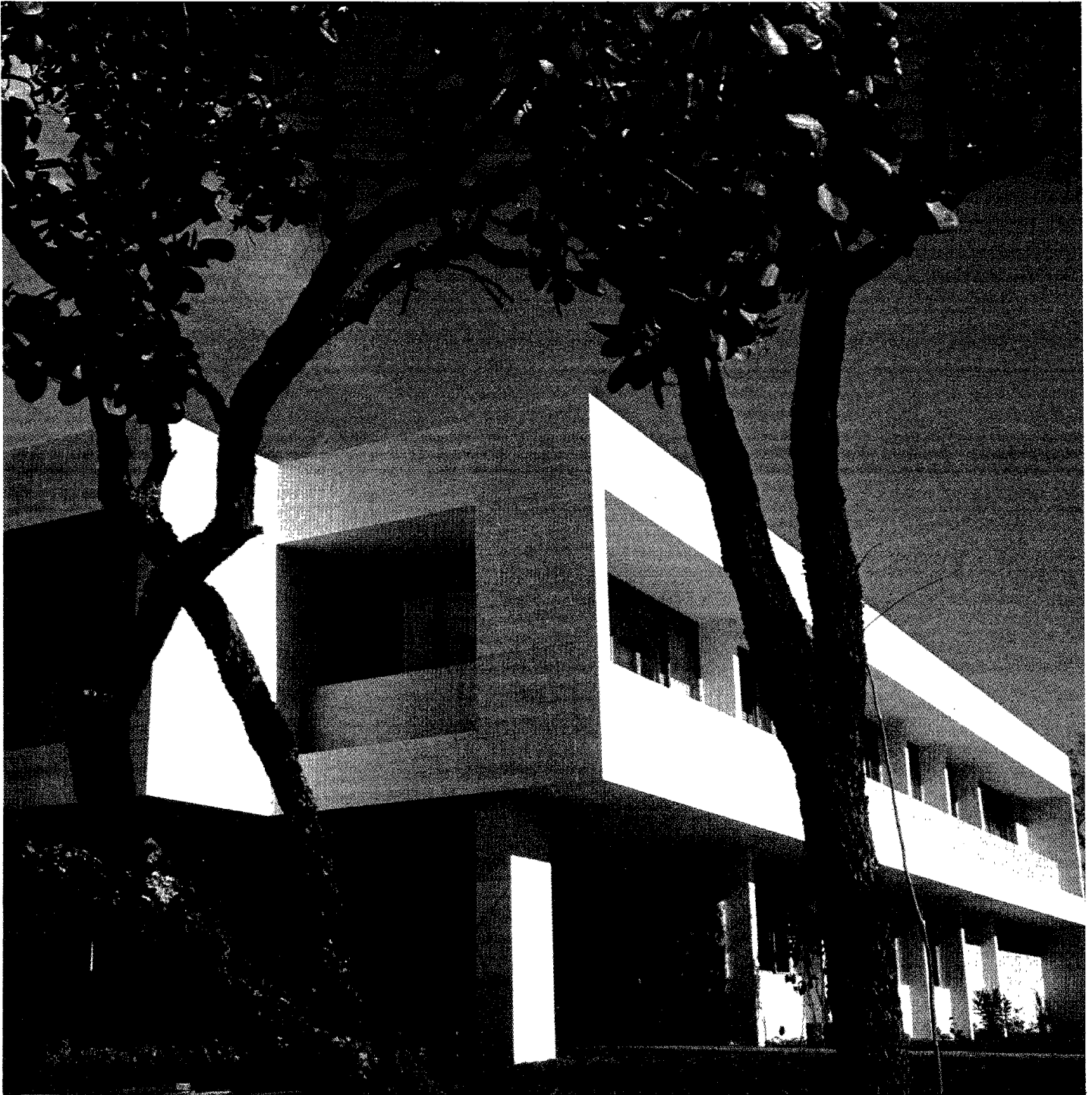


# Review<sup>®</sup>

AUGUST 19, 1976

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



**New South American Division Office**— Brasilia, capital city of Brazil, is now headquarters for the South American Division. On June 22 the new division office was officially opened and dedicated. Since the division's organization in 1916, headquarters have been in Argentina and Uruguay. Story begins on page 13.

The Time Article—1

## “An Important Challenge to the Faith”?

In its Religion section of August 2, 1976, *Time* magazine published a short article about Seventh-day Adventists, entitled “Prophet or Plagiarist?” The main subject of the article was Ellen G. White, and the news angle on which the story hung was the appearance of a new book published by Harper & Row entitled *Prophetess of Health: A Study of Ellen G. White* (271 pages, \$10). The story says that Adventist leaders consider the book “an important challenge to the faith.” It also declares that the author of the book contends that many of Mrs. White’s “supposedly unique revelations simply reflected contemporary views, and may sometimes have been plagiarized from the writings of 19th century health reformers and diet faddists.”

We have read the book carefully, and take issue with *Time*’s statement that “Adventist leaders consider Numbers’ book an important challenge to the faith.” Perhaps some leaders consider it that way, but most do not. In our opinion, church members who have carefully studied the Bible, who are familiar with the life and teachings of Ellen G. White, who have a reasonably good knowledge of our church’s history, and have a true concept of inspiration will take the book in stride. They will be distressed by the book’s inadequate, distorted picture of Mrs. White, but they will not see it as “an important challenge to the faith.”

The people who may be hurt by the book are church members who are inadequately prepared to answer some of the Biblical and historical questions it raises, and non-Adventists with scant knowledge of the Bible and the great Second Advent Movement. Sadly, the latter group, as a result of reading the book, may dismiss without a hearing the saving message committed to the remnant church.

Now, it is not our purpose in this editorial and the two that will follow to provide either a review of *Prophetess of Health* or to offer a critique of it. Those who are interested in a short critique may write to the Ellen G. White Estate (General Conference, Takoma Park, Washington, D.C. 20012) for a free, 24-page pamphlet entitled “A Discussion and Review of *Prophetess of Health*.” Readers who would like a longer, chapter-by-chapter critique may obtain one for \$4 by writing to the same source.

We feel it may be helpful, however, to reproduce here a few sentences from the preface to *Prophetess of Health* so that readers will understand the author’s point of view; then we shall offer some comments that may help readers make up their own minds concerning the material the book contains. We quote from the author’s preface:

“I have refrained from using divine inspiration as an historical explanation [of Mrs. White’s life and work].

“In so doing, I have parted company with those Adventist scholars who insist on the following presuppositions: (1) that the Holy Spirit has guided the Advent movement since the early 1840s, (2) ‘that Ellen Harmon White was chosen by God as his messenger and her work embodied that of a prophet,’ (3) ‘that as a sincere, dedicated Christian and a prophet, Ellen White would not and did not falsify,’ and (4) that the testimony of Mrs. White’s fellow-believers ‘may be accepted as true and correct to the best of the memory of the individuals who reported.’ It seems to me that such statements, particularly the last two, are more properly conclusions than presuppositions.”—*Prophetess of Health*, pp. xi, xii.

Perhaps we are mistaken, but it seems to us that when an author attempts to deal responsibly with a subject he must take into account all aspects of the question under examination. Apparently the author of *Prophetess of Health* has failed to do this. By excluding the supernatural, he may have omitted the most important factor in the life of Mrs. White. To be sure, his course is not without precedent. Secular historians, for example, have written about the rise and fall of nations, about battles won and battles lost, about kings enthroned and kings dethroned, without any reference to God or other supernatural influences. But for those of us who believe in divine providence, such histories are unsatisfying and inadequate. At times they actually may be misleading. Napoleon was wrong when he said that “God is always on the side with the biggest guns.” Some events in history can be explained only on the basis of divine intervention.

### Human Events Are Under Divine Control

It might be well to note here the comments that Mrs. White makes upon the vision of Ezekiel (Ezek. 1; cf. chapter 10) in which the prophet was shown a divine hand under the wings of the cherubim-wheels: “A divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the wonderful representation given him during his exile in the land of the Chaldeans, when before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers. . . . As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth.”—*Prophets and Kings*, pp. 535, 536. In a similar passage we read: “The growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man. . . . But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay . . . the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.”—*Ibid.*, pp. 499, 500. To

exclude the supernatural is to present a distorted, inadequate view of history.

We might illustrate the point we are making—the necessity of including all parts of a subject if one is to present an honest, clear picture of it—in another way. Could a person explain an automobile without mentioning the engine? Could a person describe accurately a painting without mentioning the colors used by the artist? Could a biographer give an honest picture of a man simply by describing his physical organs? Is a person nothing more than the sum total of his parts? Thus it seems to us that an attempt to account for either the Advent Movement or Mrs. White's prophetic ministry without reckoning with the supernatural is virtually impossible, however honest the intention.

Some readers of *Prophets of Health* have been a bit surprised to discover that Mrs. White was entirely human, a person who, apart from information revealed to her in vision, gathered facts as do other people, who read books, struggled with temptation, had a normal family life, had a memory that may at times have been faulty, and was beset with many other problems that human beings face. Before reading *Prophets of Health*, apparently such persons had pictured Mrs. White as one who never made a mistake, one who never had to change an opinion.

Clearly these people have not read much Adventist literature in the past quarter century about Mrs. White and the church's view of her. Nor have they studied recently the lives of inspired persons of old, many of whom God used as His penmen to produce the Holy Scriptures.

### Major Criticisms Carefully Examined

Twenty-five years ago, in 1951, the church published a 703-page book entitled *Ellen G. White and Her Critics*, authored by Francis D. Nichol. Those who have read the book know that it examines carefully all the major criticisms leveled at Mrs. White throughout the years. It examines the charges that her visions were the result of nervous disorders; that she advocated an outlandish reform dress, then reversed herself; that she believed in the doctrine of "the shut door" but later denied it; that she suppressed or deleted passages from some of her writings; that she contradicted herself in regard to Sabbathkeeping; that she endorsed pork as an article of diet, then later condemned it; that she was a plagiarist; that her secretaries wrote her books; that she was unduly influenced by those around her.

It seems strange to us, therefore, that these old charges, long ago laid to rest by careful, honest research, have been exhumed and are now being reviewed with wonder and surprise as if they were new. We are reminded of the story of a grandfather who, after looking around in a toy store, asked the proprietor, "Don't you ever have any new toys?" "No," responded the proprietor, "but the children are new every few years." Apparently a new generation of readers, unfamiliar with the book *Ellen G. White and Her Critics*, has come upon the scene. The "toys" are not new, but the "children" are.

K. H. W.

To be continued

## This Week

**John Youngberg, Ed.D.**, Author of "A Second Look at the Beginnings of the SDA Youth Movement" (p. 4), is an assistant professor of religious education at Andrews University (AU), Berrien Springs, Michigan. A graduate of La Sierra College (now Loma Linda University), he received an M.A. in religion from AU in 1962 and an M.A. in education from AU in 1971. In 1974 he completed an Ed.D. from Western Michigan University.

After his ministerial internship in Southeast California Conference, Dr. Youngberg continued the missionary tradition of his family (his parents served in India; various aunts and uncles served in Borneo, China, and Burma) by going to Chile as a departmental secretary. In 1962 he moved to Puiggari, Argentina, to teach Bible at River Plate College. In 1966 he became youth and education secretary of the Austral

Union, headquartered in Buenos Aires, Argentina. In 1967 he took up duties across the river from Buenos Aires as MV-education secretary for the Uruguay Mission in Montevideo, Uruguay. In 1969 he became president of the Bolivia Training School in Cochabamba and in 1974 he joined the staff of AU.

Dr. Youngberg authored two books in Spanish, a Junior baptismal manual, *En Sus Pisadas* ("In His Footsteps"), and a Pathfinder manual, *Manual de los Conquistadores*. He and his wife, Millie Urbish Youngberg, co-authored *Operation Family—A Training Manual for Family Leadership Workshops*.

Each summer at AU Dr. and Mrs. Youngberg conduct the Family Life Workshop. Dr. Youngberg and Dr. Ruth Murdoch are codirecting the Project for Studies in Character Development, the purpose of which is to formulate a Seventh-day Adventist theory of character development.

**Walter F. Specht, Ph.D.**, author of "Jesus Championed Women's Rights" (p. 7), has just become dean of the Division of Religion at Loma Linda University after serving at the Seventh-day Adventist Theological Seminary as chairman of the New Testament Department for the past nine and one-half years.

Dr. Specht, who earned his Ph.D. at the University of Chicago in 1955, began his denominational service as a pastor-evangelist in Montana in 1936.

In 1945 he joined the religion department of La Sierra College as an associate professor, and in 1956 became chairman of that department, a position he held until moving to the Seminary in 1967.

Dr. Specht recently coauthored a book with Sakae Kubo entitled *So Many Versions?* which analyzes most translations of the Bible. He also authored this quarter's adult Sabbath school lessons, *Nurturing Faith in Jesus*.

His articles are an outgrowth of the research he did for a paper he presented to the Biblical Research Institute Committee, which recently studied the role of women in the Seventh-day Adventist Church.

**Art and Photo Credits:** Cover, South American Division; p. 4, Paul Denton; p. 8, Harold Munson; p. 9, Review photo; all other photos, courtesy of the respective authors.

Tune in to

### VIEWPOINT,

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

**WAUS** (Andrews University)  
90.9 Mhz FM Saturday,  
8:45 A.M.

**KLUU** (Loma Linda University)  
89.7 Mhz FM Saturday,  
4:30 P.M.

**KANG** (Pacific Union College)  
89.9 Mhz FM Saturday,  
8:00 A.M.

**WSMC** (Southern Missionary College)  
90.7 Mhz FM Saturday,  
3:30 P.M.

**KUCV** (Union College)  
91.3 Mhz FM Saturday,  
1:15 P.M.

**KGTS** (Walla Walla College)  
91.3 Mhz FM Saturday,  
6:00 P.M.

**VOAR** (St. John's, Newfoundland)  
1230 Kc AM Friday, 6:30 P.M.

**WGTS** (Columbia Union College)  
91.9 Mhz FM Saturday,  
3:00 P.M.

**KSUC** (Southwestern Union College)  
88.3 Mhz FM Saturday,  
10:00 A.M., 5:00 P.M.

# A Second Look at the Beginnings of the SDA Youth Movement

With a church genuinely concerned for its youth, and youth who care about their church, the "final movements" will be rapid.

