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## F.Y.I.—4

Was the message of righteousness by faith presented at the 1888 General Conference session unique, or was it merely a restatement of the message preached three and one-half centuries earlier by Martin Luther?

In this series of editorials For Your Information about the Palmdale statement, we have called attention to the fact that in the pre-1888 era many Adventists, as well as numerous Christians in other denominations, were trusting in their own works for salvation. They were emphasizing the necessity of obeying God's law—certainly a vital truth—but were neglecting to preach "Christ and him crucified" as the only Way of salvation. Thus the church needed to change course. Since the threefold message of Revelation 14 is to provide the clearest understanding of God that the world has ever had, it was necessary to put the cross—the supreme evidence of God's love—at the very center of the message. In 1892 Mrs. White wrote: "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.

Influential leaders of the church in 1888 resisted the Christ-centered method of presenting the three angels' messages. They felt that to change the emphasis from commandment keeping to faith in Christ would undermine the doctrines of the church and weaken the motivation for holy living. (There were, of course, other reasons for their resistance. The situation was complex.) But God did not forsake His church. Wherever the "truth as it is in Jesus" has been proclaimed around the world in succeeding decades, showers of grace have fallen, and hundreds of thousands of people have found salvation by accepting Christ as their Righteousness. If the delegates to the 1888 General Conference, who represented a church membership of only about 30,000, were to be resurrected today, they would see a total membership of nearly 3 million Adventists around the world. And they might feel that they were in the midst of the latter rain and loud cry begun in their day.

As we note the mistakes of our spiritual forebears, we may be filled with anguish and regret. But we cannot change the past. We cannot rewrite history. We can, however, learn from history, and we can set our own hearts and houses in order, giving full opportunity for the Holy Spirit to have His way with us. Only as we today relate rightly to the message of righteousness by faith can we expect the outpouring of the latter rain and the finishing of "the work."

In our opinion the 1888 message was distinctive, and included far more than Luther's gospel of "justification by faith." It had a strong eschatological emphasis. It was designed to prepare a people for translation at the second coming of Christ. It called attention to the heavenly sanctuary. It emphasized the humanity of Christ, and

declared Jesus to be not only our Saviour but our Example—One who lived the life of faith and showed us how to live that same kind of life. We cannot here note all these facets, but inasmuch as the Palmdale statement devoted considerable space to the question of Christ's humanity, we would like to comment on this issue.

We believe the Palmdale statement was right in treating rather fully, though not exhaustively, the question of Christ's humanity. To believe in Jesus as God is essential, but to believe in Him as man is equally essential. To be our Saviour, Jesus must be both truly God and truly man. With one hand He must take hold of the throne of divinity, and with the other He must encircle the sinner. He must reach the lost where they are.

### Differing Views

After reviewing a number of Biblical passages that deal with Christ's humanity, the Palmdale document stated: "Not all Christians view these passages alike. For example, for some they mean that Jesus did not commit sin either in word, deed, or thought; for others they mean that Jesus not only committed no sin but was without the inherited tendencies to sin common to fallen humanity. . . . Whichever of these views Christians may hold of Christ's humanity, we believe that the central concept is to recognize Jesus as the Saviour of all mankind, and that through His victorious life, lived in human flesh, He provides the link between divinity and humanity."

Some REVIEW readers were dissatisfied with this part of the document. They felt that it represented a compromise and that it sidestepped an important issue. It is true that the Palmdale statement does not label one view as orthodox and the other as heretical. But in many respects the statement is extremely strong, emphasizing as it does the fact that Jesus was "made like his brethren in every respect" (Heb. 2:17, R.S.V.), that He came "in the likeness of sinful flesh" (Rom. 8:3), and that He was "tempted like as we are, yet without sin" (Heb. 4:15). Moreover, the statement makes clear that "because Jesus took upon Himself man's nature and denied Himself access to special advantages not available to 'His brethren,' His secret of victory is ours too; He came into this world 'not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency.' . . . He invites us to overcome, 'even as I also overcame,' living by faith as He Himself did."

Not all Adventists—and certainly not all Christians—see eye to eye on some aspects of the Incarnation. This is not surprising, for "God . . . manifest in the flesh," with related events, is the "mystery of godliness" (1 Tim. 3:16). Ellen White wrote: "The doctrine of the incarnation of Christ in human flesh is a mystery, 'even the mystery which hath been hid from ages and from generations' (Col. 1:26)."—*Selected Messages*, book 1, p. 246. Is it not understandable that equally conscientious and equally capable students of the Bible might differ somewhat on a mystery as deep as the Incarnation? This does

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# This Week

Both in ancient and modern times, harvest festivals have been celebrated in many parts of the world. During Bible times, Jews would gather in Jerusalem for the Feast of Tabernacles or Booths, one of the three yearly feasts all Jewish men were required to attend. "It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered."—*The Desire of Ages*, p. 447.

The subject of thanksgiving was also a recurring theme of Israel's poets. In a mighty poem of praise to God, the psalmist declared, "O sing unto the Lord a new song: sing unto the Lord, all the earth. . . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein" (Ps. 96:1-12).

It is this spirit of praise and thanksgiving to God that should be a daily part of the Christian's life.

It is in the spirit of the Thanksgiving holiday (celebrated both in the United States and Canada), in the spirit of the Feast of Tabernacles, and in the spirit of continual praise that Sligo Seventh-day Adventist church, Takoma Park, Maryland, has a yearly Festival of Praise. Kit Watts, Sligo's publications editor, began the custom six years ago, adopt-

ing the idea from a similar celebration at Union College. On the Sabbath before Thanksgiving Sligo members bring bags of food, which they take up to the front of the church during the worship service. After church, baskets of food are gathered together from the abundant food "offering" and distributed to the needy of the community. The attitude of the entire Sabbath morning, in both the Sabbath school and the church services, is one of praise and rejoicing.

Last year the Sligo pastoral staff asked two REVIEW staff members (who are also Sligo members), Jocelyn Fay and Aileen Andres, to decorate the church for the festival Sabbath. After exchanging ideas with the pastoral staff, it was agreed that the two would make banners in autumn colors that would echo the theme of praise.

Enlisting the help of students from Takoma Academy, who made two smaller banners for the church lobby, and the talents of their friends Linda Porter, who made the letters, and Kaaren Kinzer, who helped with the colors and designs, they purchased enough corduroy fabric to make five five-by-15-foot banners and the small banner to hang from the pulpit. They are making two more banners for the 1976 Festival of Praise, which will be used with the others for several more years.

One of the banners is on our cover this week, photographed in a rural setting by Don Satterlee.



Thanksgiving at Sligo church is celebrated with an annual Festival of Praise service. Decorated with large, autumn-colored banners, the church overflows with food to be distributed to the community's needy.

a photographer for the Review and Herald Publishing Association.

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## Scan news briefs from the religious world

### WOMAN FIRED FOR NOT WORKING ON SUNDAY

GREENSBORO, N.C.—A store employee who claims she was fired because she refused to work on Sundays has filed a suit in U.S. District Court here seeking damages totaling \$32,250, claiming that her rights of religious freedom were violated.

### WOMEN HEADS OF HOUSEHOLDS INCREASE

WASHINGTON, D.C.—The number of families headed by women who do not have husbands in the home has increased 33 per cent from 1970 to 1976, according to a report issued by

the Bureau of the Census. The report also indicated that while the number of households with both husband and wife present has gone up 6 per cent since 1970, the number of households in which persons live alone or with nonrelatives has increased 41 per cent during the same six-year period. This is attributed to "a rising level of marital disruption by divorce and separation," "an older age at first marriage among young adults, coupled with an apparent desire to leave the parental home to establish nonfamily households," and "a continuing tendency for older persons to maintain their own homes after their families have dissolved."

### SUNDAY-SALES-BAN LAW STRUCK DOWN BY COURT

NEW BRITAIN, CONN.—A Common Pleas Court judge here has struck down a Sunday blue law that had been written by the 1976 Connecticut General Assembly. The ordinance "fails to meet the minimal requirements of due process," and is "utterly lacking" in specificity, as required for criminal statutes, said Judge Alvin G. Rottman. As a result of Judge Rottman's ruling, the Connecticut chief attorney's office has advised prosecutors to stop enforcing the State laws controlling Sunday sales, which had been ruled unconstitutional earlier by the Common Pleas

Court. For example, he noted, under the statute it was illegal to sell *Playboy* magazine on a Sunday, but not classical literature in book form.

### STATE OF ISRAEL AND BIBLE PROPHECY

SYDNEY—A Roman Catholic Biblical scholar, who has spent the last nine years teaching in Jerusalem, said here the belief held by many Christians that the state of Israel fulfills a Biblical prophecy has "absolutely no credibility" among serious scholars. He stressed that he was not arguing against Israel's legitimacy, but merely stating that the prophetic argument is unsound.

# Victory Over Sin

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There is an antidote  
to the poison of sin that  
is debilitating our lives.

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By SMUTS VAN ROOYEN

WHO HAS NOT DREAMED OF LOSING WEIGHT and keeping it off, or of remaining patient and calm in the face of someone's genuine stupidity?

Thank God, victory is not a fantasy or a forlorn hope. Victory is a rock-hard reality promised by Jesus Himself. "For sin shall not have dominion over you."<sup>1</sup>

Romans 6 is God's great antidote to the poison of sin debilitating our lives. If you are a born-again child of God, yet still plagued by your sinfulness, this is your chapter.

It contains three basic principles that overthrow Satan's throne, making room for the coronation of Jesus. These principles are: (1) death to sin, (2) dependence for power, (3) a new relationship to the law. Let's take a closer look at them.

*Principle 1.* "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."<sup>2</sup>

What does it mean to reckon yourself dead to sin? It means that you consider yourself totally unresponsive to sin. Just as a slave who is dead can no longer be made

to do anything his tyrannical master wants, so you can no longer be made to do anything your sinful nature wants you to do.

And in simple, practical terms, how do you reckon yourself dead to sin? First, you make a decision that you are through with it once and for all. And that means once and for all, not just until the next time your sinful nature orders you to indulge your favorite vice. This decision means irrevocably burning all the bridges.

Then you do what the last half of the verse says. You reckon yourself *alive* to Christ. In other words, you choose a new master. Now you're no longer duty bound to obey your old master, sin, but rather your new Master, Christ.

And here is the most wonderful part of all. If you will reckon yourself dead to sin and alive to Christ in this way, Christ makes it real! If you believe yourself dead to sin, He makes it a fact!

You are indeed no longer responsive to even the strongest clamorings of your old sinful master. Satan came to Christ in the wilderness and found nothing in Him—nothing that responded to his temptations. It can be this way with you. This is what it means to be truly free in Christ!

*Principle 2.* "Yield . . . your members as instruments of righteousness unto God."<sup>3</sup>

What does it mean to yield? To yield means to have enough faith in someone else that you give yourself over to him. A man with an operable cancer yields to his surgeon. It is a passive surrender. The patient is put on the table, put to sleep, and put through the surgery.

The patient is not put to use. For him to wake up and try to do something to help the surgeon in the midst of it all is the type of thing nightmares are made of.

Jesus says, "Without me ye can do nothing."<sup>4</sup> Exist apart from Christ and everything you try to do for your own spiritual welfare will be an exercise in utter futility. You are a chopped-off branch, dreaming of producing fruit while shriveling in the sun.

However, this does not mean that man does nothing. It simply means that man is never to do anything alone.

Possibly the greatest reason why we do not overcome sin is simply that we do not surrender our organs and limbs to God. We have separated our souls from our bodies. This brings us right down to the basics of Christian living.

## Dedicate Our Organs to God

If you have a problem with appetite try giving God your digestive system. Let Him empower it for health. If you are bad-tempered give Him your adrenal gland. Let Him empower it for peace. If you have problems with self-abuse dedicate your sexual system to your Lord. Let Him empower it for abstinence.

"Know ye not that your bodies are the members [organs or limbs] of Christ? . . . Know ye not . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."<sup>5</sup>

Yield to God, and God will empower you. "All His blessings are enablings."<sup>6</sup> That is His promise.

*Principle 3.* "For sin shall not have dominion over you: for ye are not under the law, but under grace."<sup>7</sup>

The reign of terror that sin imposes on us can be

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thrown off only when we reject keeping the law as the means of our salvation and come under grace. Ellen White concurred with this thought when she wrote:

“If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. . . . Strike the doorposts with the blood of Calvary’s Lamb, and you are safe.”<sup>8</sup>

“The principle that man can save himself by his own works lay at the foundation of every heathen religion. . . . Wherever it is held, men have no barrier against sin.”<sup>9</sup>

At times the Bible seems to teach righteousness by works instead of Christ as our righteousness. The Scriptures literally bulge with exhortations for man to act in cooperation with God in order to overcome sin. They indicate that man definitely does something.

For example, “I can do all things through Christ which strengtheneth me.”<sup>10</sup> In this verse it is the “I”—the man—that does all things because Christ makes him strong. Note that here it is not saying that Jesus does everything for him, but rather that He enables him to do.

In another case in point, Paul urges us to “cleanse ourselves from all filthiness of the flesh.”<sup>11</sup> Of course we do not cleanse ourselves by ourselves. That is a sheer impossibility. We can act only because God promises to help us.

