16 Community Relations Day  
23 Temperance Offering

30 to Nov. 6 Week of Prayer

### November

6 Annual Week of Sacrifice Offering  
13 to Jan. 1 Ingathering crusade

### December

4 Ingathering emphasis

## On the Trail of Dinosaurs

More than 30 participants in a four-week Geoscience field conference gathered Friday evening, July 9, in the Southwestern Union College (Keene, Texas) science amphitheater for sundown worship and to receive a brief orientation from Robert H. Brown, leader of the conference. They closed the meeting with a season of prayer for God's guidance on their journey. The two objectives of the field conference, sponsored by the Geoscience Research Institute, Berrien Springs, Michigan, were:

1. To keep Bible and science teachers, editors, theologians, and administrators in touch with the latest geology findings on the earth's origin and age; and

2. To assist the Geoscience Research Institute in the development and testing of concepts of a Flood model, which will seek to harmonize the findings of science with the Biblical account.

The first day was spent at the Paluxy River, Texas, viewing the purported footprints of dinosaurs and of men. A running debate on the validity of the human footprints has been carried on among scientists for the past few years. There is little doubt as to the genuineness of the dinosaur tracks, and the entire group tried mentally to reconstruct the physical features of animals that would leave such large prints in the limestone river bed.

Considerable time has been spent in discussing the essential features of a Flood model and the geologic column. Adventist scientists are confronted with a mass of evidence dating the beginnings of matter making up the world at a 4.5-billion-year age. Adventist scientists are making some progress in developing a model that would put Creation on a time scale with Biblical chronology. We believe this field conference not only will highlight the problems with which we are confronted in the Flood model and in a short chronology but also will con-

tribute to producing harmony between sacred history and scientific evidence.

Field conference participants visited Carlsbad Caverns, the Grand Canyon, Yellowstone National Park, and Bryce Canyon, as well as the dinosaur areas.

WILLIS J. HACKETT

## IAD Reports Baptism Figures

New members added to the Inter-American Division by baptism during the first six months of 1976 total 31,915, according to reports by union and local field leaders on Sabbath, July 24. The report was made at the climax of the Inter-American Division quadrennial council in New Kingston, Jamaica, July 19 to 24.

Of special interest was the report from the Central American Union that after the severe earthquake in Guatemala on February 4 the growth in church membership in that field has accelerated notably, and tithe income has increased 75 per cent, as compared with the same period in 1975.

At the division council, officers were appointed for the union missions in the division. The Officers of the Mexican, Central American, and Colombia-Venezuela Union missions were reappointed. In the Franco-Haitian Union, Robert J. Kloosterhuis, recently of the Illinois Conference, was appointed president, replacing G. M. Ellstrom, who is returning to North America. The office of secretary-treasurer of the Franco-Haitian Union was divided; Napoleon Grunder was reappointed treasurer, and Guy Valleray was appointed secretary.

D. H. BAASCH

## Members Inspire Message Sales

Enthusiastic members of one small church in the Southwest Region Conference are inspiring others to subscribe to *Message Magazine*.

On Sabbath, June 19, at the Southwest Region camp meet-

ing in Keene, Texas, a report was made of the subscriptions to the *Message Magazine* given by the churches in that conference. The audience was electrified as the Mosier Valley church, with a membership of ten, reported 1,883 *Message Magazine* subscriptions, valued at more than \$5,500.

It is believed that this spirit of sacrifice and enthusiasm will enable the Southwest Region Conference to reach its portion of the *Message* subscription goal, which is 100,000 for North America.

C. D. HENRI

## AWR News Program Popular in Europe

According to the European DX Council (EDXC), Adventist World Radio's weekly World DX News program is one of the most popular in Europe, and probably the DX news program most listened to by short-wave listeners in Great Britain. ("DX" is a code term used by "hams" and short-wave hobbyists to indicate long-distance radio reception.)

The EDXC, representing more than 50,000 European short-wave hobbyists, praised the AWR program in a recent news story written by the organization's executive secretary, Rudolf Heim. He said proof of the program's popularity is that many news editors of other European stations regularly listen to the AWR DX news.

Included in the ten-minute program is information about international broadcasting, interviews, and technical features to help listeners enjoy and improve their short-wave listening. The program is written in England and produced in the AWR Lisbon studio.

Immediately preceding and following the DX program at 0935 GMT on Sundays are AWR religious programs that are designed to attract the attention of those people who specifically tune in to AWR to hear the DX short-wave news.

ALLEN R. STEELE

## Caribbean Members Reach Half of Year's Baptismal Goal

The East Caribbean Conference is well on the way to reaching its 1976 baptismal goal of 2,650, according to Roy L. Hoyte, conference president. By the end of June 1,346 persons had been baptized. In a crusade conducted by members of the Calder church in the village of Belmont, St. Vincent, 70 persons were baptized. Denworth Baptiste, the young lay preacher, was speaking in his first public crusade.

Four district pastors in the conference have already joined the Centurion Club for 1976: Clarence Kirk, 199; Clarence Lashley, 155; Fitzroy Maitland, 107; and Cyril Clements, 101.

G. RALPH THOMPSON

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