By JOHN B. YOUNGBERG

IN A DAY WHEN A LONGING church awaits the full surge of youth revival, a recently uncovered document, written ninety-six years ago, points the way.

The first Seventh-day Adventist youth society of which we have any record was organized in Hazelton, Michigan, in the summer of 1879.<sup>1</sup> Its founding is one of the great stories of our Adventist heritage.

"Harry, I have a deep feeling that we ought to do something."

John B. Youngberg, Ed.D., is an assistant professor of religious education at Andrews University.

"I agree, Luther, but what?"

This may have been the conversation as two young men secluded themselves just off the dusty road to pray.<sup>2</sup> Concealed in a little three-cornered plot formed by the crooked rail fence that ran along the road, Luther Warren (age 14)<sup>3</sup> and Harry Fenner (age 16)<sup>4</sup> lifted their voices in heartfelt youthful prayers. They asked the Lord to show them what to do to be of service to Him.

Nothing is more powerful than an idea whose time has arrived! The organizational dimension would be completed later, but there, in Hazelton Township, Michigan, on an unspecified summer day in 1879, the

Luther Warren and Harry Fenner, who worked on the Warren farm one summer, were members of the Hazelton, Michigan, church (1886 membership list near right), where they formed one of the first SDA young people's societies. Concern on the part of the church members for the spiritual well-being of the youth is shown by the minutes (far right) of a meeting during which some of the church members were assigned to visit backslidden members.

Oct. 1 <sup>st</sup> 1886.		MEMBERSHIP.		Meeting Jan 5 <sup>th</sup> 1879	
No	NAMES				
1	Simon Sharp.			Minutes of last meeting	read & accepted
2	Mary Sharp.			Moved that Bro Weston Fenner	shall be committee
3	Alden Fenner			to visit Bro Burgess family,	Carried
4	Emmie Fenner.			Moved that we allow Bro B Warren	the 28 <sup>cts</sup> sent for a book
5	Hiram Fenner			Carried Motion made & supported	that Bro Wm Nathman
6	Harry Fenner.			take the Library funds & send it	for B.B. Books, Carried
7	Nora Fenner.			When the names of the members	was read over & Bro Fenner made
8	Willie Fenner			some remarks about the older	members having more care for
9	Frank Fenner			the younger ones, others made	some remarks
10	Doren Warren			Motion made & supported	that the Church have a special
11	Ellen Warren			effort for the young & a day	set apart for that purpose, being
12	Luther Warren.			Jan 12 <sup>th</sup> was set apart for	the purpose at Bro Westons
13	Lillie Warren			passed that Bro Fenner, Wm	Nathman, Bro Sharp, Bro
14	Bessie Warren			Nathman, Bro B Warren,	with others prepare themselves
15	John Warren.			& talk to the young on that	day, Carried
16	Mary Warren.			Motion made & supported	that we pledge (\$5) per family for
17	Eliza Warren			dollars to the Conference	Carried
18	Ettie Warren			T. Warren resigned being	absent
19	Isaac VanHorn			The Church voted on it	but left it
20	Mary VanHorn.			Adjourned sine die.	

time had arrived! The Seventh-day Adventist youth movement, destined to alert a world, was born in the receptive hearts of two teen-agers.

It's a glorious story and it's all true! But it's only half there!

### Only Half of the Story

Sometime back, my car headed down the same dusty road that almost a century ago Luther Warren and Harry Fenner had often walked on their way to church. My son Wesley and I had driven 200 miles in search of a rock that we might be able to pick up near where those youthful saints had trod. It was nighttime as we loaded two big rocks out of the Juddville churchyard into the trunk of the car.

"What are you doin' there?" called a suspecting voice from the house across the street as the last rock landed in the trunk. It was a little hard to explain our mission to the incredulous neighbor, who seemed to have a bit of alcohol on his breath. Yes, I was taking these rocks to a youth retreat as reminders of the spirit of the youth who had founded the first MV Society near here. W. J. Wilkinson, head elder of the church, who lives up in New Lothrop, had given us permission to take the rocks. As we drove away I suppose that my inquisitor thought I had rocks in my head as well as rocks in the trunk!

Bro. Wilkinson gave me something, however, much more valuable than permission to carry away rocks. He brought out the old church records.<sup>5</sup> Included was an original handbill advertising the church building dedication at Judd's Corners, Town of Hazelton, Sunday, March 5, 1882, with Uriah Smith and others officiating.

In that Trustees Record Book of the Hazelton church we discovered that Hiram Fenner was deeply concerned about "the older members having more care for the younger ones." Others joined in with their comments. That church board was held on the first Sabbath of 1879. The second Sabbath of the year, January 12, was set aside as a day when the Hazelton church would "have a special effort for the young." Ellen Warren (Luther's mother) and Hiram Fenner (Harry's father) were part of that committee of five named specifically to "prepare themselves to talk to the young on that day." But the action of the church board was broader. "With *others*" (italics supplied), the clerk, Doran Warren, also wrote in the minutes. (He was Luther's father.) There were other fathers and mothers in Israel, unnamed on the earthly records, but faithfully registered in the books above who were to "prepare themselves" also.

What prompted all this? We don't know all the factors involved. According to the board minutes this chain of events began to happen when the roll of all the church members was read.<sup>6</sup> Maybe there were aching hearts when youthful names were read and all realized that some were unconverted, that some were slipping. Prayers were ascending to God from concerned parents and a concerned church board.

### Two Factors Involved

There were two great factors in the "Youth Movement of 1879." One, a church that cared about its youth, and two, youth who cared about their church. Historically the second factor seems to have come as a response to the first. Would the Missionary Volunteer Youth Move-

ment have been born in Hazelton if the church had been unconcerned? Was it an accident that Hiram Fenner commented about youth concern and that he and Ellen Warren were named among others to prepare themselves to talk to the young? Was it an accident that their children organized the first youth society? (I leave the reader to supply the answers.)

Sometimes we hear the remark made that it is the youth who are going to finish the work. None will deny that there is much truth in this remark. The youth will be there! They'll be right out on the front lines in the final conflict. There is no question about it. Older ones will be there too. Some who have in years gone by borne the heat of the battle will be the wise counselors who by their advice and their prayers will sustain those who strike the most telling blows for the Master.

Since coming to Andrews University I have been interested in collecting reports concerning the revival that blessed that institution and others beginning in 1970. The revival was very marked, especially among the college-age youth. It became the dominating dynamic force in student life. The youth were there on the front lines. There is no question about this. Little has been said or written, however, about consecrated faculty members and members of the pastoral staff who for months were laying a firm groundwork, of the prayer groups in the homes of teachers that were wrestling with God and claiming the promises. Two factors were there—a church that cared about its youth, and youth who cared about their church.

### Promises of Joel and Malachi

Biblical promises still apply:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6).

The Holy Spirit is already stirring our churches. Concerned fathers and mothers are realizing that the reform and revival must begin in the home. Parents are realizing that their homes have to be test tubes, living experiments, of what God can do for human beings in these last days. Isn't it time to go all out, perhaps not in one set way, but each one according to his uniqueness and according to the gift that God has given him, in fulfilling the Elijah message? With a church genuinely concerned for its youth and with youth who care about their church "the final movements will be rapid ones." □

### REFERENCES

- <sup>1</sup> Matilda Erickson, *Missionary Volunteers and Their Work*, p. 10.
- <sup>2</sup> Luther Warren's home was four miles east of Juddville, Michigan. See Sharon Boucher, *Luther Warren: Man of Prayer and Power*, p. 35.
- <sup>3</sup> *Review and Herald*, June 27, 1940, p. 23.
- <sup>4</sup> *Ibid.*, Dec. 12, 1940, p. 22. Harry Fenner's obituary states he was 16 years old. Arthur Spalding in *Christ's Last Legion*, p. 119, states that he was 17.
- <sup>5</sup> These records have since been donated to the James White Library of Andrews University.
- <sup>6</sup> The church records of January 4, 1880, and February 11, 1882, show that it was customary to read the church roll from time to time. All members were expected to answer to their names and tell "whether they were in harmony and good feelings with each other in the church." Another custom was to name small committees of one to three members which would be assigned to visit any discouraged or backsliding members. The committees would usually report at the next meeting and were then "discharged" by board action. Non-reporting committees would usually be discharged also and the responsibility would be passed on to others who would visit the missing members. At the April 6, 1879, meeting ten committees were formed to visit missing or discouraged members. Luther Warren's father and/or mother were on four of these committees and Harry Fenner's father and/or mother were on five.

# Camp Meeting Memories

---

Gene, a crippled boy living  
by himself in a tent nearby,  
brought us the greatest blessing.

---

By PAM CARUSO

CAMP MEETING HAS COME AND GONE, leaving behind memories of great blessings.

Of course, helping my brood of six, ranging from 9 to 22 years, to get ready was no small task. Think of all the bedding, clothing, Bibles, Sabbath clothes, dresses, warm clothes, and clothes for hot weather (one never can tell what the weather will be like in New England). It seemed too much for a working mother. I thought, Lord, please come before we have to pack for another camp meeting.

There have been many people attending our small church this year—many of them newcomers since last year. Most of them are not yet church members, but they attend regularly and belong to our young people's Bible-study group. It is a varied group—a newly baptized teen-aged mother of two boys, a teen-aged boy and his young brother and sister, a young couple and their baby, another young married woman and her two little girls. We encouraged them all to come to camp meeting and receive the blessings. To make it possible we provided tents or sleeping space for those who could not provide their own. We also decided to provide them with one hot meal a day and to help with the small children so the parents could attend as many meetings as possible.

It seemed a large undertaking, providing and preparing food for so large a group in addition to my own family. Often, as I washed what seemed mountains of dishes and plastic silverware, using primitive facilities, I would think how much better it would be if I had my own tent and eating facilities away from all this commotion.

But when the tent was neat again, I would sit and watch the scene: the young people, my own six included, earnestly discussing what they had learned or heard at meetings, their Bibles opened to check texts; singing hymns, accompanied by Joe's guitar playing; quietly doing Bible studies in the lull between meetings. I counted my blessings and stored up memories of the

---

*Pam Caruso is a homemaker living in Enfield, Connecticut.*

wonderful love and fellowship they demonstrated not only toward each other but for the little toddlers in the group.

I think of the day my 19-year-old son came back from early worship before the rest of us, and finding a very wet, miserable little boy, took it upon himself to change the little fellow and amuse him until his mother got back; of the teen-aged girls lugging little ones piggy-back to the shower room to bathe them so their young, weary mother could get ready for her own meeting.

But the memory that will bring a big lump to my throat for a long time is the memory of Gene. The boys discovered him living alone in a tent near theirs. Gene was severely handicapped from a crippling congenital defect. Tasks we take for granted, such as buttoning a shirt or lifting a cup of water to the lips, were monumental for him. Because he was having a difficult time preparing food and caring for his needs, though struggling bravely and determined to do all that he could for himself, the boys took him under their wing. One shaved him, another took his clothes to the laundromat. They asked permission to invite him to share our food, because they were afraid he was not getting enough to eat.

Gene proved to be the greatest blessing to us. Listening to him praise the Lord, as difficult as speech was for him, hearing him tell us that he had no problems, watching him attempt to lift a spoon to his mouth with his trembling, crippled hands, we were ashamed of ever having complained about anything.

After he left our group we wept in the tent and hoped and prayed for the soon coming of the glorious day when "the crooked shall be made straight." And we humbly asked the Lord to make our crooked hearts and souls straight, now, so that we can be there to witness Gene walking tall and straight.

Camp meeting has ended for another year. And Lord, we hope to be at camp meeting every year until Jesus comes. □

## That I May Abide With Thee

By GLADYS J. WILSON

When my life is flowing smoothly,  
And no tempest I can see,  
I want the sunshine of Thy presence—  
Lord, come in—abide with me.

When dark clouds on my horizon  
Hide the way ahead of me,  
I need to see a silver-lining—  
Lord, come in—abide with me.

As the trials strike and buffet  
Like rough waves upon the sea,  
I long to have Thine own sweet temper—  
Lord, come in—abide with me.

With the storms forever lifted,  
That fair city I shall see.  
Lord, come walk this path beside me  
That I may abide with Thee.

# Jesus Championed Women's Rights

---

Unlike many of His contemporaries,  
Jesus treated women  
with honor and dignity.

---

By WALTER F. SPECHT

IN RECENT YEARS more than one author has described Jesus as a champion of women.<sup>1</sup> Is such a designation justified by Christ's words and acts as preserved in the four Gospels?

A casual examination of the tradition as presented in the Gospels does not indicate that He was a revolutionary, vocally contending for the rights of women. If He was indeed a champion of women, in what sense was He such, and how did He contend for womanhood? In evaluating the evidence one must carefully consider the Jewish environment in which Jesus lived, taught, and worked.

In the Judaism of Jesus' day women were not generally regarded as equal to men. The rabbinical writings more than once record a prayer<sup>2</sup> that, with some modification, is still found in the Jewish *Daily Prayer Book*. In its modern form it reads:

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.<sup>3</sup>

For the last sentence women now substitute:

Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy will.