In Colossians 3 you will find a minimum of eight texts where a person acts for his own spiritual good. He seeks the things above, sets his affections on heaven, subjects his organs to God, puts away sin, takes off the old

man, puts on the new man and God’s character, permits peace to rule in his heart, and allows Christ’s Word into his mind. All these things he is to do heartily as unto the Lord.<sup>12</sup>

This whole matter of man acting with God is re-emphasized by Ellen White. “Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation.”<sup>13</sup>

When Christ stood before the tomb of Lazarus and commanded, “Take ye away the stone,” He “could have bidden the angels who were close by His side to do this. At His bidding, invisible hands would have removed the stone. But it was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do divine power is not summoned to do. God does not dispense with man’s aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him.”<sup>14</sup>

### Cooperation Is Not Legalism

This cooperation is not legalism, for several compelling reasons.

1. These passages are not discussing the way to be justified but “the great work of overcoming.”<sup>15</sup> In other words, they are declaring what a person does after he is justified.

We are not here proposing a cooperation for acceptance, but for victory over sin. Our acceptance can be based only on the merits of Jesus—“He hath made us accepted in the beloved.”<sup>16</sup> Cooperation for justification is bondage. Cooperation for victory after justification is freedom.

2. Since the primary objective of this cooperation is to glorify God, not man, it cannot therefore be legalism. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”<sup>17</sup>

The work of man is not inherently legalism. If this were so, then man’s choice to follow Jesus would also be legalism, since choice is, after all, an action of man. It is when a man seeks to save himself, and only then, that he can be considered a legalist.

As long as a person recognizes that he is cooperating with God for a reason other than salvation, legalism is precluded.

3. This cooperation is the *cooperation of faith* working by love.<sup>18</sup> Actions done in faith and motivated by love cannot possibly be considered sinful. The Christian walks in the same way he receives Jesus, by faith. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.”<sup>19</sup>

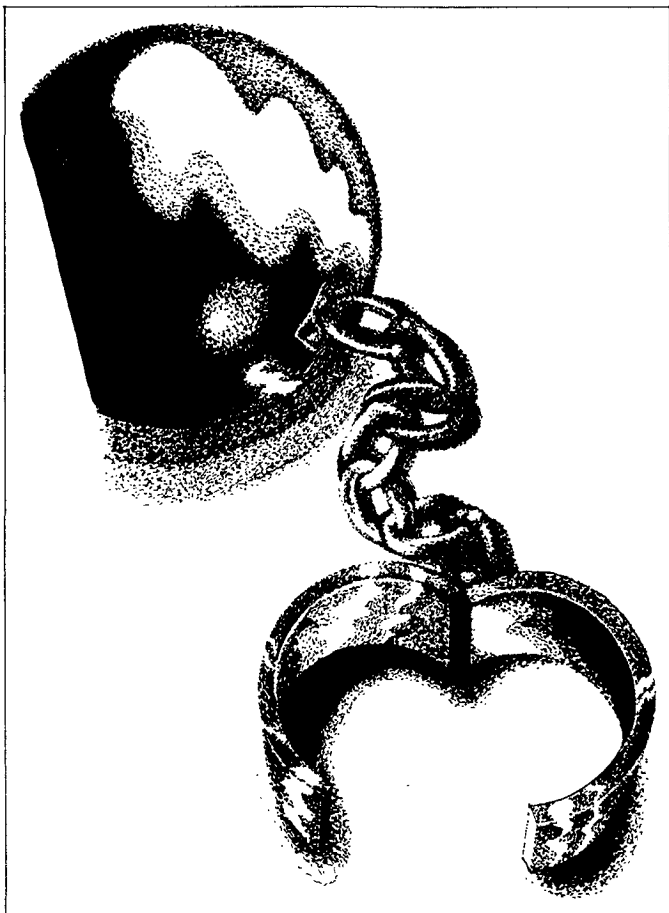
Faith receives. But faith also walks.

There is not one thing we can do to merit justification; all we can do is reach out and accept it by faith.

Yet the Bible constantly emphasizes the importance of works. And Ellen White describes the Christian life as a battle and a march, calling for strenuous effort.

But our working—our effort—is not to gain justification, but to overcome sin. And in this great work of overcoming we are successful only by cooperating with Christ.

“Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God



does nothing for man without his cooperation. Neither say that after you have done all you can on your part, Jesus will help you.”<sup>20</sup>

Nor do we cooperate with God by choosing to let Him do everything. “Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. . . . This could not be the case if Christ alone did all the overcoming. Man must do *his* part.”<sup>21</sup>

Our characters are our responsibility. “But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed.”<sup>22</sup>

Man does not simply choose to be changed by God; he must also resist the devil: “Submit yourselves therefore to God. Resist the devil, and he will flee from you.”<sup>23</sup> Submitting is first, but it is not all.

“A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.”<sup>24</sup>

When a man accepts Jesus, God does not destroy his free choice. Man is still capable of choosing and of acting. And as a free moral agent, he is responsible for his choices and his actions. If this were not so, then God could not justly hold us accountable in the judgment for our works. But He does.<sup>25</sup>

#### “A Power Out of and Above”

“Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work He would have us to do.”<sup>26</sup>

The scriptural key to unlock the ruby chest of cooperation is Philippians 2:12, 13. Grasp the meaning of this one passage and you will have a new experience of victory: “Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure.”

Now there are two deeply unfortunate misconceptions about this passage against which we must be warned. The first is making this text read “Work for your salvation with fear and trembling.” This passage is not exhorting you to work for your salvation but to work out your salvation. In other words, when you come to possess salvation in the justification act, then you must bring it to the outside.

Salvation is like excellent cherry wood. The grain and the depth and the luster can be brought out only by sanding and staining and polishing—by work. You obviously cannot work out beauty from concrete, because there is no grain and luster there to emerge. You can only work out what is already inside. An unsaved man cannot work

out his salvation, because he has no salvation to work out.

We must at all costs avoid making Paul teach justification by works in Philippians 2, when he so strongly proposes righteousness by faith in Philippians 3. “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”<sup>27</sup>

The second distortion is as damaging as the first. This misconception makes the text read, “Work out your salvation with fear and trembling, for it is God that worketh in you both to will for you and to do for you.”

God does not seek simply to justify man, He also wants to restore his faculties, his capabilities and abilities.<sup>28</sup>

A good father will do for his child anything the child cannot do for himself, but only a bad father would do everything for his offspring. If man is to be restored into the image of God, then he must be allowed to act for himself in those areas where his cooperation is essential to his salvation.

In discussing Daniel and his friends, Ellen White makes this vital comment on Philippians 2:12, 13: “While these youth were working out their own salvation, God was working in them to will and to do of His good pleasure. Here are revealed the conditions of success. To make God’s grace our own we must act our part.

“The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort.”<sup>29</sup>

What, then, is this text saying? It says that the saved man can choose to do anything God requires, and then do it because God is enabling him to choose and do. No wonder Paul cried out, “I can do all things through Christ which strengtheneth me.”<sup>30</sup> Man can act because he depends on God.

But what about the weak-willed man who is afraid to act because of past failure? There is no will too weak to be strengthened by God.

The failure that resulted was not because of your actions but in spite of them. The cause of your failure was that you acted independently of God, and were therefore not empowered by Him.

Therefore, the solution to your problem does not lie in asking God to take the effort from your struggle, but in asking Him to aid you and thus remove the futility from your struggle.

“As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.”<sup>31</sup>

This is the divine formula for victory over sin. □

#### REFERENCES

- <sup>1</sup> Rom. 6:14.
- <sup>2</sup> Verse 11.
- <sup>3</sup> Verse 13.
- <sup>4</sup> John 15:5.
- <sup>5</sup> 1 Cor. 6:15-20.
- <sup>6</sup> *Christ’s Object Lessons*, p. 333.
- <sup>7</sup> Rom. 6:14.
- <sup>8</sup> Ellen G. White, *Review and Herald*, Sept. 3, 1889.
- <sup>9</sup> *The Desire of Ages*, pp. 35, 36.
- <sup>10</sup> Phil. 4:13.
- <sup>11</sup> 2 Cor. 7:1.
- <sup>12</sup> See also 1 Peter 1:22; Titus 2:7; Heb. 12:14-16; and Gal. 6:7-10.
- <sup>13</sup> *Selected Messages*, book 1, p. 381.
- <sup>14</sup> *The Desire of Ages*, p. 535.

- <sup>15</sup> *Selected Messages*, book 1, p. 381.
- <sup>16</sup> Eph. 1:6.
- <sup>17</sup> Matt. 5:16.
- <sup>18</sup> Gal. 5:6.
- <sup>19</sup> Col. 2:6.
- <sup>20</sup> *Ibid.*
- <sup>21</sup> *Testimonies*, vol. 4, pp. 32, 33.
- <sup>22</sup> *Selected Messages*, book 1, pp. 336, 337.
- <sup>23</sup> James 4:7.
- <sup>24</sup> *Christ’s Object Lessons*, p. 331.
- <sup>25</sup> Matt. 25:31-46; Rev. 22:12.
- <sup>26</sup> *Selected Messages*, book 1, pp. 375, 376.
- <sup>27</sup> Phil. 3:9.
- <sup>28</sup> *Education*, pp. 15, 16.
- <sup>29</sup> *Messages to Young People*, p. 147.
- <sup>30</sup> Phil. 4:13.
- <sup>31</sup> *Christ’s Object Lessons*, p. 333.

# Marks of the 144,000

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Two major groups will be

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in the earth in the last days.

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Each will have marks by which

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its members may be recognized.

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By GERHARD F. HASEL



WHO ARE THE 144,000 OF THE BOOK of Revelation? This question has aroused the curiosity of both laypersons and theologians. John the Revelator presents this group in Revelation 7 and 14. In chapter 7, he sees the 144,000 being sealed, and in chapter 14 he sees them "on Mount Zion." As loyal followers of Christ, they have certain characteristics. They stand in contradistinction to the group of people who have the mark of the beast on their foreheads (see Rev. 13:16, 17).

In the time just preceding the great consummation all human beings on this globe will be divided into two major groups, each of which will have marks by which its members may be easily recognized. The decision as to which group to join is a matter of life or death. This question is one that must be decided here and now. Each human being decides his destiny. To whom will he pay allegiance? Whose name will he carry? Whose mark, or seal, will he have? Whose pattern will he follow?

Several important characteristics identify the 144,000 of Revelation 7 and 14. First, they have the name of the Lamb and His Father written on their foreheads (14:1, N.A.S.B.). What is the importance of such a name? In Biblical thinking there is a close association between a person and his name, an association that is foreign to Western ways of thought.

Anciently the name stood for the nature and personality of the being that carried the name. Inasmuch as the 144,000 carry the name of the Lamb and His Father, they have a share in the nature and personality of the two. They are the image of God (*cf.* Gen. 1:26f.) in the truest sense.

With bestowal of a new name, ownership is asserted. More yet. Adoption into God's family is signified. Every person who receives these names has entered a new existence, has experienced a new ownership, and has come to live under the authority and protection of the loving Father and His gracious Son (*cf.* Deut. 28:10; Isa. 43:7; 63:19; 65:1; Dan. 9:18, 19). These are the rights of adoption.

## Significance of Name in Forehead

Incidentally, the new name is written in the "forehead" (Rev. 14:1). Neurologists inform us that the forward section of the brain, that which is nearest to the forehead, is the part that is involved with the processes of abstract thinking, including the reasoning power and logical deduction. It has been suggested that the "forehead" is singled out because it is that part of the body behind which the section of the brain in which the key processes of thought take place is situated. If this suggestion is correct, then it seems reasonable to conclude that those who bear this name were in their thought processes so settled in the truth, in the essence of the nature of the Lamb and His Father, that no theory or supposition, no hardship or persecution, nothing under the whole heaven, could separate them in their faith and allegiance to Him who has purchased them with His own blood. They have stood during the time of Jacob's trouble (Dan. 12:1-3). They have gone unharmed through the great

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day of God's wrath (Rev. 6:17). They were under the protection of the Alpha and Omega (Rev. 22:13).

Another characteristic of the 144,000 is the fact that they "were redeemed" (Rev. 14:3). The word translated "redeemed" (K.J.V., R.S.V., N.I.V.) or "ransomed" (N.E.B., N.A.B.) in verse 3 is *agorazō*. It may be literally translated "purchased" (N.A.S.B.). The descriptive term is well chosen, for it is the Lamb who paid the price of release from sin and bondage with His own blood (cf. 1 Cor. 6:20; 7:23; 2 Peter 2:1; Rev. 5:9; 3:18; 13:17; 18:11).

But along with the idea of being purchased is the idea of separation from the world. On the one hand the purchase of the redeemed is an act of God through Jesus Christ in which man has no merit of his own; on the other hand it is an act of separation "from [apo] the earth" (verse 3) and "from [apo] mankind" (verse 4). In contrast to the human multitude who are marked with the name or number of the beast (Rev. 13:17), the 144,000 receive the seal of God in their foreheads. The ultimate question is whether each person who learns of these issues can affirm that he or she is God's purchase, acquired through the blood of the Lamb. Only God's own provisions lead to salvation and to membership in the family of God, the remnant. This remnant will enter into everlasting glory at the consummation.