The Jewish document *Pirkē Aboth*, or *Sayings of the Fathers* (a collection of ethical and religious maxims of Jewish teachers who lived between the third century, B.C., and the third century, A.D.), records that:

"Jose ben Johanan of Jerusalem said: . . . talk not much with a woman. He said it in the case of his own

---

Walter F. Specht, Ph.D., is dean of the division of religion at Loma Linda University, Loma Linda, California.

wife, much more in the case of his companion's wife. Hence the Wise have said: Everyone that talketh much with a woman causes evil to himself, and desists from the words of Torah, and his end is he inherits Gehinnom."<sup>4</sup>

In his commentary on this passage, R. Trevor Herford remarks:

"The ground of the maxim is explained to be that if a man talks much with a woman his thoughts will be turned away from words of Torah to things of no importance. But he may talk with her on the necessary affairs of the household and upon serious subjects. The maxim belongs to an ethic which modern thought has outgrown, as it takes for granted the inferiority of the woman to the man. Upon these lines the relation between the sexes never attains to perfect companionship; and is the more exposed to degradation, in so far as the woman is looked down upon as foolish or shunned as a source of temptation."<sup>5</sup>

Among other rabbinical dictums that denigrate women or treat them as inferiors, two may be cited:<sup>6</sup>

"Happy is he whose children are males, and woe to him whose children are females."<sup>7</sup>

"Ten qabs of empty-headedness have come upon the world, nine having been received by women, and one by the rest of the world."<sup>8</sup>

Into such a social environment Jesus was born and lived. Yet He never looked down on women or spoke of them as inferior. Alicia Craig Faxon has pointed out:

"In all four Gospels, Jesus is never reported as acting or speaking to women in a derogatory fashion. He always treated them as equals, individuals, and persons."<sup>9</sup>

## Illustrations From Women's Experiences

Although numerous rabbinical parables have been preserved, women seldom appear in them. When a woman does appear she is most often presented in a bad light, unless she is a well-known person, such as a king's daughter.<sup>10</sup> It is significant, therefore, that Jesus often spoke of women in His teaching ministry. And in His sayings and parabolic teachings He drew illustrations from the life and problems of women that clearly indicate His sympathetic understanding of them.

He compared the kingdom of God in its present mystery form to a woman's placing leaven in three measures of meal (Matt. 13:33; Luke 13:20f.). He likened God's initiative in seeking the lost to a woman diligently searching her house for a lost silver drachma, which was probably part of her marriage dowry (Luke 15:8-10). He illustrated what it means to be ready for the Second Advent by the parable of the Ten Virgins (Matt. 25:1-13). He drove home the necessity for prevailing prayer in His account of the persistent widow pleading for justice from an unscrupulous judge (Luke 18:1-8). He also warned His followers against attachment to the world by the example of Lot's wife (Luke 17:32; cf. Gen. 19:26).

He commended a poor widow who dropped two tiny copper coins in the treasury: "Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living" (Mark 12:43, 44, R.S.V.). The conundrum regarding whose wife a woman would be in the resurrection who had had seven hus-

bands did not come from Jesus, but from the Sadducees, who tried to make the doctrine of the resurrection appear ridiculous. But in dealing with it He revealed profound truths regarding the life to come (Matt. 22:23-33; Mark 12:18-27; Luke 20:27-30). In the parable of the two sons our Lord made the startling statement that publicans and harlots would enter God's kingdom ahead of the chief priests and the elders of the people (Matt. 21:28-32).

Jesus also drew a lesson from the story of the queen of the South (i.e., of Sheba), who visited Solomon in Old Testament times (Matt. 12:41, 42; Luke 11:31, 32). In His first recorded sermon in the synagogue at Nazareth He spoke of the widow of Zarephath who ministered to Elijah, as an example of a Gentile who was blessed by a prophet of God (Luke 4:25, 26).

Looking to judgment day, Jesus declared, "There will be two women grinding together; one will be taken and the other left" (Matt. 24:41; Luke 17:35, R.S.V.). John records that Jesus declared that in a little while they would be separated from Him, and then in a short time they would see Him: "You will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she

has sorrow, because her hour has come; but when she is delivered of the child she no longer remembers the anguish, for joy that a child is born into the world" (John 16:20-22).

Clearly, women had a prominent place in Jesus' teaching, as well as in His service. It is to be noted that the Gospel of Luke more than any of the others emphasizes Jesus' teaching about, and relation to, women. It has sometimes been designated as the Gospel of womanhood. All told, some 13 women who are not mentioned in the other Gospels are mentioned in Luke.

The outstanding aspect of life where Jesus took issue with the social laxness of His time was in the area of marriage and divorce. He set forth a high ideal of marriage and condemned the easily obtained divorces in the Jewish society of His day. When He was in the trans-Jordan territory of Perea and on His final approach to Jerusalem, He was confronted by some Pharisees who sought to entrap Him with the question "Is it lawful for a man to divorce his wife?" (Mark 10:2, R.S.V.). Note that they did not ask, "Is it lawful for a woman to divorce her husband?" They were thinking only of the

## For the Younger Set

Domie's Adventures—5

### Domie Becomes Homesick

By Dominador U. Gonzales  
As told to  
ELLA RUTH ELKINS

(Last week: Domie crept into his mother's room and discovered that she was praying for his conversion. And worse yet, that he would become a minister someday! What a horrible prospect! He decided to run away from home to make sure those prayers would not be answered.)

DOMIE AND his two companions joked with one another as they rode the bus on their journey away from home. When they arrived at the school, Domie felt very big and important as he enrolled in the government boarding school. This would be a great life, where he could do as he pleased, he mused.

As the days rolled by into weeks all went well. But during the sixth week Domie became homesick! He had not written or sent word to his mother to let her know where he was. But now, because of his great homesickness, he took up a pen and some paper and wrote his mother a long letter, telling her where he was, what he

was doing, and how homesick he had become. Then he mailed the letter.

It seemed like a long week before a letter came in reply. And when it came Domie



Domie didn't realize when he ran away from home that within six weeks he would be so homesick he would write to mother.

couldn't seem to tear it open fast enough. He chuckled half aloud at a few "nonsense" words. But they were good to see. Then his face sobered at these words: "Son, I realize that you feel as homesick for us as we feel for you. I don't advise you to quit your schooling. But here's what we can do under the circumstances. Why don't you get up at midnight and try kneeling in prayer. I want to assure you that at that same moment your mother will be on her knees praying for you. Now, as you do this, you will have that feeling of getting closer to us somehow."

Well, thought Domie. That's something! *Me* praying at midnight, when it was *mother's* midnight prayers that drove me away from home! I'll have to think this one through.

All day and far into the night Domie read and re-read his mother's letter and thought about the midnight prayer. All the while he argued with himself whether to do it. What should he do? If he did, would the boys in the long sleeping room of the dormitory in which he slept see him? What would they say? Finally, at midnight he forced himself to

get up. "If this is the way of getting near to mother's side, then I will try." He glanced around, and all the boys seemed to be fast asleep. He slid down and knelt as he had seen his mother do.

"Now what do I say?" he wondered. This was the first time in all his life he had ever knelt in prayer. What does one say to Someone he's never spoken to before? Well, here goes: "Dear God, I'm homesick. I want to come close to my mother's side. That's all."

Domie sprang back into bed. A feeling of freedom from care overwhelmed him, and he slept well.

The following day at dinner when the pork was served Domie took some as usual. He took a big mouthful, but somehow it didn't taste good to him, and he spat it out. The rest of the portion on his plate he threw into the garbage can. The next day was the same. His friends noticed this and said, "Domie, let's have a deal. We'll give you all our soup and vegetables in exchange for your pork." The deal was made. For some reason unknown to Domie, he had lost all desire for pork. *To be continued*



rights of a man, and gave no consideration to the rights of a woman. In Judaism it was well-nigh impossible for a woman to divorce her husband, though desertion was possible.

In His reply our Lord asked, "What did Moses command you?" (verse 3). Jesus evidently intended to direct their attention to the original institution of marriage as given in Genesis 1:27 and 2:24. But instead the Pharisees referred to the passage in Deuteronomy 24:1-4 concerning the status of a divorced woman in relation to her former husband.<sup>11</sup> "Moses," they said, "allowed a man to write a certificate of divorce, and to put her away" (Mark 10:4, R.S.V.).

The intention of the Mosaic provision was to protect a wife from hasty and unjust treatment. In the Semitic world it was an easy matter for a man to divorce his wife; he simply ordered her out of the house.<sup>12</sup> The Deuteronomic code allowed for divorce on condition that her husband "found some indecency in her." But a legal procedure required the husband to present his wife with a certificate of divorce, which would allow her to remarry. This legal requirement was never intended to sanction easy divorce, or even to sanction divorce at all;<sup>13</sup> it was designed to protect a wife from a capricious husband.<sup>14</sup>

In the days of Jesus there was a dispute between the disciples of Shammai and the disciples of Hillel (the heads of two prominent rabbinical schools) regarding the meaning of the phrase in Deuteronomy translated "some indecency" (R.S.V.), or "something shameful" (A.S.V.). Both of these famous teachers accepted divorce but differed concerning the grounds on which a divorce could lawfully be granted.<sup>15</sup> The school of Shammai interpreted "some indecency" as something morally shameful, such as adultery, or a failure to observe Jewish laws about wifely conduct.<sup>16</sup> The school of Hillel took a much more liberal position, allowing for divorce on the most trivial grounds—anything that might give the husband displeasure, such as burning food or putting too much salt in the soup.<sup>17</sup>

According to Matthew's Gospel the Pharisees asked Jesus, "Is it lawful to divorce one's wife for any cause?" (Matt. 19:3). The question may have been designed to force Jesus to take a position with one or the other of the rival schools.<sup>18</sup>

Behind the question was an attempt to trap Jesus (Matt. 19:3; Mark 10:2). John the Baptist had been executed for denouncing the conduct of Herod Antipas and Herodias. Jesus was in Perea, which was part of Antipas' jurisdiction. Perhaps Jesus could be led to say something that would cause the tetrarch to seize Him, as well.

But in His reply Jesus sought to elevate the concept of marriage by pointing to its origin (cf. the Creation account in Genesis). The provision in Deuteronomy was a concession to man's "hardness of heart."<sup>19</sup> But God's ideal for marriage is revealed in the original state in Paradise. That original plan called for a lifelong union. "A man shall leave his father and mother and be joined to his wife, and the two shall become one" (Mark 10:7f.). This *henōsis* (or oneness) includes more than a sexual union. ("Joined" may well be used in the figurative sense, meaning "adhere closely to," or "be faithfully devoted to.")<sup>20</sup> It is a union that has the sanction of God Himself, and is therefore sacred and inviolable. Hence Jesus added the



Women had a prominent place in Jesus' teaching. Among them was the widow at the Temple, whom He commended because she gave all she had.

warning: "What therefore God hath joined together, let no man put asunder" (verse 9). This was Jesus' concept of the ideal in marriage. Divorce was not in God's plan.<sup>21</sup>

In dealing with the Pharisees' question our Lord placed the wife on a status of equality with her husband. He did not recognize a double standard of sexual morality. The husband, no less than the wife, was required to maintain fidelity to the marriage partner.

But even more important than what he said about women, or about marriage and divorce, are the accounts of how Jesus related to women. In this respect His position might have been called revolutionary. A contemporary theologian puts it this way:

"In this relationship his life style was so remarkable that one can only call it astonishing. He treated women as fully human, equal to men in every respect; no word of depreciation about women, as such, is ever found on his lips. As the Savior who identified with the oppressed and disinherited, he talked to women and about women with complete freedom and candor."<sup>22</sup> □

To be continued

#### REFERENCES

- <sup>1</sup> As examples one may cite Halford E. Luccock in *The Interpreter's Bible*, vol. 7, p. 795; Arthur John Gossip, *op. cit.*, vol. 8, p. 529; Harold Cooke Phillips, *op. cit.*, vol. 6, p. 617; C. G. Montefiore, *Rabbinic Literature and Gospel Teaching*, p. 47.
- <sup>2</sup> T. Ber. 7, 18; J. Ber. 13b, 57ff.; b. Men. 43b.
- <sup>3</sup> S. Singer, Tr., *The Authorized Daily Prayer Book*, pp. 5f.
- <sup>4</sup> Aboth 1.5. R. Trevor Herford, *Pirke Aboth—The Ethics of the Talmud: Sayings of the Fathers*, Edited with Introduction, Translation, and Commentary, p. 24.
- <sup>5</sup> Herford, *Ibid.*, p. 25.
- <sup>6</sup> As a balance to these strong statements it must in fairness be recognized that occasionally Rabbinic writings reflect a sincere appreciation of women, particularly of outstanding ones. Albrecht Oepke cites the saying: "Her husband is adorned by her, but she is not adorned by her husband" (Gn. r., 47 on 17:5). Then he continues: "Before God[,] wives have equal if not greater promise than their husbands (Ex. r., 21 on 14:15; Tanna debe Eliahu Rabba, 9; Rab. gest., 247 A.D.; b. Ber., 17a). Particular mention may be made of Beruria (Veluria? Valeria?), the daughter of R. Chanina ben Teradion, and wife of R. Meir (c. 150 A.D.) [,] as an outstanding and quick-witted woman, or of Rahel, the wife of Akiba, as an example of one who manifested an extraordinary piety and readiness for sacrifice in the Jewish sense."—*Theological Dictionary of the New Testament*, vol. 1, p. 782.
- <sup>7</sup> b. Qid., 82b.
- <sup>8</sup> b. Qid., 49b.
- <sup>9</sup> Alicia Craig Faxon, *Women and Jesus*, p. 11.
- <sup>10</sup> Johannes Leipoldt, *Jesus und die Frauen*, p. 25.
- <sup>11</sup> William L. Lane, *The Gospel According to Mark*, p. 354.
- <sup>12</sup> Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary*, s.v. "Divorce."
- <sup>13</sup> John Murray, in *Baker's Dictionary of Theology*, s.v. "Divorce."
- <sup>14</sup> Siegfried H. Horn, *loc. cit.*
- <sup>15</sup> Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. II, pp. 332ff.
- <sup>16</sup> Lane, *op. cit.*, p. 353.
- <sup>17</sup> *Ibid.*, George Foot Moore, *Judaism*, vol. 2, pp. 123ff.
- <sup>18</sup> Frederick C. Grant, "The Gospel According to St. Mark," *The Interpreter's Bible*, vol. 7, p. 795.
- <sup>19</sup> Lane, *op. cit.*, pp. 355f.
- <sup>20</sup> F. Hauck, in *Theological Dictionary of the New Testament*, Vol. IV, p. 733.
- <sup>21</sup> Ethelbert Stauffer, *Ibid.*, Vol. 1, p. 649.
- <sup>22</sup> Paul K. Jewett, *Man as Male and Female*, p. 94.

## Answer to "Anonymous"

Regular readers of this column are aware of my policy in regard to anonymous letters. I receive volumes of mail. Much of it I am unable to answer, simply because the day has only 24 hours. When a letter points out a mistake I have made, I analyze the writer's viewpoint carefully, and if I find that he is right, I try to mend my ways. If a letter expresses appreciation, I am happy that someone has been helped by what I have written.

Letters that I read and answer usually have one thing in common—be they praise or blame. They have a signature at the bottom. Those that are anonymous usually go into the "circular file." My theory is that people who aren't willing to stand behind their opinions aren't going to affect destiny one way or another.

But in this column I've decided to answer an anonymous letter because I am shocked, appalled, and horrified by the sentiments it expresses. Here is the letter:

"I couldn't help but make a comment on your article in the REVIEW of April 1. I don't understand why you're making an appeal for the work in Africa, especially for a library. Christ's disciples didn't waste time getting degrees. They went out and told the simple gospel truths. When nations are on the verge of gathering for Armageddon our workers should be spending their time doing likewise.

"A speaker at the World Council of Churches, according to Elder Wood's report, said it was time Africa took care of its own financial responsibility and not expect the Americans to keep giving handouts. Our Sabbath School overflows are all going to Africa.

"Are our leaders being pressured by the Negro as is the U.S. government?"

"If you were interested in helping them, you could have stayed at home and sent them the money you

spent on your trip. Food for thought."

First, about the attempted comparison between Christ's disciples and our time. Certainly the disciples were instructed to go and "teach all nations." They had a very special work to do. This was the beginning. Notice that their specific assignment was to teach. They lived within a certain culture where education was the rule for only the privileged and wealthy, where mass communication had never been heard of, where licenses for preaching, teaching, publishing, and medical work were not necessities.

As the centuries have come and gone, the world has changed. Surely everyone can see this. In today's world, education is a must if we are to succeed in teaching all nations. And degrees of some sort have to be obtained in order to qualify for vital posts of service. I see nothing in Christ's instructions that contraindicates education. And Ellen White says, "In the highest sense the work of education and the work of redemption are one."—*Education*, p. 30.

I was somewhat amused by the sentence on Armageddon—not by Armageddon, of course, since that strikes me with terror—but with the cloudy antecedent. The writer seems to be saying that while the nations are gathering for Armageddon, "our workers should spend their time doing likewise"; that is, "gathering for Armageddon." Well, I can fight my way through a cloudy

antecedent if necessary.

I submit that we have been instructed to "occupy till I come." We live in the twentieth century, in a certain kind of advanced culture, where education makes the difference. We are training people to carry on in the future when expatriates must leave. Nationals will have to have the tools to meet government inspections, to be certified for various positions, to meet specifications. Not every national can be employed by the denomination as a minister. But SDA nationals must be able to support themselves with dignity and with self-respect and set an example to their people while they work for Christ, no matter what the job that supplies their living. They, for instance, must have enough knowledge to write a letter, such as the one I received, and have the money to buy a stamp to send it. Right?

As for the World Council, a national at Nairobi suggested a moratorium on outside aid, but this suggestion has not been accepted generally by the WCC. At present many countries still need outside aid. I am sorry you cannot see for yourself a country where the average yearly income is, say, about \$300. It is a bit hard to "stand on your own feet" when they've been eaten off by leprosy.

Next, are our SDA leaders being "pressured" by the Negro? Not to my knowledge, but if they are, I applaud the blacks for taking the initiative in trying to see that simple justice is done. Why should skin color make one particle of difference in

leadership roles or in any other aspect of life? For one group to have so much power that minority groups have to "pressure" them for justice is absolutely contrary to Christ's teachings. Let me point out also, in passing, that the majority of the world's population is not white. And it is less than 50 per cent male.

I don't know what color we will be in heaven. But I do know this. If we are to be eligible for heaven at all, we will have to become color blind. If in this world we cannot, by God's grace, overcome feelings of superiority because of skin color, then I cannot see how Christ could risk taking us into a perfect universe. If we are going to object that minorities (which aren't minorities at all) have "pressured" the Heavenly Council into allowing them to live on our block on the golden streets—well, the whole ugly, tragic, heart-breaking conflict would start over again.

Finally, you cannot give me a case of "the guilts" because I chose to see for myself what conditions are in Africa. I have found that when I have taken mission trips, and come back and call attention to needs in a personal way, the great majority of Seventh-day Adventists are the kindest, most sacrificing, most "interested-in-my-fellow-man," people I would ever want to meet. I wish you could read the letters (with checks enclosed) that are pouring in. And I wish you could know the sacrifices these checks represent.

Therefore, I shall conclude by saying that I believe one hundred per cent in intelligent, thoughtful, structured help for countries less fortunate. Though we have sometimes made mistakes in our mission program, Christ has commissioned us to go into "all the world." This "going" includes teaching, and teaching requires education. I could hope that the anonymous writer of this letter would rethink the whole situation.

### The Gift He Wants

By

CLARENCE DILLER

The gift He wants above all else,  
You have to choose to give:  
The wasted years, that selfish heart,  
He's willing to forgive.

Come, give yourself in gratitude,  
Surrender full, complete.  
With joy you'll win a victor's crown,  
He'll count your gift most sweet.

# The Incomparable Word

Central to the beliefs and behavior of Seventh-day Adventists is confidence in the Bible as the word of God. This confidence is the cornerstone upon which the edifice of our doctrines stands.

To accept the Bible as the word of God is at the same time to recognize its authoritative character for Christian faith and practice. When Bible study proceeds from this conviction, it encompasses a range of activities beyond those involved in the reading of secular literature. It is more than an intellectual examination of literary forms (prose and poetry), historical events (Israel's exodus from Egypt), and religious or theological themes (for example, God's promises to the patriarchs). It involves a commitment of the student's entire resources—a commitment of intellect, emotions, and will. In other words, Bible study for Seventh-day Adventists is not merely an intellectual exercise, it is a venture of faith, a quest for spiritual enrichment.

Ultimately the aim of Bible study is to discern God's will and purpose for life today by examining the message of the Biblical writers. We may speak of this discernment in a general way as the understanding of God's redemptive purpose for the world. Viewed as such the aim of Bible study is to enable us to comprehend the divine plan of salvation with particular reference to life as we experience it today. At the same time, we recognize that God's redemptive plan was revealed to the world through a *particular* nation in a *specific* place and at a *definite* time. To interpret and apply the Biblical witness to contemporary needs and situations presents the Bible student with a tremendous challenge, and with one that is rewarding, as well.

### The Bible Is Indispensable

Characteristic of Seventh-day Adventist thinking is the conviction that Bible study is indispensable to Christian growth and development.

Within the pages of Holy Writ we have access to God's revealed will, and through prayerful, diligent study we will come to understand such revelation more clearly. Our understanding of God's will today is an understanding that is *informed*, *enlightened*, and *evaluated* on the basis of the Scriptures. The Biblical view of God's will and purpose is *normative* for our thinking and our behavior.

We may summarize the practical value of Bible study as follows: First, the Bible *informs* us on matters that are basic to Christian living. In the Holy Scriptures we have a knowledge of righteous principles, principles for ethical thinking, moral conduct, virtuous living. Through precept and example the lesson is driven home that obedience to these principles leads to prosperity and peace, whereas disobedience eventually ends in disaster and

ruin. With the law are the provisions of God's power and grace, provisions designed to help us acquire and develop characters in accordance with God's will.

Second, the Bible *enlightens* us as to the nature and consequence of sin. The Bible defines, describes, and discusses sin so as to enable us to avoid its snares. In the Scriptures the spotlight of God's will illumines our understanding of sin, exposing it as a grotesque force that thrusts human beings into a state of abject shame and suffering. Hence, in the light of God's Word, we perceive the crafty schemes of our enemy and receive the wisdom and strength to defeat him decisively.

Finally, the Bible helps us *evaluate* contemporary teachings and trends. The value system operative in a Bible-centered church is not subject to the whims of a faddish society, but is firmly anchored in the eternal truths of God's Word. Such values safeguard us from the emotional and spiritual turmoil of those who are tossed about in a sea of experiment and change.

Let us, then, give thanks for God's Word and its message of saving grace. It is an incomparable source of wisdom and power for life today.

J. J. B.

## Being Wanted

By ROBERT HASTINGS

My dad was no great singer. In fact, he couldn't read a note in a songbook if his life depended on it. His fifth-grade education in Williamson County, Illinois, completely skipped do-re-mi-fa-so-la-ti-do and their cousins, the sharps and flats.

But when I was a small boy, he often took me in his arms and sang a little tune that went something like this:

*Two arms that hold me tight,  
Two lips that kiss good night,  
To me he'll always be  
That little boy of mine.*

*No one can ever know  
Just what his coming has meant,  
To me he's something heaven has sent  
That little boy of mine.*

The way he sang it, I felt as if the words had been written especially for me. They made me feel good inside, so wanted and so loved. Those words told me that I was a gift from Heaven, and not a castoff from hell.

Some lucky kids are born with silver spoons in their mouths. But the kind of silver spoon I'm talking about didn't come from a jewelry store. Instead, it's having a mom or dad who tells them how glad they are to have them.

We often greet a guest, "Come right in—it's so great to see you!" How about saying that to someone who lives with us all the time, whether it's a youngster or a parent? We never outgrow the joy of being told that we're a gift from Heaven!

# Reader to Reader

**My husband was reared in a non-Adventist home until he was 14 years of age. By that time he had developed the habit of using profane language when angry. He feels he cannot overcome this, although after an outburst he always feels sorry for what he has done. I would like to know how I can help him and also how I can keep our children from learning and using that kind of language. How can I tell them that what their daddy is doing is wrong?**

► In maturing, children learn that parents are not perfect and that everyone must depend on God for help in overcoming sin. Why not use this as an opportunity to work together as a family in helping one member to overcome sin?

To help your husband understand the serious consequences of the example he is setting for his children use the chapter entitled "Speech" in *The Adventist Home* for family worship.

Look up "overcomers" in the *Index to the Writings of Ellen G. White* and find the many precious promises such as this one: "Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success."—*The Acts of the Apostles*, p. 482.

Don't let your husband become discouraged. "Daily he must learn the meaning of self-surrender. He must study the word of God, learning its meaning and obeying its precepts. Thus he may reach the standard of Christian excellence."—*Ibid.*, p. 483.

The first step in overcoming is to recognize sin. You can be glad your husband has already made this first step.

DOROTHY DE CHARLEROY  
Browns Mills, New Jersey

► Small children sometimes pick up a word they have heard in the neighborhood (probably not even spoken in anger) and use it quite innocently. The simple explanation that this was not a "nice" word and Jesus doesn't want us to say it always produced favorable results with my children.

As far as explaining to your children that your husband's out-

bursts of profanity during anger are wrong, you don't need to bother. They will know it, instinctively, no matter how young they are.

The most disturbing thing about this problem is the father's belief that he cannot overcome this bad habit. Through God's power others have been able to overcome multitudes of bad habits, if they had the will to do so.

Because of the following experiences, I firmly believe that use of profane language can be controlled—or turned off and on at will.

Over the years my husband has worked for several non-Adventist employers, and seldom, if ever, did these worldly-wise men use profanity in his presence. Often, other employees would ask him if he didn't find their boss's use of profanity offensive. He would have to reply that he had never heard it, the point being that once these men realized my husband was a Christian and did not resort to profanity himself, they did not use it in his presence either.

As a teacher, I have had children, in the classroom and on the playground, who never used profanity in my range of hearing, yet who I knew had reputations for having "foul mouths." Again, control—turning it off at will.

Because of these examples, and others I have observed, I truly believe profanity can be turned off and on like a water faucet, and with God's help, like any bad habit, can be turned off permanently.

MARJORIE KINKEAD  
Columbus, Ohio

► If we are willing to die to self and let Christ be on the throne of

our heart we can overcome and have victory over sin.

I would encourage this young couple to rise one hour earlier each morning for Bible study, meditation, and prayer. They may want to read such books as *The Desire of Ages*, *Steps to Christ*, and other Spirit of Prophecy books. They will find their day will go so much better and God will keep them in the hour of temptation.

I would strongly urge them to get the new book, *How to Be a Victorious Christian*, by Thomas A. Davis. It is full of valuable "how to" information.

We began this early morning program several months ago, and what a blessed experience it has proved to be. We are beginning to realize that when Christ is on the throne we can have victory! This will take care of the sin problem, be it profanity or temper.

God is so good; His blessings are boundless when we make Him our first priority each day. Try it, you'll like it!

ELSIE R. ROBSON  
Santa Clara, California

## Questions for this column are welcome.

► Your husband needs to overcome his anger and his profanity. It can be done. "With God all things are possible" (Matt. 19:26).

He needs daily to claim the promises of God such as Jude 24, which tells us Christ is able to keep us from falling. There is also Psalms 34:13; 17:3; 37:8; Isaiah 26:3; and many more. Each command is a promise to claim for victory. And God's promises are sure.

Of course your husband can't overcome by himself, but with Christ he can do all things (see Phil. 4:13). Christ wants us to be victorious. We can be if we will yield heart, desire, and will to Christ.

"The means by which we can overcome the wicked one is that by which Christ overcame—the power of the word. . . . Through faith in these promises, every man may be delivered from the snares of error and the control of sin."—*The Desire of Ages*, p. 258.

No one needs to be controlled by sin. Give your all to Jesus and with the promises gain the victory.

Explain to your children the dangers of forming bad habits in childhood. Show them how unhappy these bad habits make everyone. Pray together about this.

We are told to bear one another's burdens. I believe you may find a great blessing in helping your husband with this problem.