The enigmatic words that these purchased ones "were not defiled with women; for they are virgins" (Rev. 14:4) have been explained in different ways. It seems safe to conclude on the basis of the symbolic nature of the Apocalypse that the refraining from "immorality with women" (N.A.B.) refers to their refusal to indulge in idolatrous practices, which are equated with adultery and fornication (Rev. 2:14, 15, 20-25; 17:1-7; cf. Eze. 16:1-58; 23:1-49). The 144,000 have not had illicit relationships with "the great prostitute" (Rev. 17:1, N.I.V.), "Babylon the great, the mother of prostitutes" (verse 5), nor with her harlot daughters. There is no mixing between the last remnant community of believers and the counterfeit religious mother and daughter communions.

### Significance of the Term *Virgins*

The 144,000 are "virgins" (K.J.V.). The Greek word thus translated does not imply that they are all women. The term applies to members of both sexes, as, in fact, the English word *virgin* does also. The word *celebrates* (N.A.S.B.) is inadequate. Their state as "virgins" indicates that they carry the mark of purity. They are chaste and have kept themselves in a continual state of cleanness. They have kept an uncorrupted faith. Their refusal to bind themselves in illicit relationships with other religious bodies is a sign that they succeeded in keeping their covenant with God. They know of only one relationship: the true love relationship of faith with the Father and with the Lamb who purchased them from worldly slavery to sin and made them adopted sons and daughters of God.

The observation that "in their mouth no lie was found" (Rev. 14:5, R.S.V.) suggests that an investigation has been conducted relative to their character. The transforming power of the Lamb changed sinful, erring, and dishonest beings into persons who have neither pretense nor make-believe, neither deceit nor dishonesty.

The reason for the truthfulness of the last generation

of the faithful rests in their blamelessness. "They are blameless" (Rev. 14:5, N.I.V., N.A.S.B.). The Greek word *amōmos* is rendered "without fault" (K.J.V.), "faultless" (N.E.B.), "spotless" (R.S.V.), and "without flaw" (N.A.B.). It carries the connotation of blamelessness in a moral and religious sense. It is God's designed aim for the early Christian community. "We should be holy and blameless before Him" (Eph. 1:4, N.A.S.B.), writes Paul to the Ephesians (cf. 5:22, N.A.S.B.). The Philippians should prove themselves "to be blameless and innocent" (Phil. 2:15, N.A.S.B.). Christ is said to present the Colossians before the Father "holy and blameless and beyond reproach" (Col. 1:22, N.A.S.B.). Those who look for a new heaven and a new earth must "be diligent to be found by Him in peace, spotless and blameless" (2 Peter 3:14, N.A.S.B.).

### A Song Out of a Unique Experience

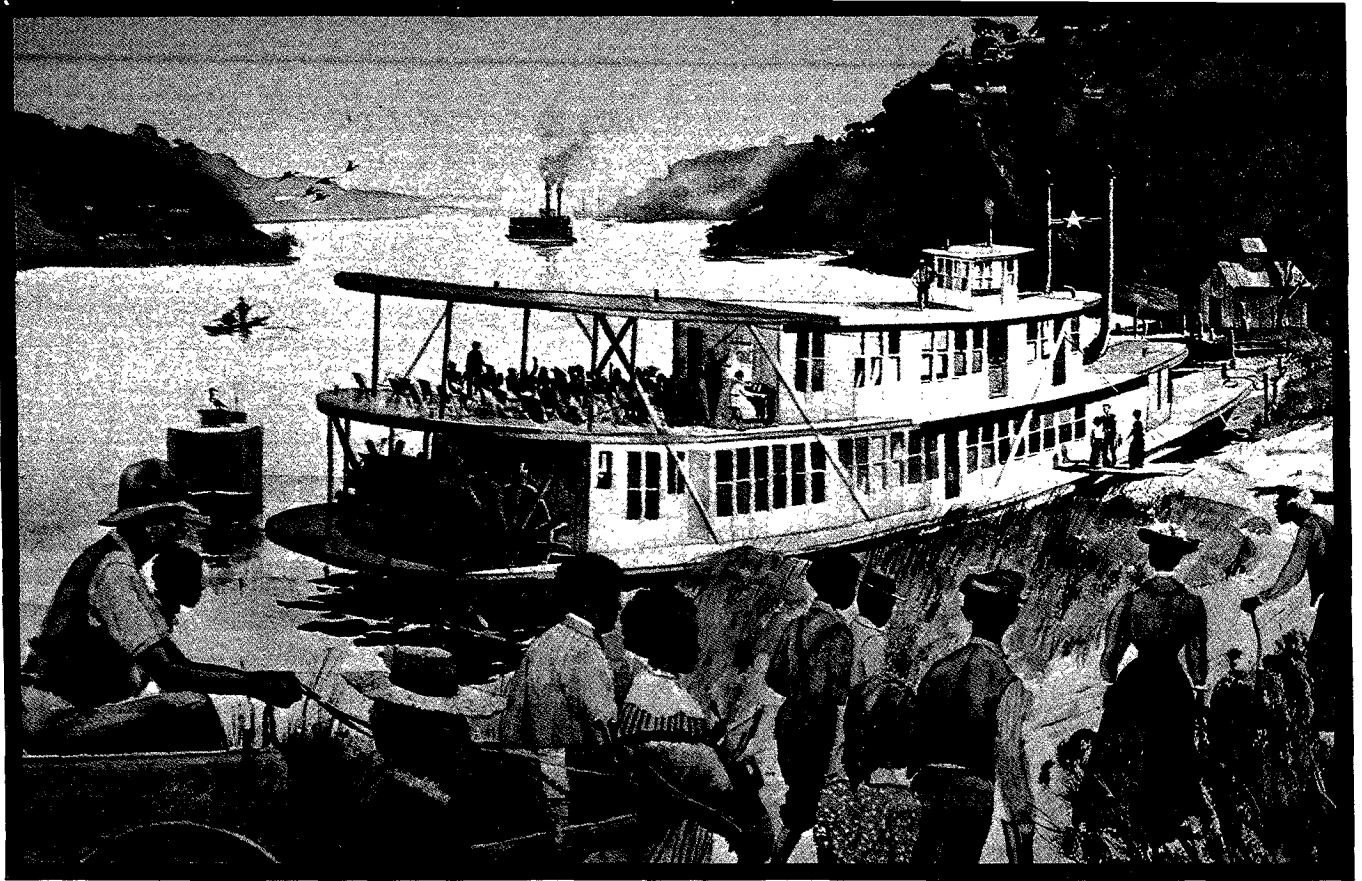
Noah, who lived "according to all that God had commanded him" (Gen. 6:22; cf. 7:5, N.A.S.B.), was declared blameless and emerged with his faithful family as the only survivors from the worldwide destruction of the Flood. Noah and his family were the remnant of the first destruction of the world, and thus may be considered to be a type of the remnant, numbered 144,000, who will survive the second destruction of the world at Christ's second coming. If the 144,000 will also follow Christ on Mount Zion wherever He goes (Rev. 14:4, N.A.S.B.), then they must walk with Him before He returns to earth in glory. Their spiritual forefather, Enoch, "walked with God" (Gen. 5:24, N.A.S.B.) right into heaven; they too will walk with, and under the leadership of, the Lamb into their heavenly abode.

In that new heavenly Jerusalem they will sing "a new song before the throne" (Rev. 14:3, N.A.S.B.). That "new song" that they alone can learn comes out of their unique experience of being the last community of faithful ones who passed through almost overpowering tribulations, the time of Jacob's trouble, to witness the coming of their expected Lord.

Who are the 144,000 of the book of Revelation? This question is answered in Revelation 7 and 14. The 144,000 are human beings who make up the last remnant community of faith. They are identified by (1) having the name of the Lamb and His Father written on their foreheads (Rev. 14:1, N.A.S.B.); (2) the fact of their purchase from the earth and from mankind (verses 3,4); (3) their having kept themselves undefiled from illicit relationships with false religious communions (verse 4); (4) the mark of purity (verse 4); (5) the mark of truthfulness (verse 5); (6) the mark of moral and religious blamelessness (verse 5); and (7) their following of the Lamb wherever He leads (verse 4).

The question of "who" relates to us. To know the marks of identification is not enough. What matters most is whether each of us will carry these marks of identification. Do we live in such total union and intimate relationship with our Lord, day by day, that our moral and religious selves are merged with His being? If not, then the message of the 144,000 calls us to make such a commitment and thereby experience the beginnings of eternal life, so that we may pass from death to life (1 John 3:14, N.A.S.B.; John 5:24; Eph. 2:1ff., N.A.S.B.) and may be numbered among the 144,000. □





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<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>
<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>

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# Futurism— Fact or Fantasy?

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Futurists' interpretations of prophecy  
are the product of an extreme literalism  
and of lifting passages out of their  
context.

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By FRANK B. HOLBROOK

ALTHOUGH ELEMENTS of the current futurist-dispensationalist system of prophetic interpretation are found as far back as the early church fathers (second-third centuries A.D.) and the Catholic counterreformation (sixteenth century), it was first formulated and promulgated in the 1830's and onward in England by a "back to the Bible" movement known as the Plymouth Brethren. Since the first decade of the present century, it has been popularized across denominational lines by the widely used *Scofield Reference Bible*, and in more recent years by a flood of best sellers, numbering millions of copies, from evangelical presses.

Futurist interpretations of the prophecies do not stem from critics who have lost faith in the Scriptures and Jesus Christ. On the contrary, the persons who espouse this viewpoint are conservative, Bible-loving Christians who expect a soon return of Christ. It would seem, therefore, that they and Seventh-day Adventists would have much in common, but the two patterns of interpretation are, as a matter of fact, quite different. Although emphasis on some last-day signs of Christ's coming may be similar, the Seventh-day Adventist exposition of Bible prophecy is basically incompatible with futuristic interpretations.

Futurists' interpretations of prophecy are the product of an extreme literalism and of lifting passages out of their context. For example, the "image of the beast"

(Rev. 13:15) must mean a statue, and the "mark" of the beast a kind of tattoo. Christ's prediction of the destruction of Jerusalem and the Temple (Matt. 24:1, 2, 15-20)—fulfilled in A.D. 70—is wrested from its context to prove that Christ taught a restoration of Israel to Palestine, the building of a third temple, and Israel's observance of the Sabbath in Palestine in the end time of history!

More serious yet, the futurist pattern of Biblical interpretation ruptures the unity of the plan of salvation as it is presented in the Holy Scriptures. Instead of *one* plan spanning both Testaments (see Heb. 4:1, 2), seven dispensations are invented in each of which God deals differently with mankind. Instead of *one* family of God on earth (Christians considered the Hebrews their spiritual forebears, 1 Cor. 10:1), Israel is arbitrarily separated from the church and is predestined to inherit all of the promises made to it, in a still future millennial kingdom.

Likewise, the Old Testament and most of the instruction in the Gospels are construed to apply especially to Israel in the "kingdom age." Only the Epistles of the New Testament are for the spiritual guidance of the church in the present era! Such assumptions naturally affect futurist interpretations of the Scriptures.

## Last-Day Events

Central to futurism's view of last-day events are the Jewish people. The forecast goes like this: (1) The Jews will be restored to Palestine in the end time (fulfillment: establishment of the state of Israel, 1948). (2) The Jews will recover the city of Jerusalem and its sacred sites (fulfillment: Six-day War, June, 1967). (3) The Jews will rebuild the Temple on its ancient site, and sacrifices will again be offered (fulfillment expected soon).

The first two points supposedly having been fulfilled, futurists naturally expect the third to occur soon. The third expectation is believed to be interlocked with the last seven years of this age, and there is a heightened awareness, not of the imminent return of Christ, but of a secret rapture of the church to avoid a great time of trouble yet to come, of the reign of a world dictator (antichrist), and of a fearful time of tribulation for those not raptured.

The system of interpretation is called futurism because it places the bulk of prophetic fulfillment of the book of Revelation in the future, beyond the Christian era, rather than in historical time. Arbitrarily the seventieth prophetic week (seven literal years) of Daniel's prophecy (Dan. 9:24-27) is detached from its context and placed at the end of the age. The "gap theory," as it is sometimes called, suspends the fulfillment of events foretold for the seventieth week until the Christian era is over. This unwarranted wresting of the prophecy revives the erroneous teaching of the church father Hippolytus (died c. 236), and fashions the frame for the futurist's picture of earth's last seven years.

Seventh-day Adventists believe that a straightforward study of Daniel's 70-week prophecy (490 literal years) clearly shows it to be *an unbroken unit* of time allotted especially to the nation of Israel. Since the Messiah was to come during this period, it could have been the grandest era of Israel's history (Isa. 60:1-3). The first 69 prophetic weeks (483 years) extended not to the birth of the Messiah, but to His official appearance. It was at His

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baptism that Jesus, being anointed by the Holy Spirit (Acts 10:38; Matt. 3:13-17), began His official ministry as the Anointed One, or Messiah.