MARIAN J. HOBBS  
Modesto, California

► The answer to all of our problems is so simple that many times we fail to see it—spend more time with Jesus. If your husband will pray more, study more, by himself and with you and the children he will find himself getting angry less and less. Taking walks together, thinking about Him who created all things around us, studying and observing the wonders of the plants and animals help peaceful thoughts to grow within us. Tell your husband not to dwell on his problem, but to dwell with God, and he will find he no longer has the problem.

Make sure your children hear, or read (depending on their ages), the beautiful stories and lessons God has given in His Word and in nature. Fill their minds with good. You won't need to tell them what is wrong with their daddy's vocabulary—they will know.

MRS. C. REINKE  
Kirtland, Ohio

## NEXT QUESTION

*With elections in the United States coming up, I have been trying to decide whether or not to vote. I have been told that Ellen White counsels us to stay out of politics. She also indicates we should vote on issues, such as Sunday laws and temperance. Should Adventists vote only on issues? Does this counsel mean we should not vote for people?*

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

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

## COVER STORY

# South American Division Opens Brasilia Offices

By ARTHUR S. VALLE

THE SOUTH American Division's new offices in Brasilia, capital of Brazil, were officially opened and dedicated on June 22. Present for the ceremony were Magalhaes Pinto, president of the National Congress; Aderbal de Oliveira, representative of the Department of Education; five federal deputies; members of the division staff; and many friends and well wishers from the division and overseas. F. C. Webster, assistant to the president of the General Conference and who had previously ministered for 16 years in the South American Division, represented the General Conference at the dedication ceremonies and the major division committee, which met later.

"This office we inaugurate today," said Enoch Oliveira, division president, in his ded-

*Arthur S. Valle is communication director of the South American Division.*

icatory message, "represents the evangelical ideal, the Adventist ideal, by uniting the political fragments, nations, and flags in one purpose, only one objective, that is to honor God and serve humanity." He went on to say that Adventists emphasize a personal relationship with God—a verticalistic experience—yet feel this is incomplete if the horizontalistic aspect—concern for their fellow men—is missing. "We give our worship to God, our loyalty to the state and government authority, and our service to our fellow men," he said.

"In harmony with this position, we maintain a fleet of medical launches on the great rivers of this continent; for this reason we supervise a continental program of mobile clinics and an extensive hospital network, thus giving medical assistance to thousands of people of every social level."

The new South American

Division headquarters contain ample and efficient facilities for administering the work in the South American Division. Two groups of dwellings provide living accommodations for families and single staff members.

The opening of this new facility begins a new phase of preaching the third angel's message in South America. Headquarters were previously situated in Buenos

Aires, Argentina, and Montevideo, Uruguay.

The South American Division was organized in Buenos Aires, February 6, 1916. Its leaders were O. Montgomery, president, and W. H. Williams, secretary-treasurer. Division Committee members were O. Montgomery, W. H. Williams, J. W. Westphal, F. W. Spies, E. L. Maxwell, H. Meyer, and R. T. Baer.

Membership was 4,903



Among those attending the opening of the new South American Division offices were Magalhaes Pinto, left, president of the National Congress; and division staff members Elbio Pereyra, secretary; Enoch Oliveira, president; and Walter Streithorst, religious liberty director.



The opening of Brasilia offices begins a new phase of the South American Division's work. Previous offices have been in Argentina and Uruguay.

then, and there were only three union missions, the Brazil Union, the Inca Union, and the South American Union. Forty-two delegates, including four from Brazil, were present.

Ten years after its organization, the division had 16,479 members. After another decade there were 28,305; in

1946 there were 43,076; and in 1956 there were 80,128. In 1966, the year of its fiftieth anniversary, the division reported 170,000 members, and this year it reports more than 350,000 in its two union conferences and four union missions. The division's goal is a membership of 400,000 by the end of 1976.

## South American Growth From Humble Beginnings

By **ELBIO PEREYRA**

"THE SCHOOL in Entre Ríos [Argentina] has at last opened. Several young persons who desire to prepare themselves for the Lord's work have gathered there. . . . We believe that many useful workers will be sent out from this place."<sup>1</sup> These words, written by J. H. Westphal, the first Seventh-day Adventist minister to go to South America as a missionary, appeared in the *REVIEW AND HERALD* in 1900. "Will not our brethren remember this field in their prayers and with their means?"<sup>2</sup>

If that Adventist pioneer who established the first Adventist school to prepare South American workers could see what we see today of the work in the South American continent, he would be happy to find that his dreams were fulfilled and his prayers were answered.

The educational work carried on in the territory of the South American Division has 501 institutions, almost 2,000 teachers and professors, and more than 50,000 students. This is quite a contrast to the first grade school Pastor Westphal began in 1895 in Campo Racedo, where his son Charles studied—or the one organized in 1897 with ten students, whose teacher was Lionel Brooking, first South American canvassing recruit. Two students from those first schools in 1895 and 1897 are still living: Godofredo Block

and Mrs. L. Peverini de Rhiner.

And how would O. Oppgard, R. H. Habenicht, or A. L. Gregory react if they could see the extent to which the medical work has grown today? They were the ones who began that work in Argentina and Brazil. In 1898 the

*REVIEW AND HERALD* reported on meetings the year before in Comorera, near Puiggari, Argentina: "Brother Oppgard gave his attention and strength to the subject of health and temperance. After the first two meetings he was kept busy nursing and caring for the sick. The sick came and were brought from all directions, as in the days of our Saviour, to be healed."<sup>3</sup> Later it was reported: "Brother Oppgard is the only Adventist in Argentina who devotes any time especially to medical missionary work. He has relieved much suffering, and brought souls to Christ; but he is only one among seven million people."<sup>4</sup>

After years of sacrifice in Argentina and Paraguay, Dr. Habenicht, physician and minister of the gospel, established in 1908 the River Plate Sanitarium, first Adventist medical institution in South America.

Seldom is the name of Dr.

Gregory mentioned. He was a physician and dentist who went to Argentina in 1902 to work as a self-supporting medical missionary. N. Z. Town wrote at that time about his work: "We cannot express our gratitude to God and to the Mission Board for sending us help to start the medical work in this field. . . . Dr. Gregory recently went to Entre Ríos. . . . Crowds came to consult him. . . . He settled in the village of Crespo. The first fortnight the people came in wagon-loads to see the new doctor. He had no time to get settled, and scarcely time to eat."<sup>5</sup>

### A Hundred Doctors Now

In 1904 Dr. Gregory moved to the state of Rio Grande do Sul, Brazil, and began to do medical and dental work in Taquari.

Now in the territory of the South American Division, where those pioneers opened the first trails, there are 14 medical institutions, in which more than 100 doctors are employed as full-time workers, and there is a total of 1,783 employees.

F. H. Westphal tells of having traveled 140 miles in a four-wheeled wagon made of planks. Once he reported to the *REVIEW AND HERALD*: "When I reached home at Buenos Aires, I found that our little daughter had been dead two weeks, and I knew nothing of it until I entered the house."<sup>6</sup> In 1895, H. Graf wrote an article titled "A Hundred Days on Muleback," in which he tells of his travels in the interior of the Brazilian jungles. And R. H. Habenicht at one time traveled hundreds of miles in a "Russian wagon," lying on straw, while crossing fields, ditches, and ruts.

This veteran medical missionary became sick and returned to the United States to recover his health. Weakened, and still sick, he returned to Brazil to continue the medical work, but he died soon after reaching São Paulo. How much has been paid for what we now have!

And what shall we say of the publishing work? At the present time two publishing



### ORDINATION SERVICE CONDUCTED IN JAMAICA

Two pastors from the Central Jamaica Conference and one from the West Jamaica Conference were ordained recently to the gospel ministry: Kenneth Green, Enel Hall, and Isaac Williams.

The ordination sermon was preached by M. G. Nembhard, field secretary of the Inter-American Division. The ordination prayer was offered by H. S. Walters, president of the West Indies Union Conference. S. N. McKinney, secretary of the West Indies Union, gave the charge; and E. A. Hyatt, president of the Central Jamaica Conference, welcomed the candidates to the ministry.

From left to right (above) are Pastor and Mrs. Williams, Pastor and Mrs. Hall and baby, and Pastor and Mrs. Green and

C. A. HOLNESS

Communication Director  
West Indies Union Conference

*Elbio Pereyra is secretary of the South American Division.*

houses send forth millions of pages of pictures and type in papers and missionary books. If only the pioneers of the publishing work could rise up and see what we can see!

In July, 1897, the first Adventist paper was printed in South America: *El Faro* ("The Lighthouse"). The first number that was sent to the REVIEW AND HERALD in the United States produced joy among the group of workers there.

The men who preached the Adventist message for the first time in South America were the Lord's instruments to establish the cause in this continent. They distributed books, taught, relieved pain, and preached in German, French, English, Belgian, Scottish, Italian, Spanish, and Portuguese. In its beginnings, the work was largely directed by foreigners and carried out by foreigners. With the help of South American workers and laymen the pioneers also reached the South American Indians. In 1897 it is told of an "Indian" of Crespo, Argentina, perhaps a "gaucho with sunburned skin," who, having before tried to kill Pastor Westphal with a revolver, joined the church, even though he could not speak the pastor's language, nor the pastor his. In 1896, one year before, a "gaucho" is mentioned, "the first native that has united with us in this country."<sup>7</sup>

The Lord's work, directed by these overseas missionaries, gradually passed into the hands of South Americans. Today, particularly in Argentina, Brazil, and Chile, both foreign and national surnames are included in the list of workers in the division's organizations and institutions as they unite in their labors.

The Adventist Church's first local church congregation in Crespo, Argentina, was organized in 1894 with 36 members. Now more than 350,000 believers meet each Sabbath in 1,240 congregations. As the South American Division enters its seventieth year of existence, we feel deeply grateful to the Lord for this progress.

This is a good occasion for

us to reconsecrate our hearts, under the influence of the spirit of those who preceded us in the work on this continent, to be witnesses to God's power in our own lives and in our church in South America.

#### REFERENCES

- <sup>1</sup> F. H. Westphal, REVIEW AND HERALD, June 19, 1900, p. 397.
- <sup>2</sup> *Ibid.*, Oct. 13, 1904, p. 12.
- <sup>3</sup> *Ibid.*, Jan. 4, 1898, pp. 12, 13.
- <sup>4</sup> *Ibid.*, April 5, 1898, p. 221.
- <sup>5</sup> N. Z. Town, *Ibid.*, June 3, 1902, p. 17.
- <sup>6</sup> F. H. Westphal, *Ibid.*, Oct. 8, 1895, p. 652.
- <sup>7</sup> N. Z. Town, *Ibid.*, Dec. 15, 1896, p. 801.

#### POLAND

### Polish Seminary Is 50 Years Old

On May 23, Polish Spiritual Seminary, in Podkowa Leśna, Poland, celebrated 50 years of existence. During these years some 350 graduates enriched the ministerial family of the church in Poland, many of them working also in other countries, including the United States and Australia.

Several hundred guests and former graduates gathered for a special commemorative service on May 23. Among the speakers and program participants were K. R. Mueller, curator of the Ellen G. White Research Center at Newbold College in England; Gottfried Oosterwal, chairman of the Department of World Mission, Seventh-day Adventist



The main building at Polish Spiritual Seminary, about 30 kilometers from Warsaw, houses classrooms, offices, apartments, and a chapel.

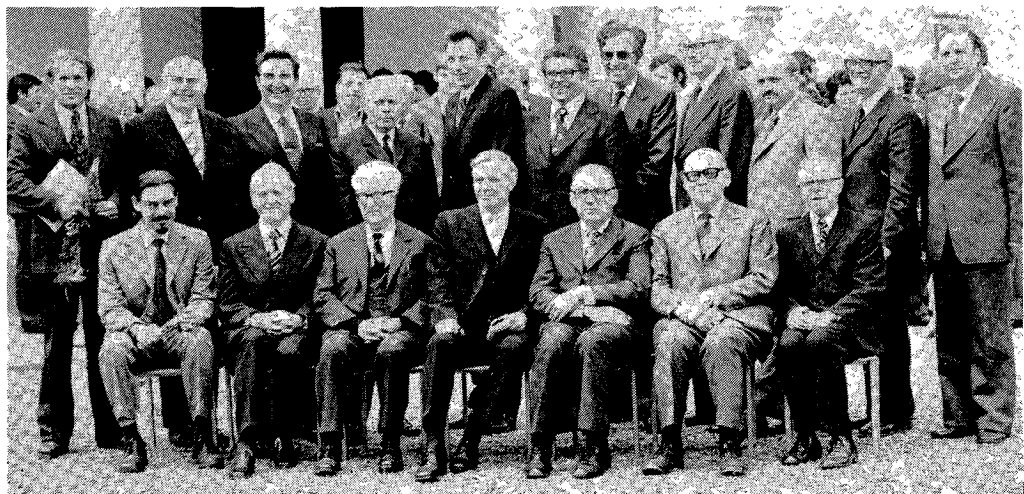
Theological Seminary, Andrews University; Felix Schoenfeld, principal of Friedensau Missionary Seminary in the German Democratic Republic; and other guests from Poland and abroad.

The school was established in 1927 in Warsaw by H. L. Rudy. It consisted of an administration building and a garage used as a classroom. One year later the school was moved to Silesia (Kamienica), where it operated until the second world war. The war stopped the educational program of the church, but in the autumn of 1947 the school was reorganized in Kraków,

and in 1949 it moved once again to Kamienica. In 1959 it was moved to its present location in Podkowa Leśna, some 30 kilometers from Warsaw.

The school serves as the only educational institution of the Seventh-day Adventist church in Poland supplying the work with ministers. The students take a four-year ministerial program, but also can finish their education by attending evening school in the nearby lyceum in Pruszków. At present there are about 45 students studying there.

RAY DABROWSKI  
Managing Editor  
Polish Publishing House



Taking part in the Polish Spiritual Seminary's fiftieth anniversary celebrations were guests from the community, as well as from the German Democratic Republic, France, the United States, Czechoslovakia, Italy, Switzerland, Romania, and England. The school's faculty and students joined them for services on May 23.