It follows, therefore, that the remaining "week" (seven years) of the prophecy must be occupied with the years of the Saviour's ministry, His atoning death, His entrance into heaven to begin His priestly ministry (Dan. 9:24; Heb. 8:1, 2), and the continued appeal to the nation by the apostles until the period closed in A.D. 34 with a second national rejection of the Messiah in the stoning of Stephen. It was Christ's ministry and sacrificial death that confirmed the everlasting covenant (see Dan. 9:27; Rom. 15:8) and brought the significance of the sacrificial system to an end (Matt. 27:50, 51; Eph. 2:13-17).

While not all futurists teach the concept of a secret rapture, it is the prevailing belief. It is argued that Christ's second coming is in two stages—a secret rapture, or snatching away, of the church at the beginning of

the seven-year period, and a visible, glorious return with the church to the earth at its close. Israel is related to this notion in that the removal of the church permits God to resume relationships with the Jews, who continue to gather back to Palestine. The general view is that God will then select and seal 144,000 literal Jews, who will evangelize the world with the gospel of the kingdom (all within this period), garnering in an innumerable host of converts to Christ.

As a matter of fact, the Bible itself consistently teaches only *one* premillennial return of Christ to this earth. It points to *one* great consummation—the return of our Lord in *one* great victory day for God and His people. The very text often cited in behalf of a secret snatching away (1 Thess. 4:14-17) is seen to teach just the opposite: "For the Lord himself shall descend from heaven *with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise*

## When You're Young BY MIRIAM WOOD

### Coping With the Bold One

SEVERAL MONTHS ago I described an incident when I'd gone to a store, attempted to purchase a dress, been crowded out of line by a woman who demanded instant attention, and then been reprimanded by someone behind me in line for having allowed the Bold One to practice such discourtesy. Having felt pretty much like the innocent bystander who got hit—since I hadn't defended my rights, or those of the harassed salesgirl, or those of the people behind me—I asked how readers felt about this, or just what others think a Christian should do in a similar situation. Believe me, I've had some interesting replies, and I'd like to share some of them with you.

"You will undoubtedly get a large number of replies stating what Christ would have done. With the direct charge and responsibility that we as Seventh-day Adventist Christians have to strive to emulate His character and personality, I find it weighing heavily on my heart every time I look back at a situation similar to yours and acknowledge that my reaction was not Christlike in any way.

"While the brassiness displayed by the offender in your episode sounds almost staged, it is still very mild compared to other things you read about, such as a traffic jam on a Dallas freeway, where one bumper bumped another and one word led to another, and a shootout followed that resembled a scene from the Wild West.

"Where, pray tell, does the golden rule apply here? For this, and many other mysteries, I do not even expect an answer in this lifetime, and long for His return as the only solution to the madness that prevails throughout most of this doomed planet."

And another: "It looks as though you got stepped on both ways. I am a rather timid person, though if my Scotch is aroused it might be different, yet being a follower of Christ, one does really hesitate to be otherwise than pleasant. I do believe, though, that we as Christians could put Bold Ones in their place in a nice, quiet way. One could have said, kindly but firmly, 'Madam, the saleslady is busy with me, and doing her best to get through. Please wait like the rest of us had

to do at the end of the line.' But timid people are not always up to that sort of thing. So many times we stand there with our mouths open or shut when they need to be put to use and our actions too. But one would hardly want to start a 'free for all.'"

Here's another: "I do think a Christian can be a passive resister and learn to get a point across without direct confrontation and without letting others get away with childish behavior. I think Christ meant His followers to have enough backbone to show the rude ones that their behavior *stops here!* And that can be done effectively without resorting to the same type of behavior they are displaying."

Finally, here's a *really* forceful reply!

"I agree wholeheartedly with the well-dressed woman who reprimanded you for not intervening in the case of the harassed clerk. Your attitude reflected all too well the feeling of shock many Americans feel when they see others exploited or treated badly; however, they are unwilling to become involved in the situation.

"You mentioned that you hesitated to reprimand the intruder for her conduct because she was an older

woman. Does age condone crime? If an older person exhibits behavior worthy of respect he or she deserves it; if not, then he or she should be told off before they ruin anyone else's life. From the description of this woman, she was in the habit of treating people the way she treated the clerk.

"I am not saying that you could have corrected her behavior permanently, but your silence certainly gave her the impression that you didn't care or else agreed with her. We need more people, especially Christians, in this world who are not afraid of getting involved. We are living in a harsh world, and our responsibility for correcting the ills of society does not lie only in the church. Had Christ been in your position, I am sure He would not have witnessed the harassment of the clerk and done nothing about it."

Well, those are some of the comments that have come in. You can take your pick. Perhaps by synthesizing them you'll come up with a philosophy for a similar situation should you ever find yourself in one. And I'll keep thinking it over and trying to get it all sorted out. Anyway, thank you, everyone who took the time and energy to write.

first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (verses 16, 17).

The coming of Christ will be both seen and heard. Furthermore, to suggest that evangelization will take place *after* the coming of Christ is to create a second-chance theory, a concept quite foreign to the Bible. Such a view places millions of redeemed in heaven while it extends probation to those persons still living on the earth!

By putting a gap (the Christian era) *between* the fourth beast (pagan Rome) of Daniel's vision (chap. 7) and its horns, current futurist teaching looks for a *political* antichrist (the little horn with eyes and mouth)—a single, world dictator—who will take over a revived form of the Roman Empire (ten horns) at the beginning of the

## Be Thankful

By DONALD W. MCKAY

"Thanks be unto God for his unspeakable gift," which gives us an enduring hope. Eddie Rickenbacker said the biggest lesson he learned from drifting with his companions in life rafts for 21 days, hopelessly lost in the Pacific, was "If you have all the fresh water you want to drink and all the food you want to eat, you ought never complain about anything."

We too, this Thanksgiving season, should thank God for water, food, raiment, and the simple things in life so bountifully bestowed upon us.

Often we do not appreciate our God-given faculties—hearing, sight, and the use of our limbs—until we lose them. In spite of being totally deaf, Beethoven composed his *Ninth Symphony*, a concordant hymn to the glory of God and to Creation. Fanny Crosby was blind from infancy. Her love for Jesus is expressed in the lyrics she wrote to more than 8,000 hymn tunes.

Robert Schumann, the great concert pianist, did not become discouraged when he permanently injured one of his fingers, which forever after kept him from performing on the concert stage. Instead of yielding to discouragement, he began composing music. Without the accident he might never have written those tender melodies we so richly enjoy.

Those of us who have good health should especially give thanks this Thanksgiving Day for strength, hearing, sight, and all the many blessings the year has brought.

Thanksgiving is the end of harvest. It is homecoming day, when families are reunited, when loved ones sit around the table to enjoy mother's homemade pumpkin pie and other goodies.

Even though mercies may seem to have been fewer than sufferings, it is always possible for a devout soul to believe that "He who worketh high and wise" has made no mistake, and that all things work together for good to those whose affections and hopes are set with unswerving faith on the Giver of all good gifts.

Above all, we should be thankful for the promise of a soon-coming Saviour when we shall be reunited with departed loved ones.

Prophecies of the Bible regarding Christ's reappearance have been fulfilled. Soon Christ will come to redeem those who have surrendered their hearts to Him.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

seven-year period. Although he makes a covenant with the Jews permitting the Temple and its services to function, he later breaks it, stops the ritual, deifies himself in the Jewish Temple, and commands worship. From this point on, his tyrannical rule triggers a great period of tribulation (three and one-half years) that whips the nations into an all-out Armageddon in Palestine, the Jewish nation being the center of the maelstrom.

This view revives the Catholic counterreformation teachings of the Jesuit Francisco Ribera (c. 1590). Ribera sought to deflect the prophetic finger away from the papacy as the Christian apostasy sitting in the temple of the church, seeking to control the conscience of Christendom by acting in God's place (2 Thess. 2:1-8).

Christians have always understood that the little horn in Daniel 7, its parallel leopard beast in Revelation 13:1-10, and the man of sin in 2 Thessalonians 2:1-8 refer to Antichrist. Daniel's prophecy clearly places the rise of the little horn *among* the nations of Western Europe following the dissolution of the Roman Empire about A.D. 476. That power, furthermore, would be *religious* in nature. It would speak great words against God, seek to change His "times" and His "law," and would persecute His people for an extended period of time. Only an apostate system could adequately fulfill these predictions.

It should be noted, furthermore, that the Bible never warns Christians against political governments as such. It warns, rather, against spiritual deceptions (see 2 Thess. 2:5-7; 1 Tim. 4:1; Matt. 24:24, etc.)

### A Jewish Millennial Kingdom

According to futurist teaching, a visible advent of Christ with His church halts Armageddon. Antichrist and his forces are slain. Israel accepts the Lord as the Messiah, and enters with Him, as His covenant people, into a 1,000-year "kingdom age," during which Christ rules directly over peoples of earth in their mortal state from the throne of David in Jerusalem. Incongruous as it may seem (after Calvary and Christ's mediatorial ministry) the temple and the typical services function again. Those who reject Christ's rule are eventually judged and destroyed, at the end of the millennium, while the new believers receive immortality, and eternity begins.

The Bible clearly teaches that the mediatorial ministry of Jesus ceases *prior* to His coming (see Heb. 7:25; Rev. 8:3-5; 15:1, 5-8). No subsequent millennial age can provide another chance for salvation after His ministry terminates in the heavenly temple. The day of grace will then be over for both Jew and Gentile. When Christ comes He will bring His reward with Him—not a future extension of grace (Rev. 22:12).

Furthermore, the destruction wrought upon the earth by the seven last plagues (Rev. 16) and the slaying of the world's impenitent by Christ's glorious return (see Rev. 19:19-21; 2 Thess. 2:8; Isa. 11:4) render the earth unfit for a millennial reign. Inasmuch as Jesus promised to return from heaven for His people (John 14:1-3), Christ and His redeemed will share in a millennial reign *in heaven* (1 Thess. 4:16-18; Rev. 20:6) at the close of which the final judgment will occur (Rev. 20:11-13), together with the destruction of the lost and the re-creation of the earth as the eternal home of the redeemed (verses 14, 15; chap. 22:1-5; Matt. 5:5). □

# From the Editors

F.Y.I.—4 *Continued from page 2*

not mean that all are right. But certainly Christians who are humble and possess the spirit of the Master will be loving and charitable, not critical and harsh, toward church members and leaders who hold views different from their own.

As we see the situation, the chief danger in believing that Christ's humanity was different from ours is that we use this "difference" as an excuse for sinning. By placing Christ in a category apart from us, we explain His absolute victory over sin and temptation by saying, "Yes, but He was God." And we explain our defeats and weaknesses by saying, "Yes, but we're human." If, on the other hand, we accept at face value the statement that "our Saviour took humanity, with all its liabilities" (*The Desire of Ages*, p. 117), that in spite of these liabilities He was victorious, then Christ's life and victory have immediate relevance for us. We see Jesus as our Example, and seek to imitate Him. "By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world."—*Selected Messages*, book 1, p. 226.

"The plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature. . . . Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them."—*Ibid.*, pp. 408, 409.

It seems quite clear that the 1888 message presented Christ as having the same kind of flesh as that of other human beings, but that Jesus, though tempted, never sinned. It argued that Christ's ancestors, according to the flesh, were sinners. If Christ were to obtain flesh different from that of humanity in general, where would He obtain it?

The messages of Jones and Waggoner prompted people to write to Ellen White in protest. But she replied: "Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature."—*Ibid.*, p. 408.

With the tremendous challenge of Christ's perfect,

sinless life before us, surely we should study earnestly how to imitate it. We should seek the power of the Holy Spirit, surrender wholly to God, and assimilate the divine nature through Bible study, prayer, and meditation. "He who looks to Christ in simple, childlike faith is made a partaker of the divine nature through the agency of the Holy Spirit."—*The Faith I Live By*, p. 55.

## Hastening the Second Coming

As Seventh-day Adventists we look forward to the soon coming of Jesus. We look forward to a "finished work." Can we hasten Christ's coming? Yes. Can we delay it? Yes. Could Jesus have come ere this? Yes. Why has He not come?

Perhaps the reasons are many. Perhaps many honest-hearted persons in the world still need a fair opportunity to know God and to accept salvation through Christ. Perhaps evil still needs more time to demonstrate its terrible nature. Perhaps there are elements, unknown to us, in the great controversy that must yet fall into place before the end can come. Perhaps apostasy and rebellion need a bit longer to develop fully. Perhaps the people of God need more time in which to develop a character like that of Jesus. Perhaps the remnant people have not yet shown that God was just, that He was not expecting too much when He asked human beings to obey His commandments and reflect His image perfectly.

We cannot tell Christ when to come, but surely we can do our part in preparing the world for His coming. We can lift Him up both through our words and acts. We can live the life of faith, as did our Lord. We can weave the theme of Christ our Righteousness into every sermon, every church committee action, every denominational book and magazine, every conversation.

We could say much more about the Palmdale statement, for almost every phrase and line in it contained weighty truths that could form the basis of a sermon or editorial. But we trust that the brief explanation and discussion offered For Your Information in this and the preceding three editorials will make some matters clearer and encourage further study and discussion of the exhaustless subject of Christ our Righteousness.

K. H. W.  
*Concluded*

## U.S. Observes National Bible Week

The annual National Bible Week in the U.S. this year will be observed November 21 to 28. This inter-religious observance is sponsored by the Laymen's National Bible Committee in cooperation with other organizations representing Protestants, Roman Catholics, Greek Orthodox, and Jews.

As honorary chairman for National Bible Week, Pres-

ident Gerald Ford urged all Americans to renew their commitment to the principles that are manifested in the Scriptures that have become "Freedom's Holy Light."

"Our forefathers were inspired by the Bible and its message of human liberation. Throughout American history the Bible has nurtured the American heart, mind, and spirit," he said.

The words for the theme for the 1976 Bicentennial observance of National Bible Week, "Freedom's Holy Light," are taken from the song "My Country, 'Tis of Thee."

The committee has made selections for daily reading, choosing passages from the Old Testament for morning readings and passages from the New Testament for evening readings.

Seventh-day Adventists endorse legitimate efforts to encourage a wider reading of the Bible, though they themselves should not require structured programs such as National Bible Week to get them to read their Bibles. Their church insists that Bible reading ought to be a daily habit with its members, and for many of them it is. Not only should the Bible be read daily, the church instructs, it should be diligently studied and its principles should be incorporated into the character.

Can good be expected to come from a structured

program of Bible reading? We think so. When the Word of God is read the Holy Spirit makes impressions on receptive hearts. Hopefully a week of reading in response to President Ford's appeal will lead the participant to wider reading, and finally to a full surrender to the Author of the Bible. Because of this potentiality the efforts of the Laymen's National Bible Committee ought to be supported.

Following are the assignments:

Sunday, November 21—Morning: Deuteronomy 5:6-33; Evening: Mark 6:30-44.

Monday, November 22—Morning: Deuteronomy 10:12-22; Evening: 2 Corinthians 12:1-10.

Tuesday, November 23—Morning: Job 5:1-6; Evening: Romans 7:14-25.

Wednesday, November 24—Morning: Psalm 6:1-10; Evening: Romans 8:18-30.

Thursday, November 25—Morning: Psalm 27:1-14; Evening: Romans 8:31-39.

Friday, November 26—Morning: Ecclesiastes 9:13-18; Evening: Matthew 5:1-16.

Saturday, November 27—Morning: Psalm 34:1-22; Evening: 1 Corinthians 1:18-31.

Sunday, November 28—Morning: Psalm 119:97-105; Evening: 2 Timothy 4:1-8.

D. F. N

## For the Younger Set

### Seven More Miles!

By BELLA LAMPE

"OH, THE CAR is hot," mother remarked as she watched for the next service station so she could put water in the radiator.

She and the children had just started home after MV meeting on Friday night. They lived nine miles from the church and had gone only a few blocks when the car became hot.

When they pulled into the station the radiator was steaming. The man cooled it with water, then carefully removed the cap. He put some water in, and mother thanked him and started home again.

They had not gone far when the needle on the temperature gauge went up to the "hot" position again. Mother drove into the next station, which was the last one between them and home. The man cooled the radiator with water as steam poured out. He removed the

cap to put water in, but the radiator was full. It was not leaking as mother had thought. The man said, "You need a new thermostat. I'm sorry, but I don't have one available and I'm just closing."

"Thank you," said mother, and she drove slowly onto the highway again. The steam was coming out of the radiator so much she was afraid to drive, so she pulled the car over to the side of the road. There were no places open that late to fix the car. They were still more than seven miles from home, it was dark and cold, and she had four small children with her. There was no telephone near, and the closest house was several miles down the road.

Mother turned to the children and said, "Let's pray to Jesus to cool the car and help us get home safely." Mother prayed, then each of the children prayed in turn. Mother kept her head bowed

for a few seconds more, then said, "Thank you, children; Jesus will help us get home all right now." She started the car, and the needle on the gauge was in the "normal" position. She said, "Thank You, Jesus." She eased the car onto the road and drove the seven miles home without the car's heating up.

When they pulled into the driveway, the needle on the gauge shot way up to the danger position again, and the radiator was steaming as she stopped in front of the garage.

Jesus had, indeed, answered their prayers and helped them get all the way home, where daddy could fix the car.



# A Tepid Church is a Tranquilized Church

Are Adventists ignoring what is most important? Too many church members cannot grasp the fact that *they* may be tepid — neither unholy ice nor holy fire. Yet it is the preaching of the Laodicean message that will ultimately bring about the revival and reformation that every true Seventh-day Adventist is looking for.

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## Our children do not want to go Ingathering this year. In the past they have done so well and helped the church toward its goal. Should we make them go out?

► If your children don't want to go Ingathering you shouldn't make them. Their peers will probably soon make them regret their decision, leading them to want to join in.

On the other hand, if you make them go Ingathering it will make them rebellious, causing them to dislike it more and more.

ALLAN MARKS  
Dresden, Ontario

► I too came to the place where I didn't want to go Ingathering, though I had gone since I was old enough to talk. Considering carefully, I realized I had been going out to raise a certain financial goal and had become tired of raising it.

Now I have found a better reason—to help others, to give a word of encouragement, to see the joy of others at hearing music on a snowy night. Help your children think of ways they can help others instead of a financial goal to reach. Then the joy will be found. Then it will be hard not to go!

KAREN ECKRIGHT  
Moab, Utah

► No! To do so would sour them on Ingathering. It could even sour them on the church and even on you as parents.

There are some alternatives available that may yet get them out. Sell them on the blessings of doing God's work. These, of course, should be demonstrated from your own experience. Ingathering must be presented as more than a financial goal to be met. It must be shown to be a Christ-centered, soul-searching service to your community.

If your children have always gone Ingathering "cold turkey" to private homes, try something different, such as singing groups or, for the more experienced, business solicitation.

Make it a work of love for Jesus, but above all, be enthusiastic yourself, and let that enthusiasm show.

FORREST P. DAVIS  
Newbury Park, California

► We all have heard the saying "You can lead a horse to water, but you can't make him drink."

But when you feed a horse grain, which creates a thirst, the horse will seek water on his own.

The same goes for our children. Our God-given commission goes beyond just leading our children. We must feed them spiritual food that will create a desire to seek the living water—and be willing to accept the gospel commission. Ingathering is certainly a means of spreading the gospel.

MRS. CUMO CROSS  
Somers, Connecticut

► A few years ago I reached an age where I also did not want to go out Ingathering.

My father suggested that instead I help prepare refreshments, count the money, stack canned goods, or baby-sit the younger children. Thus I was still

involved in the activities of Ingathering, but I wasn't forced to go out and collect money.

My father's idea kept me active in Ingathering. In a couple of years my ideas and thoughts on Ingathering changed, so that I was again eager to go out and collect.

MRS. SCOTT STOVALL  
Fresno, California

► Before you do anything, read chapter 38 in *Counsels on Stewardship*. Then have a talk with your children and find out why they do not wish to Ingather. Tell them what you found in *Counsels on Stewardship*. Ask them one more time whether they will go Ingathering. If they say No, drop it and do not bring it up again.

Remember, your child's spiritual growth may be hindered by a "forced" campaign.

THOM HARDER  
Glendale, California

► No, I do not believe that you should force your children to go Ingathering. They should make

their own decision; they have their own conscience. If they do not want to go Ingathering for the Lord I do not think you should make them.

If you made Ingathering a fun thing to do every year they might look forward to it. You might invite several friends to participate. It would become more exciting for everyone. I believe your children would like it more if more people would become involved.

CANDI HARDESTY  
Glendale, California

► Do your children fully understand the purpose of Ingathering? Many times solicitors go out with wrong objectives, such as simply to reach the church's financial goal. As children become older they may not find collecting money sufficient motivation.

Has Ingathering been a family activity with you? Example speaks louder than words, especially with children.

A desire to help finish the Lord's work and an understanding of the needs of the world and our responsibility to help fulfill that need must be combined with a true appreciation for what the Lord did for us. If these ideas are presented to the youth with a consistent example Ingathering will be made more appealing to them.

BYRON JANZEN  
Glendale, California

## A Foretaste of Heaven

By PATRICIA T. WHITWORTH

Dear Lord, make our home more like heaven.  
We look for the earth made anew;  
We wait and we long for its pleasures.  
Today let us taste but a few.

We've heard there's rich music in glory  
From angels whose hearts burst with love.  
And sometimes our children's sweet voices  
Seem echoes of strains from above.

We'll spend all eternity learning;  
The universe, ours to explore.  
Dear Lord, we are seeking a foretaste  
By looking through nature's wide door.

We've heard that up there we'll be happy,  
With never a frown or a tear.  
O now give us hearts that are cheerful,  
So others may know Jesus here.

In heaven we'll spend time with Jesus,  
We'll hear His kind voice every day.  
His Word even now we've been given,  
And know His sweet presence each day.

Lord, make this a home fit for angels.  
Please guard it from evil and wrong.  
And come with Your Spirit to make it  
To welcome the heavenly throng.

## NEXT QUESTION

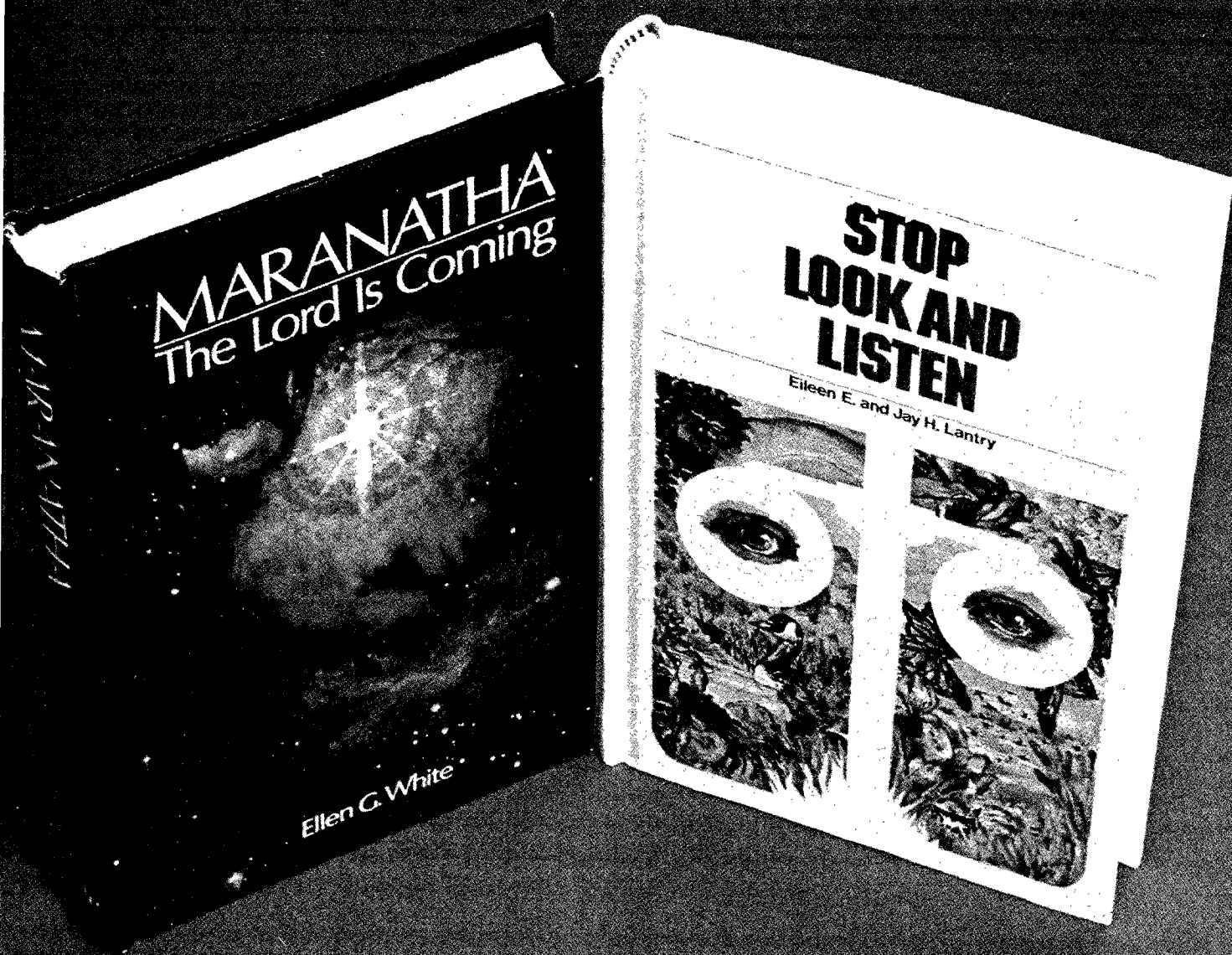
*My husband, who is also an SDA and in excellent health, says I am a fanatic because I do not want to eat such items as pastries, ice cream, vinegar, spices, and hard cheeses. I feel that since we have been given the health-reform message we should follow it, to promote enduring health and to enable us to stand in the trying days ahead. My question is, am I wrong in trying to follow to the letter the counsel given through Ellen White? Why is it that no one else seems to be as strict as I am?*

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.