Leading out in the first Adventist camp meeting for the deaf were John Issler, Arthur Griffith, Betty Marsh, Rex Rolls, and John Blake, front row. Behind them are most of those who attended the meetings in Utah.

## UTAH

### Deaf Attend Their Own Camp Meeting

The first general Adventist camp meeting for the deaf was held June 21 to 26 on the Hubble Creek Canyon ranch of Charles and Paul Smith near Springville, Utah. This session was integrated with the regular annual Nevada-Utah Conference camp meeting. Services were held both independently from and jointly with those scheduled for the main camp.

The deaf camp was under the direction of John Issler, pastor of a church for the deaf in Los Angeles, California, who in past years has visited some 10,000 homes of deaf persons throughout the United States and Canada.

Assisting him were Arthur Griffith, of Silver Spring, Maryland, the first deaf Adventist ordained pastor; Rex Rolls, leader of the deaf in the Portland, Oregon, area; John Blake, of the British Columbia area; Clarence Kohler, of Healdsburg, California; and Betty Marsh, sign-language translator at General Conference sessions and other meetings for the past 30 years.

Only 52 of an anticipated 100 deaf persons attended this

year. "When word gets around, surely there will be three times this number next year," said Elder Issler, as he commented upon the favorable reaction of the group.

Campers came from British Columbia, Florida, Washington, Michigan, Oregon, Arizona, Pennsylvania, California, and other States. Among them were students, teachers, teachers' aides, draftsmen, and plumbing designers. All appreciated both the Spirit-filled presentations by speakers and the inspiration received from camping between two mountain ranges.

LESTER STORZ  
*Public Relations  
Committee*

## HAITI

### Seventy-five Baptized in Cap-Haitien

Once again the Lord has proved that He has chosen the "foolishness of preaching" to transform the lives of hundreds in Cap-Haitien, headquarters of the North Haiti Mission in the Franco-Haitian Union. With the graduation of 127 Bible correspondence students on Friday evening, May 14, an evangelistic crusade began. M. G. Nembhard,

field secretary of the Inter-American Division, gave a short address at the meeting, "Beginning, Finishing, and Practicing." Graduates were admonished not only to begin the study of God's Word and finish the course but to go and practice the principles learned. They were invited to be present on Sabbath for the next meeting of the crusade. These graduates were the foundation for the first harvest of this inspiring crusade.

From the first night it was evident that the 900-capacity church would not be able to accommodate the large number of people attending, and so immediate plans were made to rent more chairs.

Each morning the evangelistic team met at 8:00 A.M. for worship and an instructional period on evangelism. At the morning meetings the effectiveness of the methods used was discussed. Among the features used each night were a Bible Quiz; a six-minute review of the previous night's subject; a prize for bringing the largest number of visitors; and a nightly community Bible class.

The response surpassed all expectations. After each service many came requesting baptism. During three large Sabbath celebrations the

church provided a fellowship luncheon for 250 visitors. Before the departure of the evangelist there were four baptismal services and 75 persons were baptized. Another baptism is scheduled for the end of this quarter.

Pastor J. Brutus, who served as Elder Nembhard's translator during the campaign, continues a Bible class three nights each week. Again the words of Jesus have been fulfilled: "And I, if I be lifted up . . . will draw all men unto me" (John 12:32).

M. G. NEMBHARD

## SOUTHERN UNION CONFERENCE

### Health Organization Expands Services

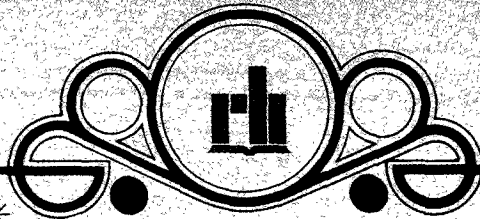
The Southern Adventist Health and Hospital System, Inc. (SAHHS), controlling corporation for 13 hospitals in the Southern Union Conference, has expanded its operations and now includes a regional office in Collegedale, Tennessee, in addition to a new suite of offices in the Florida Hospital in Orlando.

Donald W. Welch, SAHHS president, reports that Jack Weisberg, former administrator of Medical Center Hospital in Punta Gorda, has been appointed vice-president, serving at the Orlando home office. His replacement at the hospital in Punta Gorda is Harvey Rudisaille, Jr., recently returned from overseas duty in Vietnam and Japan.

A new regional vice-president has been selected to work from the Tennessee office. He is William H. Wilson, coming from Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, where he was administrator. Mr. Wilson will act as coordinator and consultant to several of SAHHS's hospitals in Tennessee, Kentucky, and Georgia, and also serve as chief executive officer of the new Collegedale Medical Center project. Plans for the future of this enterprise include a nursing home, clinical buildings, retirement center, hospital, and church.

ELSIE ENGLAND  
*Executive Secretary  
SAHHS*





\*\*\*\*\*

\*\*\*\*\*

# If only they could have had what you can have.

Uriah Smith and James White might never have parted ways, even for six months. Hiram Edson would have understood Revelation 10 before the great disappointment.

Uriah Smith and James White might never have parted ways, even for six months.

JOSEPH BATES WOULDN'T HAVE BEEN THE FIRST TO EXPLAIN THE SEVENTH-DAY SABBATH TO ELLEN WHITE.

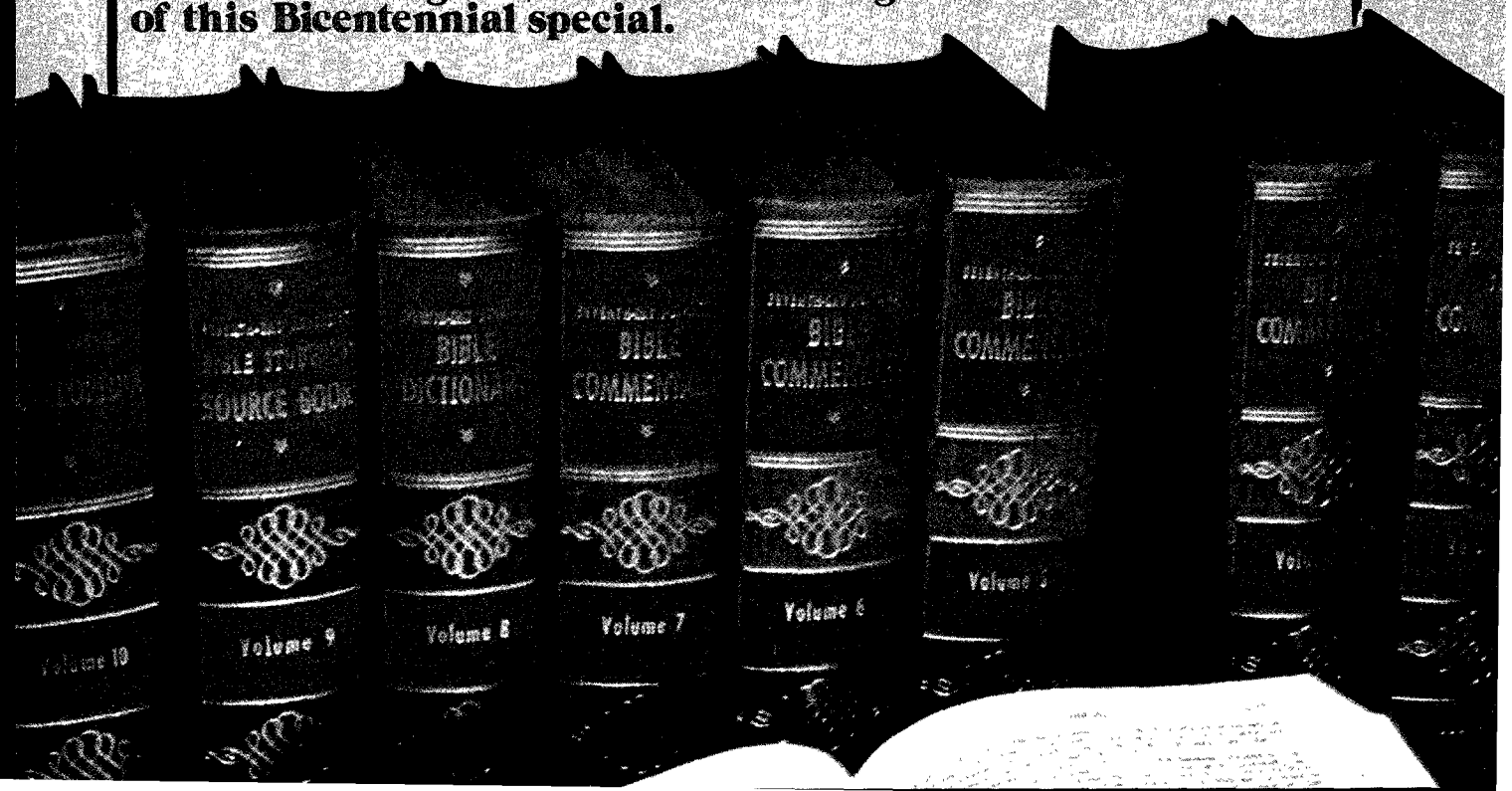
John Harvey Kellogg might not have adopted his pantheistic beliefs.

E. J. Waggoner and A. T. Jones would have had convenient references for preparing their 1888 lectures on righteousness by faith.

(For more about these people, see the revised SDA Encyclopedia, included as volume 10 of this set.)

**This year you can have the 10-volume Commentary Reference Series for \$129.75—a saving of \$30. Take advantage of this Bicentennial special.**

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 75 cents for each book ordered for mailing.



# Pastors Are Ordained



## CANADIAN UNION

Eleven candidates were ordained to the gospel ministry at the tenth session of the Canadian Union Conference in Saskatoon, Saskatchewan, on May 29. The sermon was preached by Arturo E. Schmidt, of the General Conference; prayer was offered by Don F. Neufeld, of the *Review and Herald*; the charge was given by L. L. Reile, Canadian

Union Conference president; and the welcome to the ministry was extended by L. G. Lowe, of the union Ministerial Association. The candidates, from left to right, are: Victor Gill, Bob Hossack, Arthur Hiebert, Allan Freed, Nicholas Tallios, Jacob Hiebert, Mel Pond, Dan Jackson, Murray Chapman, Evan Danielson, and Pat Scott.



## INDIANA CONFERENCE

Norman Dean Bassett was ordained at the Indiana camp meeting on June 12.

W. L. Woodruff, Indiana Conference Ministerial secretary, presented the candidate; L. L. Bock, Lake Union Conference president, preached the sermon; John Hancock, General Conference youth director, offered the prayer; Mervyn Maxwell, of Andrews University, gave the charge; and G. W. Morgan, Indiana Conference president, welcomed Elder Bassett to the ministry.

VICTOR E. WEAVER



## IDAHO CONFERENCE

Charles Geary (pictured with his wife and daughter), pastor of the Emmett, Idaho, church, was ordained during the opening weekend of the Idaho camp meeting. M. C. Torkelsen, left rear, North Pacific Union Conference president, preached the ordination sermon. J. L. Shuler offered the ordination prayer, and the charge was given by Theodore Carcich. F. W. Bieber, right rear, Idaho Conference president, officially welcomed the newly ordained pastor to the ministry.



## POTOMAC CONFERENCE

Ordained on June 12 at the Potomac Conference camp meeting, held in New Market, Virginia, were K. D. Thomas, conference publishing director; Max Hill, minister of youth and visitation, Takoma Park, Maryland; John Fortune, pastor of the Petersburg-Hopewell, Virginia, district; James Ayars, Bible teacher, Shenandoah Valley Academy, New Market, Virginia; and John Appel, associate pastor, Sligo church, Takoma Park, Maryland. They are pictured with their wives.

HERB BROECKEL  
Communication Director  
Potomac Conference

## CALIFORNIA

### Students Enter Inventions in One-Day Science Fair

Some 141 students in grades 5 to 8 from 17 Adventist elementary schools in Southern California gathered on May 4 in the gym at San Gabriel Academy, not to play games, but to present exhibits they had designed and built to display at the annual one-day science fair.

As the judges took their "walk-through" to determine who would receive awards, they were impressed with the fact that they were seeing homemade creations, not a collection of fancy, expensive materials. They judged students on their understanding of scientific facts, originality, thoroughness, and workmanship.

Eight rather unusual items of the 90 displayed were a potato power station, a hovercraft, a mouse-trap intruder alarm, a solar-freon engine, electric skates, a hot-air balloon, a photophone, and a wind-powered skateboard.

FRANKLIN W. HUDGINS  
*Communication Director  
Southern California  
Conference*

## PHILIPPINES

### Excellence Is Theme of Baguio Institute

"A New Measure of Excellence" was the theme of the North Philippine Union Mission institute for literature evangelists, held in Baguio City June 14 to 17. A total of 1,017 literature evangelists and publishing leaders attended.

A. R. Reyno, union publishing director, coordinated the activities of the institute with the purpose of developing a high level of excellence in the literature ministry. In his keynote message F. M. Arrogante, union president, reminded the workers: "You are qualified to represent God through this literature ministry." He told them that in order to succeed they should remember: "God is the Number One in this work—the

publishing work. He should always be the Number One in every line of work."

V. L. Bretsch, Far Eastern Division publishing director, was the main speaker for the institute. Other speakers included Philippine Publishing House leaders.

During the institute W. S. Elorta, who had been appointed by the North Philippine Union Mission executive committee to serve as acting assistant director until December of this year, was introduced to the group by Pastor Arrogante. Mrs. R. N. Emralino, former assistant director, began her retirement May 1.

A leadership seminar was held on the last day of the institute.

S. C. ADA  
*Associate Communication  
Director  
North Philippine Union  
Mission*

## PUERTO RICO

### Bella Vista Hospital Receives Computer

Bella Vista Hospital in Puerto Rico has received a major grant-in-aid contribution from the NCR Corporation, allowing it to install a new NCR 399 Minicomputer. The hospital's out-of-pocket cost will be approximately half the actual cost of the \$30,000 system, as a result of its qualification for the NCR program of informal aid to medical-mission outposts.