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# World Advisory Departmental Meetings

[Immediately preceding the Annual Council, a number of the departments conducted advisory meetings for those directly concerned with the various phases of activity. A brief summary of these meetings is presented here and in next week's REVIEW.]

## Youth Department

By JOHN HANCOCK

Evangelism for and by young people in a worldwide thrust permeated all the actions voted by the Youth Department at the World Advisory Council. Festivals of Faith, a youth congress concept that includes an evangelistic outreach to "take a city for Christ," was recommended for all divisions in 1978 and 1979.

Under this plan young people will be given witness training in all of the church's secondary schools and colleges and in the local churches in preparation for their witnessing outreach at one of the Festivals of Faith. The Education Department and the Youth Department join in recommending witnessing textbooks and other materials for the classes, which will be offered either on a credit or noncredit basis.

A major evangelistic campaign will be launched at each of the Festivals of Faith, with volunteer youth workers assigned to each area for six months prior to the festival to engage in witnessing activities and for six months after the festival to do follow-up ministry. Literature evangelists also will be assigned to each area for preliminary and follow-up evangelistic work. Such Festivals of Faith may be held on division, union, or local conference levels in 1978 with a continued emphasis on witnessing during the following years.

In the North American Division approval has been given for five such festivals in 1978. The first will be in the Greensboro Coliseum, Greensboro, North Carolina, March 22 to 25 and will include youth delegates from the Atlantic, Columbia, and Southern union conferences. A second Festival of Faith will be conducted in the University of Nebraska Sports Arena in Lincoln, Nebraska,

March 29 to April 1 with youth delegates from the Central, Lake, Northern and Southwestern union conferences. Missionary Volunteers from the Pacific and North Pacific union conferences will converge on the Sacramento Convention Center in Sacramento, California, April 5 to 8 for their evangelistic thrust. The Canadian Union Conference will schedule two festivals, one at Camp Hope in British Columbia and the other at Camp Keswick in Ontario. It is recommended that local conference Festivals of Faith be scheduled in 1979 throughout the North American Division.

The Youth Department, in cooperation with other departments, also recommended that 1979 be designated in the Seventh-day Adventist Church as Heart-turning Year, with an emphasis on the message of Malachi 4, which indicates that in the last days there will be a moving together of young and old in a fellowship of understanding and love. Youth/Family Life Seminars, family retreats and Bible conferences, and other activities revolving around youth and the family are to be scheduled.

### Anniversary Plans

The year 1979 marks the 100th anniversary of the first youth organization in the Adventist Church, and during it new emphasis will be given for strengthening the Youth Council or MV Society in each church and unifying the youth evangelism thrust. A series of Spirit of Prophecy paperback books on youth issues will be developed by the Ellen G. White Estate and the Youth Department.

*Youth Ministry Accent*, a new 48-page, loose-leaf quarterly resource journal for young people's leaders, will make its debut in January, 1977, and will be sent free to churches in North America and a limited number of churches overseas. This will replace the *MV Kit*, which will become a resource journal for church-school teachers and will be published twice yearly.

Youth Ministry Seminars to train youth workers were ap-

proved for several areas of the world field. All of these seminars will be Andrews University Extension Schools, conducted in cooperation with the Youth Department. In 1979 a ten-day Youth Ministry Seminar will be scheduled at Andrews University during the month of September for North American and Inter-American representatives.

Other actions included a study of the strengthening of the administration of the student missionary program, a more effective method for coordinating translation of youth publications and training manuals, an International issue of *Insight*, a world youth baptismal goal of 500,000 for the quinquennium, and a new youth ministry training course to replace the Leadercraft Course.

## Communication Department

By M. CAROL HETZELL

The Communication Department's World Advisory focused on strengthening its evangelistic thrust through more carefully coordinated communication programs.

Though admittedly hampered by lack of trained personnel in this extremely competitive and specialized field, much evidence of progress was reported by the division communication directors. Perhaps the most thrilling was the report of multiplied radio programs reaching millions in India. Adrian Peterson, of the Southern Asia Division, told of the overwhelming response reaching broadcast Bible schools in his division. Yet the work there is only half begun! Still other avenues to the ears and hearts of the people are being explored—perhaps a broadcast by short wave from an Africa-based station, or additional time on a stronger station soon to open in Sri Lanka.

The entering wedge of the health message was emphasized as the department introduced its newest project—a series of about 50 one-minute health spots, which will go to every station in North America on a 12-inch disc. Working closely with the General Conference Health Department, the Communica-

tion Department hopes to have this public-service project ready before the beginning of 1977. For overseas areas where other languages are spoken scripts will be provided for translation.

Tied in with the health spots, as follow-up announcements, will be Community Services programs by local churches, and after these a stronger evangelistic approach, to bring a full message to each community where this plan is adopted.

Need was expressed and recommendation made for the production of an in-depth film on the Adventist Church, one that can be used on television or in university and college classes on comparative religions or for other groups studying religions.

Investigation was urged for the setting up of an international amateur radio network with scheduling that might be helpful in times of emergency. This came after a report by Howard D. Burbank, Seventh-day Adventist World Service manager, on SAWS activities and how the church through this means is fulfilling in part its commission to love its fellow men.



Itanel Ferraz, Sabbath school and lay activities director of the South American Division, speaks of the city of São Paulo, Brazil, with 180 Adventist churches, as the "Adventist capital of the world." In Brasilia, capital of Brazil, a young woman reporter interviewed an Adventist local elder for her paper. As she left he gave her a copy of *The Great Controversy* in Portuguese. On her way from the interview she was injured in an accident and taken to a hospital. While recuperating, she read the book, and a few months later she and her parents requested baptism.

Delegates approved the recommendation of holding communication seminars annually in their divisions for the benefit of workers and students. They also voted the exchange of translated materials, to avoid duplication of effort.

The follow-up of broadcast interests has been a continuing problem, with far too many names for local pastors to care for. Delegates reported the successful work of laypersons in many overseas areas who visit weekly the interests assigned to them. In South America, Arthur S. Valle stated, the activity of lay members is one of the greatest means of bringing people into the church. Inter-America's Tulio Haylock confirmed the statement. The resulting recommendation placed the conference president and pastor still as leaders in the follow-up of broadcast interests, but as active supervisors of lay involvement and regular reporters back to the conference on results.

Exhibits, media contacts, assistance to evangelists in preparing for evangelistic meetings, communication-administration relationships, developing training materials and new outreach methods—all these formed part of the more than 60 agenda items discussed at the Council.

## Education Department

By CHARLES R. TAYLOR

Representatives from the ten world divisions spent 30 hours sharing with the Education Department staff their ideas and concerns regarding finishing the gospel commission through Christian education.

### Inspiration

A story from Brazil gave an inspiring example of how elementary schools can be evangelistic agencies. Teachers visit the homes of students whose parents are not members of the Adventist Church. Their introduction runs something like this: "You know that the school where your child is enrolled is a religious school. We think that in all fairness to you we should give you a report of the concepts to which your child is being exposed, and for this

purpose would you like to set up an appointment with you." On the appointed evening, and once a week for seven more weeks, the teacher gives the parents a Bible study while their own child operates the projector. When an interest develops, as it usually does, the teacher introduces the pastor or church elder or other Bible instructor to follow through with additional studies and baptism.

Also from South America comes the idea of a model conference organization operated by college theology departments for the purpose of training denominational leaders. Students assume responsibilities as conference president, treasurer, departmental leaders, and pastors for a territory surrounding the college. These model conferences are closely coordinated with the conference and union in which they are located, making this a valuable learning experience.

### Concerns

One of the major concerns of church educational leaders is how to achieve the purposes of Christian education in a growing number of countries in which formal schooling cannot legally be given by the church. At least six countries have nationalized or closed all Adventist elementary schools during the past eight years, affecting schools in five unions. Nevertheless, the church can aid parents in discharging their God-given responsibility to train their children for God's service in this world and in the world to come.

Political situations in Lebanon and in Southern Africa have brought special challenges to Adventist youth and Adventist educators in these areas.

Two days of the Advisory Council were spent in studying the reorganization of the Board of Regents, with the purpose of making it truly representative of the world field. The department hopes that the evaluation and accreditation process can contribute to improving the quality of Christian education in all divisions within an elastic framework that recognizes variations in national economies and educational systems, while focusing on high-quality education in the spiritual, social, intellectual, and physical areas.

A master plan for develop-



**Herbert Stoeger, health and temperance director of the Euro-Africa Division, reports that a new Adventist health center opened this fall in Brazzaville, capital of the Congo, with the full support of the government. This is to be the center for a strong public health program in villages of the Congo. Where this program has been in operation the mortality rate among children below the age of 5 has been cut from 50 per cent to 15 per cent. Training classes for public health instructors are being conducted at the Adventist Koza Hospital in Cameroon. Chad and Niger request similar programs.**

ment of the department's role in the mission of the church from 1976 to 1980 served as a framework for the discussion of many items during the remaining time of the council.

Among these items: Brazil College anticipates moving to a new \$22 million campus, financed by the sale of its 60-year-old property; three colleges are moving to new campuses in the Far Eastern Division; study is being given to four-year senior-college programs to meet the special needs of developing constituencies in the Pacific Islands and in newly independent countries of Africa.

In the lobby and in the hallways and in encounters during the Advisory Council, conversation often centered on educational items being prepared for the Annual Council, to which Advisory Council delegates were invited. These items included a new Board of Graduate Theological Education to coordinate the work of new graduate seminaries for Europe, Latin America, and the Far East; the legitimate use of tithes in financing certain aspects of Christian education; the search for consistency between what we teach

our children about competitive sports and drama and what we practice in the life of the church; the official position of the church in relation to school-entrance age; and the delegation of a certain amount of administrative authority to boards of education and conference superintendents in running the complex K-12 school system in the North American Division.

All divisions now have a full-time director of education, and four have associates. Seven of the ten divisions represented had changed directors of education since the previous advisory meeting in 1973. The wisdom of holding a departmental advisory soon after the General Conference session was evident, and the group requested that this be made an established pattern for the future.



**Borge Schantz, Afro-Mideast Division youth and lay activities director, and his wife have been dodging bombs in Beirut for a year and a half, and three times he has been a target for snipers. He tells of an Armenian Adventist pastor in Beirut who looks at war as a problem to cope with, not a danger to run from. Finding the pastor under a table in his home one day, talking on the telephone with a parishioner, wife and children huddled about him for protection from shell fragments, Elder Schantz offered to find them a safer location. But they declined; it was his duty to remain with his flock, they said. Elder Schantz also reports that in Tanzania the church encourages and sponsors dedicated Adventist families who move into new areas, where they live among the tribespeople and witness for the Lord. Symbols on the map in the union president's office, showing locations where the church is at work, make it look like a spotted cheetah. This geographical spread is due largely to these lay families.**

## Sabbath School Department

By R. CURTIS BARGER

To increase Sabbath school membership by one million was one objective set by the Sabbath School Department to be reached during the five years ending in 1980. To aid in reaching this objective, Advisory Council delegates gave favorable consideration to a joint action with the Lay Activities Department to make the Sabbath school class the basic church missionary unit. Reports from pilot programs using the Sabbath school class concept indicate significant success in many parts of the world. Here is an example:

Francisco de Silva, recently chosen Layman of the Year in the Northeast Brazil Mission, was leader of a Sabbath school class evangelism unit. Some of his group could not read or write, but he taught them how to visit homes, to present Bible truth, and to pray for courage to witness. Together they began to visit a town near theirs, where prejudice and violent opposition had driven away many Protestant pastors, among them one who made his escape in a box of codfish.

After five weeks of careful visiting, the Sabbath school class was able to gather a group at Easter time for special observances and to enroll 120 persons in the Voice of Prophecy Bible lessons. Members of the class took the lessons to study in the homes with the people. This contin-

ued five months, during which time the class began a branch Sabbath school. Then they rented a hall for public meetings. Twelve hundred persons came the first night. For five nights the love of God was the theme. Home visits continued. When a call was made to join the Adventist Church, 60 persons responded favorably, 35 of whom were in the first baptism.

Strong opposition caused the loss of the meeting place, but home visitation continued, and after three months another meeting place was found. A total of 80 persons were baptized as a result of the efforts of one church evangelism unit.

### Improved Lessons

Improved Sabbath school lessons for all age groups, cradle roll through adult, is another vital five-year objective for the Sabbath School Department. Just preceding the World Advisory Council a special adult curriculum committee met, with representatives from all world divisions, to study and adopt a new Bible curriculum plan to begin in 1981. It will be based on concepts derived from the new covenant, as expressed in Jeremiah 31:33, 34.

A new four-year cycle of earliteen and junior lessons will be completed in this quinquennium. Children's lessons, cradle roll through primary, will begin in 1977 with a completely new style and format. For the first time, lessons for cradle roll and kindergarten will appear in quarterly form. They will include not only the basic lesson stories but special helps for

parents, such as notes on child development, worship-time suggestions, activities on the lesson in which both parent and child can participate, full-color illustrations, and songs and finger plays to be taught at home.

It was announced to overseas Sabbath school directors that the Mission Spotlight program now can be made available for their use. Mission Spotlight currently serves nearly 1,900 churches in North America. The program consists of three slide-and-tape presentations each quarter. The programs are made on location in the fields that are to receive the benefits from the special-projects portion of the current Thirteenth Sabbath Offering. By means of new packaging and handling procedures, these effective mission presentations now can be sent overseas at a cost within the reach of many churches.

## Ministerial Association

By ORLEY M. BERG

In the opening minutes of the World Ministerial Advisory, N. C. Wilson, General Conference vice-president for North America, gave a ringing call to give evangelism and the finishing of the work top priority at every church level. "Instead of spending most of our time as conference administrators and local church leaders planning for the finishing of the work," he observed, "we are busy with

'urgent' organizational details and wrestling with miscellany."

Under the leadership of N. R. Dower, Ministerial Association secretary of the General Conference, and the Ministerial Association staff, this and other matters relating to the pastoral-evangelistic program of the church were considered. The discussions were geared primarily to benefit the Ministerial secretaries from the world divisions. Their sharing of ideas proved most helpful.

Robert H. Pierson, General Conference president, emphasized the continuing need for repentance, revival and reformation, the need of an unswerving confidence in the Word of God that will help keep us together as a church family, and the priority of evangelism.

He also emphasized the importance of thorough preparation of candidates for baptism. Kenneth H. Wood, REVIEW AND HERALD editor, also speaking about this, outlined the essential points of faith that define what a Seventh-day Adventist is. He went back in history, telling how the church arrived at these essential points, such as the certainty of the date October 22, 1844, when the judgment hour began; the ministry of Christ in the heavenly sanctuary; the everlasting gospel (righteousness by faith) in the setting of the three angels' messages; the Sabbath; the nonimmortality of the soul; and the acceptance of the writings of Ellen G. White as divinely inspired. These pillars of faith make Seventh-day Adventists a



The Ellen G. White Estate Board members and office staff met in connection with the 1976 Annual Council. Clockwise from the left they are: Arthur L. White, secretary; W. P. Bradley, chairman; Norma Collins, recording secretary; J. C. Kozel, Bruce M. Wickwire, D. E. Mansell, Paul A. Gordon, D. A. Delafield, Jean Zurcher, Kenneth H. Wood, W. G. C. Murdoch, Ron Graybill, C. D. Henri, W. Duncan Eva, and Neal C. Wilson. Another board member, M. S. Nigri, was absent when the picture was taken. The White Estate Board is charged with the custody and issuance of Ellen White's writings.

unique people with a unique mission.

Serious study was given to the importance of the local church providing an atmosphere in which new members can grow spiritually. Ruben Pereyra, South American Division Ministerial Association secretary, reported on the undershepherd plan being used in his field. The plan began two years ago with a survey of former members to determine why they had left the church. The division discovered that apostasy rarely was due to doctrinal deviation, but with 85 per cent of those who had apostatized it had to do with human problems such as Sabbath work, family relations, a lack of brotherhood in the church, a lack of spiritual food, or a lack of assistance or encouragement in times of personal crisis.

The survey results are being shared with the local churches so they can correct situations that have contributed to apostasy. Then an all-out effort will be made to win the former members back to church fellowship and to reduce the number of apostasies. It was voted that this plan be recom-

mended for use throughout the world field.

C. E. Bradford spoke of the vital place of preaching in Christian growth, and it was voted to recommend that in all fields a major portion of one workers' meeting each year be devoted to a seminar on preaching, with special emphasis on sermon content.

Ron Flowers, pastor of the Capital Memorial church in Washington, D.C., presented the topic, "Pastoral Problems and How I Try to Solve Them." Mrs. N. R. Dower spoke about the important function of Shepheress organizations for ministers' wives.

Other matters receiving attention included suggestions for making the workers' meetings more helpful; for continuing education through the Academy of Adventist Ministers and the ASPIRE Tape-of-the-Month Club for ministers; for reaching non-Adventist clergymen, particularly through alternate issues of *The Ministry* magazine; for relating to Spirit of Prophecy counsels; and for health evangelism as a vital part of a minister's work.



Donald E. Bain, director of the health department of the Australasian Division, reports a major public health educational program under way throughout the islands of the South Pacific. The Solomon Islands have been the scene of a pilot program for training Adventist leaders to conduct such programs in all the villages. Three training schools have been conducted, and approximately 100 persons have qualified. Thirty-eight of these are on the island of Malaita. The same program is to be extended to the New Hebrides, and after that to New Guinea.



T. R. Flaiz, Jr., health director of the Afro-Mideast Division, reports that Seventh-day Adventist dentists are given a cordial welcome in a number of countries of the Afro-Mideast Division where other avenues of service are either closed or restricted. The uncertain conditions prevailing in many lands have made regular medical work difficult or impossible. Four major Adventist hospitals, representing a considerable investment, have been nationalized, but competent dentists are at a premium and their services are welcomed.



Enoch Oliveira, president of the South American Division, joyfully reports more than 10,000 baptized in one day throughout the division, in September. Pedro Tabuena, medical director of the River Plate Sanitarium, and Daniel Belvedere, union evangelist, baptized more than 300 at the close of a series of meetings in Santa Fe, Argentina. They are now conducting a similar series in Montevideo, Uruguay, filling the 700-seat-capacity tent twice each night. Elder Oliveira attributes the phenomenal growth of the church in South America to the fact that it is a young church with a strong sense of mission; that the people are looking for certainty and security, and find it in the Advent message; that the minds of the people have been liberated as a result of the Vatican Council, and they are thinking for themselves; and that Vatican II opened the way for Bible preaching and study.



Justin Singh, youth director of the Southern Asia Division, is especially happy because of an unprecedented spiritual awakening among the Adventist young people of India. Groups of youth at Spicer College and Vellore Medical College are meeting spontaneously to study such subjects as righteousness by faith. They are experiencing a new, living relationship with Christ, and are actively sharing their faith. The Spicer Memorial College choir has been very favorably received in major public concerts in Calcutta, Delhi, and Bombay. They have also appeared on television. Adventist youth in Burma conducted 35 Voice of Youth crusades during the summer of 1976, and won 160 converts.



Solomon Wolde-Endreas is Sabbath school director of the Afro-Mideast Division, which, due to the unsettled conditions in Lebanon, is now operating some of its departments from temporary headquarters in Nicosia, Cyprus. The Sabbath schools of the division are actively engaged in a strong program of evangelism, and plans to strengthen their ministry to children are being given top priority. At present the churches in East Africa—Tanzania, Kenya, and Uganda—are experiencing rapid growth. National leadership is well developed in Kenya and Uganda. Roger Holley recently concluded an unusually successful evangelistic campaign in Dar-es-Salaam. The church enjoys good-to-excellent relations with most of the governments in the division, and there are few restrictions. Elder Wolde-Endreas' homeland is Ethiopia.

## Five Mission Aircraft Readied for Service

By CECIL COFFEY

SOME 800 friends of mission aviation gathered on August 21 at Martin Field, College Place, Washington, to view five airplanes scheduled for mission service and to hear the dedication ceremonies for one. The ceremony marked the largest gathering of airplanes destined for mission fields—more than \$200,000 worth—in one spot in the 13-year history of denominational aviation. The airplanes will serve in such places as Tanzania, Sarawak, the Philippines, Papua New Guinea, and the Hudson Bay area of North America.

One, the *Dale Tillay*, a new Cessna Turbo 206, will provide medical missionary service for Heri Hospital in Tanzania. Named in honor of the late Dale Tillay, a Walla Walla businessman and strong supporter of Adventist mission aviation, who was killed two years ago in an air mishap, the airplane is the 39th put into mission service largely through funding efforts by the

*Cecil Coffey is North Pacific Union Conference director of publications.*

Quiet Hour radio broadcast.

The five airplanes were prepared for mission service and some purchased by Adventist Aviation International, a nonprofit organization formed in early 1976 to provide professional assistance to the church in obtaining, preparing, and delivering aircraft to overseas fields. Dan Hood, AAI president and owner of Martin Aviation, near College Place, was host for the special dedication ceremony.

Representing the General Conference was James J. Aitken, general field secretary and head of ASI, who called this "the greatest occasion since the inauguration of the denomination's flying program in 1963."

Paraphrasing Ellen White, Elder Aitken said that men build bridges and highways, "but God has put it within the heart of man to invent rapid means of travel for one purpose—to hasten the day of the Lord." He said that medical missionaries were able to save about 200 lives a year for every plane in service in South America, where mis-



"May this water symbolize the life-giving water of Jesus Christ to the people of Tanzania," said L. E. Tucker of The Quiet Hour while Dale Tillay's widow, Mary Lou, christened the new Cessna aircraft.

sion flying was launched during his tenure as president of the division.

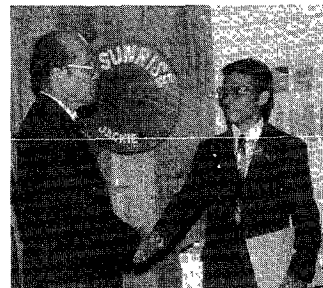
L. E. Tucker, cospeaker of the Quiet Hour, delivered the dedicatory address and prayer for the *Dale Tillay*.

"Sometimes it takes a death to give real meaning to a program," explained Elder Tucker. "Without the death of Christ, Christianity wouldn't be anything. . . . Surely the death of Dale Tillay will not have been in vain."

Bob Forsyth, a close friend and business partner of Mr. Tillay, recalled the dedication

and service that Mr. Tillay had rendered to Adventist aviation—much of it in conjunction with the work of the late Bob Seamount. The airplane named for Mr. Tillay will be flown by Erwin Farnsworth, a former student of his.

Mrs. Tillay, who christened the airplane, has announced that she will continue to raise funds for a second mission plane to bear her husband's name.



### FILIPINO PASTOR IS ORDAINED

Domingo V. Nacario, right, was ordained during the annual workers' retreat held August 28 at Sunrise Resort, Camarines Sur, in the Southern Luzon Mission. Welcoming him to the ministry is F. M. Arrogante, North Philippine Union Mission president.

S. C. ADA  
North Philippine  
Union Mission



About 800 persons gathered recently in College Place, Washington, for special mission aviation ceremonies.

TEXAS

## College Choir Tours Romania

The choir from Southwestern Union College, Keene, Texas, toured Romania during the month of May as guests of the Romanian Government. Under the direction of John Read, the 60-member Choraliers gave 16 full concerts and many other impromptu performances during the 20 days they spent in Romania.

Their first scheduled performance was given on Sunday evening, May 9, in the Bucharest Music High School. Among the numbers the Choraliers sang was a popular Romanian song, "Chindia." They had learned to sing the song in the Romanian language before leaving the United States, by listening to Romanian recordings, and the audience responded warmly. After the number, a man walked on stage, greeted Dr. Read, and introduced himself as the composer of the song. "He was almost in tears, he was so thrilled," Dr. Read said. "It was a very inspiring moment."

At supper that evening, in their hotel, the Choraliers sang two impromptu numbers for guests in the hotel dining room. Then the cooks brought out four large cakes, one for each mother in the group. On each cake was written "Happy Mother's Day" in English.

"This is typical of the wonderful treatment we received on the entire trip," said Dr. Read. "We were given two large buses, each with a driver, an assistant, and a guide. In every city we had accommodations in the very best hotels. And throughout the entire tour we were fed totally vegetarian, very delicious food. Our hosts seemed to anticipate our every need."

The Choraliers presented some concerts in auditoriums and concert halls, and others in the open air, in public squares and parks. "The park would be empty when we'd drive up," Dr. Read said,

"but by the time we'd finish putting our equipment in place there would be a huge crowd—hundreds of people. And more kept coming till the program was over."

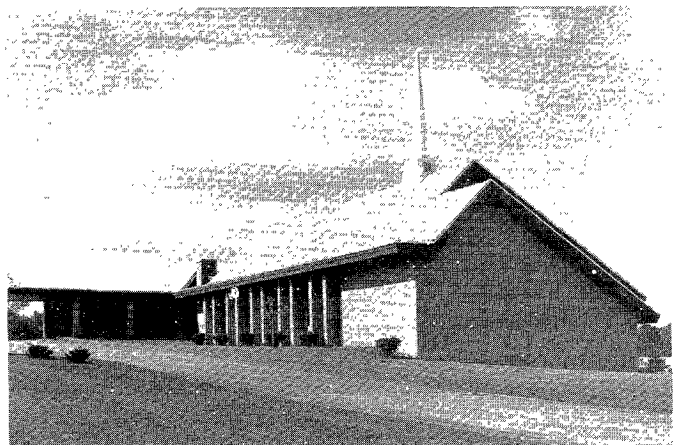
One of the high lights of the trip came on the third Saturday night, when the choir members were invited to spend the night in the homes of the Romanian people. Thus they were able to observe how Romanians live.

Also meaningful to the Choraliers was the opportunity to meet Romanian Seventh-day Adventists and their church leaders, and to sing in some of their churches. "Our Romanian brethren told us they were very pleased with our visit," Dr. Read said.

The Choraliers' tour was sponsored by the Ambassadors for Friendship, an American-based organization that seeks to stimulate friendship between the people of America and other lands by arranging for international musical and cultural tours. Several Seventh-day Adventist musical groups have had the opportunity of participating in this gesture of international friendship.