The hospital's new computer incorporates the best features of an operator-oriented accounting machine with the speed and high capacity of the computer. In announcing acquisition of the new system Irmin Burke, hospital administrator, expressed his appreciation both to Herbert Schene, NCR vice-president for Canada and Latin America, and to Robert Willett, vice-president of the Kettering Medical Center in Ohio. Kettering, situated close to the NCR worldwide headquarters in Dayton, Ohio, is currently the pilot site for the new NCR computer hospital information

system known as "MEDICS."

According to Mr. Burke, Bella Vista was seeking a replacement for its old mechanical accounting system because of the completion of major expansion and a constantly growing patient load. Over

its 21-year history, Bella Vista has treated some 90,000 persons. Because of the new equipment's simplicity and its additional speed, it is expected to produce a cost saving in the institution's record-keeping work.

## Dateline Washington By F. C. WEBSTER

**REDECORATING.** The lobby of the General Conference Central Building has recently undergone redecoration, including the installation of new air-conditioning vents and a general face lifting, so as to offer commodious and functional facilities to the thousands of persons whose ministry brings them to this administrative hub of the church.

**BICENTENNIAL.** The capital of the United States has been a favorite vacation area during the United States Bicentennial celebration. Many Seventh-day Adventist visitors and their friends have desired to see the headquarters of the church as part of their Bicentennial visit. Some large groups, coming in buses, represent churches or school groups; other visitors come with their families or alone. The areas that seem to be of greatest interest are the visitors center, the Ellen G. White vault, and the office of the General Conference president.

On two consecutive days there were visitors at the General Conference from the following countries and states: Malaysia, Norway, Jamaica, Trinidad, Brazil, Australia, Puerto Rico, West Germany, Virginia, California, Michigan, Illinois, Missouri, and Tennessee.

**GENERAL CONFERENCE STAFF HONORS CHURCH LEADERS.** During two morning worship periods recently the General Conference staff honored two church leaders, W. P. Bradley and A. L. White, and their wives.

Elder Bradley served in the Southern and Northwestern unions in the United States and in the Far Eastern Division before coming in 1954 to the General Conference, where he served as associate secretary until his retirement in 1970. He remains active as chairman of the Ellen G. White Estate Board.

A. L. White serves as secretary of the Ellen G. White Publications. In addition to his other responsibilities, he is currently involved in writing a biography of his grandmother, Ellen G. White.

Both of these men and their wives exert a strong spiritual influence on the staff at headquarters and on the church as a whole.



General Conference staff members recently honored the Arthur Whites, left, and the W. P. Bradleys for their service to the denomination.

## Australasian

● Australasia's fourth music camp and festival will be held at Avondale College, Cooran-bong, New South Wales, December 26, 1977, to January 1, 1978. Because so many of those attending Australasia's music festivals are young people, and because youth congresses will be held both in Australia and New Zealand during the summer of 1976-1977, it has been decided not to hold a music festival during the forthcoming summer vacation period. Music will be a major feature of this summer's youth congresses.

● Only five weeks after the beginning of the *It Is Written* Revelation Seminar in Hobart, Tasmania, eight persons began attending church, reports Vernon Parmenter, Tasmanian Conference communication director.

● J. H. Wade, stewardship director of the Australasian Division until recently and now living in retirement in Adelaide, has been appointed associate director for *It Is Written* in South Australia. Seven hundred persons have become interested in the *It Is Written* program in Adelaide in recent weeks. Soon the conference will begin an *It Is Written* program in the city of Mount Gambier, about 240 miles from Adelaide.

● According to the Western Samoan Government paper, *Savali*, church growth during the ten-year period of 1961 to 1971 places the Seventh-day Adventists first, with a 4 per cent increase, and the Latter-day Saints second, with a 1-1/2 per cent increase. The Council of Churches, made up of Roman Catholics, Methodists, and Congregationalists, registered a decrease of 2-1/2 per cent.

● A chief on the island of Choiseul in the Solomon Islands recently made a public confession of his faith in the third angel's message. In spite of much opposition, his witness influenced more than half the people of his home village to join the Adventist Church along with him.

● David Down, 25 years a missionary to India, was required by opera house rules to charge those attending his evangelistic crusade in the Music Room of the Sydney Opera House. Twelve hundred non-Adventists attended the opening program on May 23. Pastor Down continues to preach to a capacity audience of paying guests.

● One hundred persons at Munda in the Solomon Islands have accepted the Adventist message as a result of the efforts of lay members.

## Southern Asia

● Recently a group on vacation in Goa, India, spent a Sabbath afternoon enrolling 30 persons in Voice of Prophecy correspondence courses.

● The Health, English Bible, and Marathi schools of the Voice of Prophecy in Poona have been relocated. The Poona VOP, now called the Adventist Communication Center, was transferred from the Southern Asia Division office building to the house previously occupied by W. H. Mattison.

● Three Naga men have been baptized at Kohima, India, the firstfruits of new work in that locality.

● For the first time the MV Week of Prayer material is being translated into the Bengali language. The Week of Prayer was scheduled throughout Southern Asia for July.

● Enrollment in Bangladesh's two boarding academies stands at 402. Bangladesh also has 30 village schools, with a total attendance of 392.

● A new Sabbath school has been organized in Muhoor, Bangladesh, where members of 18 families were baptized recently.

● Three Vacation Bible School programs, with a total enrollment of 316, were conducted in Bangladesh in May.

● Pakistan Union reports that six village churches have been completed recently, and that there are now 16 day schools in that country.

## North American

### Atlantic Union

● As a result of evangelistic meetings in Schenectady, New York, conducted by Henry Uhl and W. E. Iverson, seven persons have been baptized.

● The 42 members of the Gouverneur, New York, church have begun building an addition to the church, which will include a Community Services center, an additional Sabbath school classroom, and a lay activities supply room.

● Youth leaders of the New York Conference and their families gathered at Camp Cherokee in Saranac Inn, New York, on June 5, for a youth witnessing workshop and institute under the direction of Dale Kongorski, conference youth director.

● Eleven students graduated from Pine Tree Academy, Freeport, Maine, in June.

● Myrtle Pickett, medical secretary of the Washington Avenue church in the Bronx, New York, has been presented an award of merit by the Northeastern Conference for her Community Services work.

### Canadian Union

● Three converts were baptized in the Mission City, British Columbia, church recently.

● A church of 126 members meets in a chapel in the British Columbia Conference office in Abbotsford. About three years ago a company started meeting in the chapel, which seats 150. Later a church of 31 members was formed.

● As a result of the outreach of the Kingsview Village church, Toronto, Ontario, the Brampton church was organized on June 19 with 47 charter members. E. C. Beck, Ontario Conference president, preached the sermon.

● Four members were baptized into the Cornwall, Ontario, church after a crusade conducted by D. McDaniel,

Ontario Conference communication director. Five others have indicated their interest in baptism.

● A series of health seminars and cooking classes has just been concluded at the Kingsview Village church, Toronto, Ontario.

### Central Union

● The Kearney, Nebraska, church engaged in Operation Andrew early in August in anticipation of an upcoming evangelistic campaign to be conducted by B. F. Hasselpflug. Operation Andrew involves all departments of the church in preparing both the church membership and the community for the evangelistic thrust.

● Literature evangelists of the Central Union Conference delivered nearly 1,500 Bible Reference Library (Conflict of the Ages) sets during the first six months of the year. Besides these full-message books, they delivered 2,710 sets of *The Bible Story* and 401 sets of *Bedtime Stories*. During the same period 70 persons were baptized as a result of literature-evangelist contacts.

### Columbia Union

● Practical nursing students of Gárden State Academy, Tranquility, New Jersey, assisted with a health fair that Hackettstown Community Hospital sponsored at Hackettstown shopping mall and Our Lady of the Mountain church.

● Sharon Altman, of Fredericksburg, Virginia, was the first Shenandoah Valley Academy student to make a solo flight at the New Market, Virginia, airport. The feat was part of the flight training initiated by Dale Twomley, academy principal.

● Included as a feature at the Ohio State Exposition August 26 to September 6 will be the *Illumidrama*, depicting the second coming of Christ to the earth, first featured by the General Conference at the 1964 World's Fair. The exhibition will be sponsored by the Columbus church.

● William H. Barringham is working with the Pennsylvania Avenue church in Washington, D.C., as the church's assistant pastor.

### Lake Union

● After an absence of more than 40 years, Lawrence Martin attended Sabbath services. He came to church in response to a personal letter from Anda Ladsen, a member of the Beverly Hills, Illinois, church, who was a participant in a massive letter-writing campaign in which members of the church wrote letters to former members and non-SDA relatives and friends.

● Ribbon-cutting ceremonies were held May 23 to open the new Grand Ledge, Michigan, Community Services Center. City Administrator Eugene Briggs cut the ribbon during the Sunday afternoon ceremony.

● Five young people from Munising, Michigan, have gone to Belize, Central America, for a summer of volunteer work. They are helping in the final push to complete a much-needed hospital for the people of San Ignacio in the Cayo district.

### North Pacific Union

● Research to ascertain availability of usable methane gas on the ocean floor is under way at the Walla Walla College marine biology field station at Rosario Beach, Washington. Funded by the National Science Foundation, the project is being guided by Ross Barnes, who joined the Walla Walla College staff a year ago.

● Some 35 Walla Walla College students are taking a year off from their educational process to work as student missionaries.

● A group of 30 students and teachers from Walla Walla Valley Academy, College Place, Washington, are planning a missionary project for December, 1976. In cooperation with Adventist Aviation International, they will participate in a Maranatha Flights International church building project in Mexico.

### Northern Union

● Ray Bailey has arrived at Shyenenne River Academy, Harvey, North Dakota, to be the new principal.

● The Northern Union Conference reports a net gain in membership of 315 during the first half of 1976.

● The North Dakota Conference conducted an experiment in education called Outdoor School at their Northern Lights Camp. It brought students and teachers together on a one-to-one basis for a maximum learning environment. Math, spelling, and reading were taught, and worship and recreation were included. Written evaluations were sent to each student's home school.

● H. G. Crowson's evangelistic series brought 33 new members into the Waterloo, Iowa, church in July.

### Pacific Union

● Barbara Hill, the Southern California Conference treasurer's secretary, has achieved the standing of Certified Professional Secretary. She earned the CPS rating in July through the Institute for Certifying Secretaries—a division of the National Secretaries Association (International). Miss Hill has been an administrative secretary within the Adventist organization for the past 18 years and has been in her present position since 1961.

● Church members have given brochures, pamphlets, and catalogs dealing with the temperance and Community Services work of the church to the Honolulu police department for its resource library.

● Concerted seed-sowing in Fairfax, California, began with the mailing of 60,000 copies of *Steps to Christ* to local residents. Members sent letters to all persons receiving *Signs of the Times* and to names recorded by the various broadcast outreaches of the church. Then four volunteer Bible workers—Walter and Bertha Womack, of Ari-

zona, and Horace and Mary Futcher, of Hawaii—spent several months visiting. And now the 39 members of the Fairfax church have seen ten persons baptized.

● Carlos R. Ramirez has joined the Southern California Conference publishing department as an associate leader. He directed the work of literature evangelism in Puerto Rico from 1971 to 1975.

### Southern Union

● Mr. and Mrs. Lester C. Gaul, members of the Forest Lake church, Forest City, Florida, have been named Laymen of the Year by the Florida Conference. The Gauls, both registered nurses, volunteered more than 2,000 hours during 1975 in conjunction with the multiphasic screening program sponsored by the conference's Community Services organization.

● Recent transfers within the Southern Union include: W. Bussey from Southern Missionary College to the Louisville, Kentucky, evangelistic team; M. E. Joiner, pastor in Birmingham, Alabama, to the South Central Conference lay activities and Sabbath school department; G. I. Pearson, pastor in Montgomery, Alabama, to the South Central Conference as Adventist Book Center manager; and Jack Weisberg, from the Medical Center Hospital, Punta Gorda, Florida, to the Southern Adventist Health and Hospital System, Inc., as vice-president.

### Southwestern Union

● After meeting June 27 to see and discuss a proposed academy/recreation facility, the 276 delegates to the Texas Conference constituency meeting voted to purchase the Anderson Ranch, an 814-acre tract 22 miles northwest of Austin, Texas.

● Local conference presidents, union conference officers, and administrators of Southwestern Union College, Brandom Manufacturing Corporation, Home Health Education Service, and Huguley

Hospital and their families met in Santa Fe, New Mexico, for a presidents' council June 30 to July 5. They laid plans and made decisions about the work of the Southwestern Union Conference in the coming months.

● C. D. Henri, a general vice-president of the General Conference, was guest speaker at the Southwest Region camp meeting on the weekend of June 20.

● D. J. Williams, former pastor of the Dallas, Texas, Regional church, has been elected Ministerial secretary of the Southwestern Union conference.

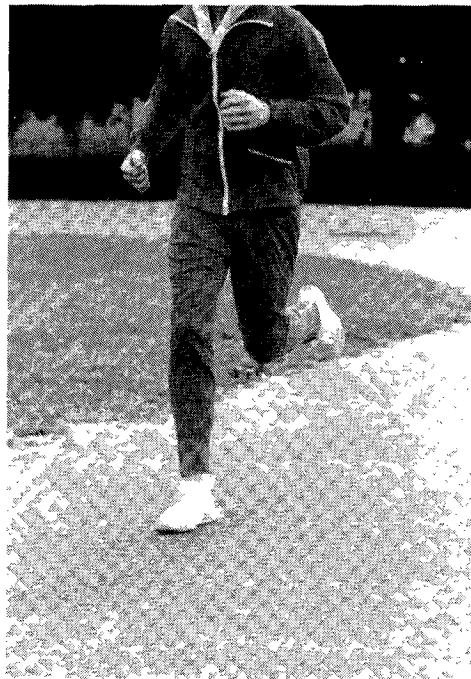
### Loma Linda University

● The Federal Government's interest in Loma Linda University's research activities relative to determining scientifically the benefits of the Seventh-day Adventist life-style was a determining factor in awarding a \$95,000 grant to the School of Health for training cancer epidemiologists. The program for which the grant has been given is to train epidemiologists at the doctoral level, using a four-year program rather than the traditional seven-year program, which requires an M.D. degree as a prerequisite.

● Graduation exercises were held June 29 for the third paramedic class to be offered by Loma Linda University. The paramedics, including the first two women to take the course, are trained in emergency medical techniques and will be linked by telephone to emergency-room physicians in local hospitals with base stations. A new class of 18 students began their paramedic training on July 6.

● A unique in-service training program at the Adventist Radio, Television, and Film Center in Thousand Oaks, California, will be offered through Loma Linda University's department of communication. The program will give college media students an opportunity to gain practical experience in the development and production of the church's broadcast programs.

# GUESS HIS AGE



By paying attention to his health, he's managed to stay fit and active when others his age are overweight and run-down. How does he do it?

Well, besides taking an aggressive attitude toward his health, he reads Life &

Health. At Life & Health, we're not trying to train olympic champions, we just want to help you keep yourself fit and happy. If we can do

that, we think you'll be pleasantly surprised when people try to guess your age.

I have enclosed \$8.00 for 12 months of LIFE AND HEALTH

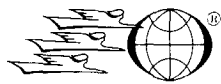
\_\_\_\_\_  
name (please print)

\_\_\_\_\_  
address

\_\_\_\_\_  
state                      city                      zip

Order from your local Adventist Book Center. This offer expires August 31, 1977.

## Review



Advent Review & Sabbath Herald  
126th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Joseph J. Battistone, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

### EDITORIAL SECRETARY

Pat Hill

### ART

Designer, G. W. Busch

### CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

### SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archibald, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

### EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample  
North America, Fernando Chaij  
South America, Gaston Clouzet

### CORRESPONDENTS, WORLD DIVISIONS

Afro-Mideast, Charles D. Watson;  
Australasian, Robert H. Parr, M.G. Townend; Euro-Africa, E. E. White;  
Far East, V. L. Betsch, Jane Allen;  
Inter-American, Tulio R. Haylock;  
Northern Europe-West Africa, Paul Sundquist; South American, Arthur S. Valle; Southern Asia, A. M. Peterson;  
Trans-Africa, Perry A. Parks

### CORRESPONDENTS, NORTH AMERICA

UNIONS  
Atlantic, Geraldine I. Grout; Canadian, A. N. How; Central, Clara Anderson;  
Columbia, —; Lake, Jere Wallack;  
North Pacific, Cecil Coffey; Northern, Halle Crowson; Pacific, Shirley Burton;  
Southern, Oscar L. Heinrich; Southwestern, J. N. Morgan

### UNIVERSITIES

Andrews, Opal Young; Loma Linda, Richard Weismeyer

### CIRCULATION

Manager, Edmund M. Peterson

### SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

### 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 August and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

## Health Personnel Needs

### NORTH AMERICA

Admit. offic.	Nurse
Baker	Nurse, charge
Bus. mgr.	Nurse, CCU
Clerk-typist	Nurse, LPN
Computr. oper.	Nurse, med. surg.
Cook Dietitian	Pharmacist
Engr., stationary	Purch. dir.
Food prod. superv.	Phys. ther.
Med. transcrib.	Radiol. technol.
Mental-health tech.	Receptionist
Med. technol.	Sec., exec.
Nuclear-med. technol.	

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.

## Literature Requests

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

### Africa

Voice of Prophecy Bible School, Box 43224, Nairobi, Kenya, East Africa (label: Used printed matter—not for resale).

Mrs. Earle Brewer, Inyazura Secondary School, Box 56, Inyazura, Rhodesia, Africa: library books.

Adventist Dental Clinic, Private Mail Bag 3259, Kano, Nigeria, West Africa: books.

Isaac M. Isaboke, Box 179, Taraacha Village, Keroka, Kisii, Kenya, East Africa.

Margaret G. George, Box 250, Keroka, Kenya, East Africa.

David Kinuthia, Box 283, Thomson's Falls, Kenya, East Africa: Spirit of Prophecy books, and magazines.

Pastor S. E. Manu, Box 128, Akim Oda, Ghana, West Africa.

Frederic Moruri, P.O. Box 316, Keroka, Kenya, East Africa: quarterlies, magazines, Bibles, Spirit of Prophecy books.

Stephenson C. Nyamogoba, Box 110, Kisii, Kenya, East Africa.

Festa John Nwaoru, c/o John D. Nwaobilu, Motor & General Ins., Ltd., Box 137, Aba Imo State, Nigeria, West Africa.

Pastor James Nkoka, Chileka Mission of SDA, P.O. Chileka, Malawi, Africa: pictures, library books.

N. Palmer, M.T.S., Box 13, Monze, Zambia, Africa: denominational history books, Bibles with marginal references and cross references, Testimonies, Index to the Writings of E. G. White, Spirit of Prophecy volumes, Vol. 7A of Bible Commentary, SDA Bible Commentary set, Young's Ana-

lytical Concordance, Strong's Analytical Concordance, Cruden's Concordance, ministerial helps.

W. Stephen Nyangoto, Mokomoni Secondary School, Box 71, Kisii, Kenya, East Africa: Spirit of Prophecy books, Review, Signs, Message, These Times, Life and Health.

Charles Keya Ong'era, Nyamemiso SDA Church, Box 512, Kisii, Kenya, East Africa: Bibles, Review, books.

### Australasian Division

G. J. Hawke, Principal, Betikama Adventist High School, Box 516, Honiara, Solomon Islands: Sabbath school aids, Destiny books, Little Friend, Primary Treasure, Guide, Insight, Signs, colored pictures for scrap-books.

Principal, Beulah College, Box 15, Nuku'alofa, Tonga, South Pacific: library books, songbooks, Guide, Primary Treasure, Sabbath school aids, missionary literature.

Palu Fuatapu, Tonga Mission of SDA, Box 15, Nuku'alofa, Tonga, South Pacific.

Mrs. John Ombiga, Kabiufa Adventist High School, Box 228, Goroka, Papua New Guinea: library books, denominational and mission books, magazines.

President, SDA Mission, Box 28, 9120 Western Solomon Islands: hymn and sermon cassettes, denominational books, magazines, Sabbath school supplies.

President, Western Pacific Union Mission of Seventh-day Adventists, Box 63, Honiara, Solomon Islands.

### Inter-American Division

Antillean Adventist Hospital, c/o Medical Director, Box 300, Curaçao, Netherlands Antilles: Signs, These Times, Message, Listen, Life and Health, Insight.

Sylvester Charles, Grand Mal P.O., Grenada, West Indies.

Dornell Downs, Mission Adventista, Puerto Cabeza, Nicaragua, C.A.: flannel board and supplies, papers.

Iva Joseph, Moriah SDA Church, Moriah, Tobago, West Indies: Sabbath school supplies for children and youth.

Pansy Patterson, Mt. Pleasant P.A., Portland, Jamaica, West Indies.

Chaplain, Andrews Memorial Hospital, 27 Hope Rd., Kingston 10, Jamaica, West Indies: new Reviews, Spirit of Prophecy books, Bibles, Insight, Little Friend, Signs, These Times.

Professor Luis Ramirez, Iglesia Adventista, 3a Avenida 1-70, Zona 2, Mazatenango, Guatemala, C.A.: Spanish magazines, books, and Bibles.

Ena E. Woodroffe, Lagon D'or St., New Village, La Brea, Trinidad, W.I.

### North America

Viola Lee, Rt. 2, Box 135, Ozark, Ala. 36360: books, hymnbooks, large-print Bibles, Life and Health, Message, Signs, These Times, children's books, GO.

### Philippines

Dr. Valorio M. Agpoon, chairman Graduate School, Palawan Teachers' College, Puerto Princesa City 2901, Philippines: Spanish and French literature, Signs, These Times, Life and Health, Listen, Spanish Bible.

Victormio A. Arreola, Northern Luzon Mission, Artacho, Sison, Pangasinan, Philippines: school books in

health, science, social studies; magazines, Bibles, Bible concordance and topical index, H. M. S. Richards' helps, for libraries.

Elmer S. Abragan, Davao Mission, Box 293, Davao City, P.I.

Precy Honorio, 244 Lindo St., Mangagoy Bislig, Surigao del Sur: cards, MV Kit, Little Friend, Review, These Times, children's Sabbath school supplies.

Mariano H. Aquino, Sr., Bislig SDA Church, Bislig, Surigao del Sur, P.I.: Bibles, Spirit of Prophecy books, songbooks, tracts.

## Notices

### The International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:15 A.M., Monday, October 18, 1976, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY  
TAKOMA PARK, MARYLAND  
JOHN E. ROTH, Secretary

### General Conference Risk Management Services

□ The annual meeting of the General Conference Risk Management Services will be held at 9:15 A.M., Monday, October 18, 1976, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

GENERAL CONFERENCE  
RISK MANAGEMENT SERVICES  
JOHN E. ROTH, Secretary

## Coming

### September

4 Lay Preachers' Day  
11 Church Lay Activities Offering  
14 Missions Extension Offering  
11 to  
Oct. 9 Review and Herald campaign  
18 Bible Emphasis Day  
25 JMV Pathfinders  
25 Thirteenth Sabbath Offering (Far Eastern Division)

### October

2-9 Health Emphasis Week  
2 Church Lay Activities Offering  
9 Voice of Prophecy Offering  
16 Sabbath School Community Guest 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  
4 Church Lay Activities Offering  
11 Stewardship Day  
25 Thirteenth Sabbath Offering (South American Division)

# The Back Page

## Record Big Week in Finland

The second week in June was Big Week for Finland Union literature evangelists. Anna-Liisa Helevara worked 60 hours and took orders for 87 Bible Story sets plus 20 other books, thus leaving Adventist literature in 107 homes and selling US\$9,375 worth of literature. Total orders for the union amounted to US\$99,-636, almost twice as much as during Big Week last year. Literature evangelist sales during the first five months of this year were 27 per cent more than during the same period last year.

BRUCE WICKWIRE

## 1975 Church Growth Rate Is 5.75

Worldwide membership of the Seventh-day Adventist Church increased 145,055 during 1975, for a growth rate of 5.75 (net increase per 100 members). Membership at the close of 1975 stood at 2,666,-484.

The two world divisions with the highest 1975 growth rates (net increase per 100 members) were the Southern Asia Division (10.02) and the Inter-American Division (8.75). The two divisions with the highest number of acces-

sions (additions through baptism and profession of faith) were the Inter-American Division (49,163) and South American Division (35,729).

World membership figures in recent years have included 21,168 for China and 40,000 for the U.S.S.R. Both of these are "latest available figures" and are not changed from year to year.

F. DONALD YOST

## In Brief

**Died:** Donald A. Cone, 71, long-time worker in Central America and the United States, on July 23 in Orlando, Florida.

**Publishing expansion in Norway:** In Norway, where evangelistic literature sales have been substantial and steady for many years, plans are being made to move the Norwegian Publishing House to a larger building outside of Oslo and to build a church and school in connection with the new building. Personnel at the present plant in Oslo are working evenings and Sundays to keep up with current demands for literature. Olaf Vetne, general manager, is updating *The Desire of Ages*, and the four-volume set of *Footprints of Jesus*, by W. L. Emerson, will be re-illustrated by January, 1977.

## "Conscience Clause" Hearing Is Held

A hearing was conducted July 28 by the U.S. House of Representatives' Subcommittee on Labor on a bill (H.R. 1528) that would extend "Conscience Clause" protection that is now available to employees of certain health-care institutions to all employees who come under the jurisdiction of the National Labor Relations Act.

In his opening remarks, Committee Chairman Frank Thompson, Jr. (D-N.J.), restated the commitment he had made earlier on the floor of the House to cooperate with Representative John N. Erlenborn (R-Ill.) in finding a way to protect the jobs of persons who, for reasons of religious convictions, cannot join or financially support labor organizations. Mr. Erlenborn, from the district that includes Hinsdale Sanitarium and Hospital, introduced the bill.

Testifying at the hearing on behalf of the bill were Congresswoman Shirley N. Pettis (R-Calif.), of Loma Linda, the only Seventh-day Adventist member of Congress; Congressman Don H. Clausen (R-Calif.), in whose district are Pacific Union College and St. Helena Hospital and Health Center; Congressman Robert Duncan (D-Ore.), of Portland,

who had been involved previously in efforts to enact such legislation; Congressman Floyd V. Hicks (D-Wash.), from the district that includes Auburn Academy; W. Melvin Adams, director of the Department of Public Affairs and Religious Liberty of the General Conference; and Leonard R. Baldwin, of the Plymouth Brethren No. 4.

Because of the lateness in this session of Congress and the lack of time before the fall congressional campaigns and elections, it is doubtful that Congress will have time to act on the bill this year. One reason for conducting hearings at this time, Mr. Thompson's aide said, was to create a record in this session of Congress, giving it priority as old business when the new Congress convenes.

GORDON ENGEN

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire coupon, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

**Mail to:** Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/76.

New subscription  
 Renew my present subscription  
 One Year (US\$15.95)  
 Single copy 45 cents

name (please print) \_\_\_\_\_  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

## 1970 LAY PREACHER OF THE YEAR CONTINUES TO WIN SOULS

Urbano Castillo, a Filipino named lay preacher of the year at the General Conference session in Atlantic City, New Jersey, in 1970, is still an active soul winner.

Recently, after Mr. Castillo conducted a 45-night crusade, a church was organized and dedicated in Mindoro, north Philippines. On Sabbath, May 8, 10 persons were baptized as a result of his latest crusade held in the barrio of Bayani, Naujan, in Oriental Mindoro, bringing the membership of this new church to 35. The dedication sermon was preached by V. N. Napod, South-Central Luzon Mission president.

Mr. Castillo is now 76. Since his baptism in 1915 by L. V. Finster, an overseas worker, he has won hundreds of new church members for the Lord's cause.

F. M. Arrogante, *President*  
 North Philippine Union Mission