The Choraliers raised \$50,000 from friends throughout the Southwestern Union. The money made it possible for every member of the choir to take the trip who wanted to.

MARVIN MOORE



## FORMER PASTORS RETURN TO HELP DEDICATE FIRST FLINT, MICHIGAN, CHURCH

On the First Flint, Michigan, church's dedication day, May 22, several former pastors returned to worship with the congregation and to take part in the dedication services. Among them was N. R. Dower, pastor from 1939 to 1943, now General Conference Ministerial Association secretary, who preached at the morning worship service.

Charles Keymer, Michigan Conference president, preached the dedicatory sermon at the afternoon service. Jeremia Florea, pastor from 1966 to 1971, led out in the Act of Dedication, and Elder Dower offered the dedicatory prayer. Duane Miller, pastor from 1971 to 1974, and Hazel Elwood, who holds the longest continuous membership of the church, told the history of the century-old church.

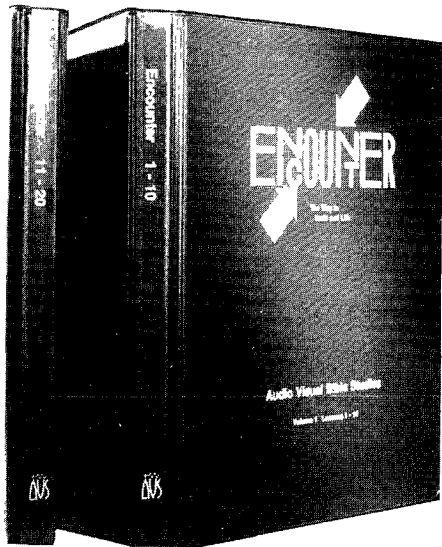
In June, 1875, about 25 Sabbathkeepers in Flint gathered for tent meetings conducted by Elder Lamson. By the time the meetings ended, 50 or 60 more were keeping the Sabbath. Sixteen persons were baptized into the Seventh-day Adventist Church soon afterward. On October 23, with the baptism of 19 more, the church was organized.

The new auditorium seats 600, giving the 500-member congregation room to grow. More than 100 students are enrolled in the ten-grade school operated by the church.

HAZEL ELWOOD



John Read directs the Southwestern Union College Choraliers in the balcony of the Bucharest, Romania, church.



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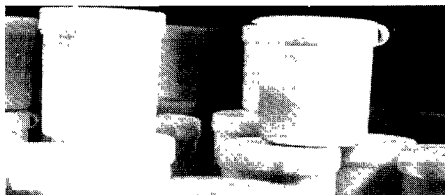
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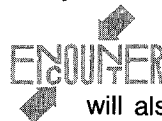


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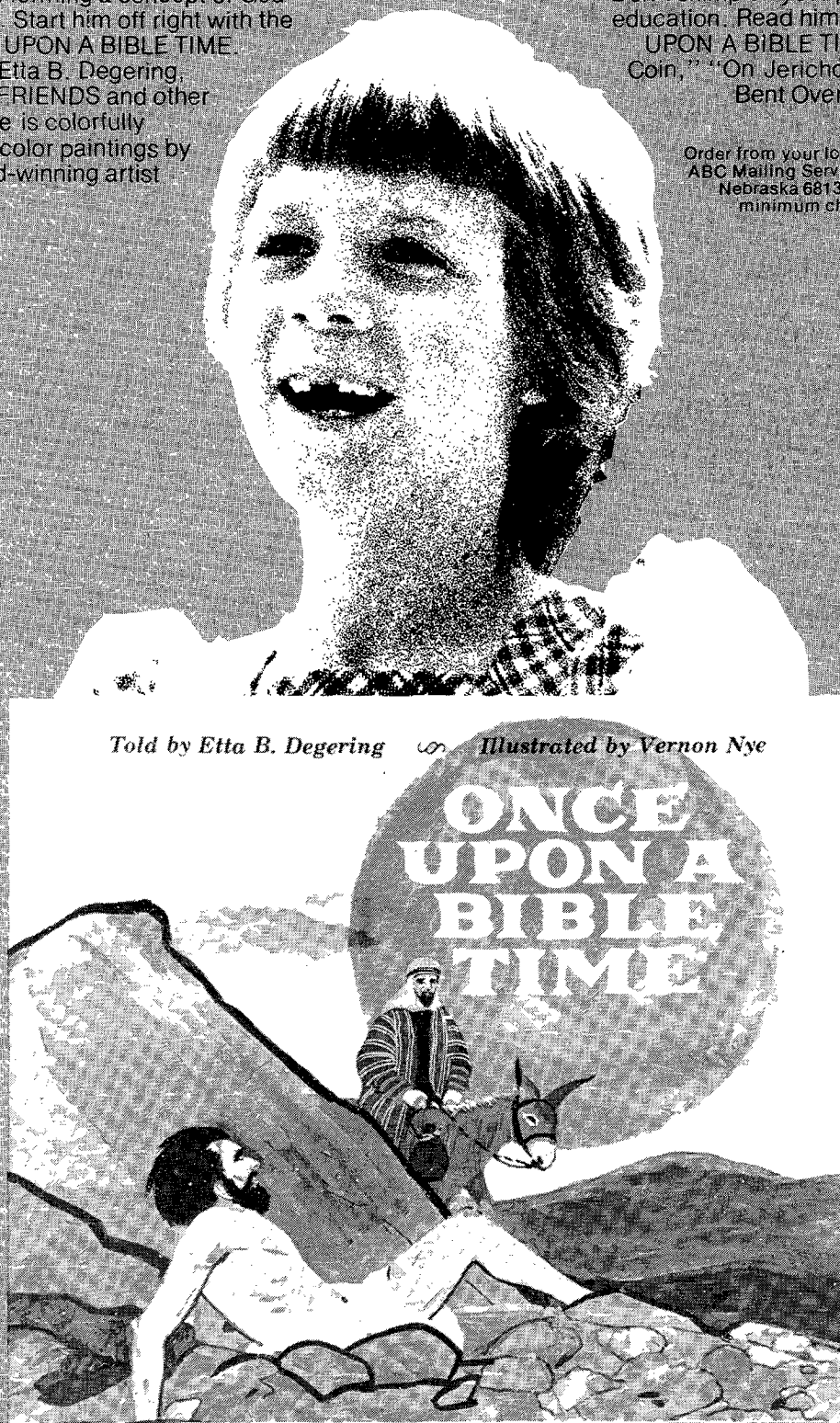
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## KOREA

### PUC Professors Conduct Health Evangelism

Two Pacific Union College professors, Sherman Nagel, professor of biology, and John Staples, chairman of the religion department, conducted a health-evangelism series at Seoul Adventist Hospital in Korea. Nearly 700 attended.

Before each meeting Dr. Nagel conducted a health clinic. One person who was helped at the clinic was a year-old baby dying of a probable abdominal tumor. Six months previous to the series, the parents had taken the baby to Korean physicians, who advised surgery, but the parents went to faith healers and the child had grown worse. After the child's surgery (on the advice of Dr. Nagel) the doctor was called out of a meeting to pray for the child, who was cyanotic and having convulsions. On the last night of the meetings, the father and mother came to see Dr. Nagel with the child in their arms, alive and well. "We got down on our knees again and gave thanks," Dr. Nagel related.

In addition to the health evangelism series the two professors also taught an Andrews University extension course in health evangelism for Korean SDA ministers, directors of nursing schools, and faculty members of Korean Union College. Siegfried Horn, archeologist and former dean of the SDA Theological Seminary, assisted.

Before leaving Seoul, Doctors Nagel and Staples organized a "Bible in the Hand" class of more than 85 members, which will be taught by a Korean minister, to prepare the students for baptism.

Two weeks prior to the series Dan Tilstra, a PUC theology major, arrived in Seoul and assisted with the meetings. Mr. Tilstra, who knows the Korean language, will spend a year as a student missionary at the SDA Language Center in Pusan.

Leaving Seoul, Doctors Staples and Nagel visited Taiwan, Tokyo, and Hong Kong. While Dr. Nagel remained in Hong Kong, Dr. Staples flew to Australia for a visit to Avondale College to strengthen the ties between PUC and Avondale.

## CALIFORNIA

### "Parcourse" Helps Physical Fitness

Usually the words "par" and "course" have to do with golf, but Pacific Union College's new 18-station "parcourse" is anything but a putting green.

Pacific Union College, Angwin, California, is the first Seventh-day Adventist college to install a parcourse, a series of exercise stations that have been called "a playground for adults with a purpose." That purpose is to get people in shape. It may be one of the most strenuous conditioning programs of all, combining jogging, calisthenics, and coordination.

The one-and-one-third-mile course at PUC has a plexiglass sign framed in wood at each exercise station, telling the jogger what exercises to perform and illustrating how to do them.

Three fitness levels are listed on the signs: starting, sport, and championship. Par is the number of repetitions one should be able to do at each fitness level.

Five of the stations are straight exercises, such as toe touching and jumping jacks, whereas the other 13 have different exercise apparatus constructed of heavy timber and pipe. Typical apparatus exercises include chinning-up on a bar, skipping along a low balance beam, and vaulting a rail.

The student senate voted last year to install a parcourse to promote physical fitness on campus. Total cost for the project is estimated at \$8,500, says David Iglar, dean of student affairs. The parcourse was invented in 1968 by the Vita Life Insurance Company, of Zurich, Switzerland.

## Dateline Washington By F. C. WEBSTER

**IMPORTANT DESIGNATION.** Dr. D. W. Holbrook, president of Home Study Institute and associate director of the Christian Leadership Seminars, was recently awarded membership in the Institute of Certified Professional Managers. He is the 188th person in the United States to be elected to membership in this organization. As far as is known, he is the first Seventh-day Adventist to be so honored. The institute establishes standards for management achievement, administers examinations testing management skills, knowledge, and results, and gives recognition for outstanding performance in management.

**DECISION-MAKING.** The President's Executive Advisory (PREXAD) is a committee that provides a forum to aid church leadership in making high-level decisions in matters of major consequence, largely in the areas of denominational trends, theological trends, and meeting the contemporary challenges of soul-winning endeavors. The committee also reviews, as the need arises, the church's structure and organizational effectiveness. PREXAD is made up of 13 of the church's leaders, who meet on a biweekly schedule. This committee is not a policy-making entity. Its recommendations usually are channeled to the President's Administrative Council or to the General Conference Committee.

**PAT HORNING JOINS STAFF OF "LISTEN."** Pat Horning, recently returned from mission service in the Far Eastern Division, has accepted new responsibilities as an assistant director in the Temperance Department, serving on the editorial staff of *Listen* magazine. Before going to Singapore, Pat served the Review and Herald Publishing Association as associate editor of *Insight*. In this new assignment, she replaces Twyla Schlotthauer, who is on a leave of absence.

**GENERAL CONFERENCE WOMEN'S AUXILIARY RAISES MONEY FOR MISSIONS.** A bit of Old Mexico's color and charm was transported to the General Conference cafeteria on October 11. The musicians in Mexican costume who entertained the guests were mostly former missionaries in Latin America. Not only did visitors and staff members enjoy the colorful atmosphere and good food but by coming to the dinner they participated in the Women's Auxiliary Mission Project.

A week later, on October 18, the cafeteria presented an oriental scene with graceful flowers, lanterns, ladies in costume, and food to match the theme.

From the two dinners the Women's Auxiliary cleared \$1,585 toward their mission project for this year, which really takes in three different projects: bicycles for colporteurs in Tanzania, jungle churches for Peru, and linens for Cave Memorial Hospital in Barbados.

Auxiliary members expect to increase this sum by a special thank offering to be taken near Thanksgiving time, and by their "No Christmas Card" fund.

**CONGRESSIONAL LIAISON REPRESENTATIVE.** Robert Reynolds has been at his new office in the General Conference during recent months, having accepted the responsibilities as Congressional Liaison Representative for the General Conference with the United States Congress. His duties are especially geared toward monitoring proposed legislation that would affect the church's educational and health institutions.

## Australasian

● During the South Queensland, Australia, camp meeting an all-time-high sales figure of \$30,000 was reached by the Adventist Book Center. Queenslander Arthur Bond was honored as the Literature Evangelist of the Year for Australia and New Zealand.

● Peni Tavodi, head of the laymen's training school in Fiji, and 14 students conducted an evangelistic crusade during the month of August.

● Christian Services for the Blind, a free service of the Seventh-day Adventist Church in Australasia for sightless or visually impaired persons, is continually expanding its services and today serves 262 persons. The Sabbath school lesson recorded in the Australasian Division's Wahroonga studios, now is available on cassette, and the Week of Prayer readings will be available this year on tape.

● The report of the division stewardship department, showing that local church budgeting for the first six months of 1976 amounted to \$646,619, indicates strong growth in the Australasian Division in this area of church finance.

## Afro-Mideast

● The Afro-Mideast Division office in Beirut is not closed, as some church members, because a Cyprus postal address has been substituted, have supposed. Some elements of the organization have been transferred to Nicosia, Cyprus, for greater efficiency, but the Beirut office has been continuously manned throughout the country's civil war. C. D. Watson, division president, and other staff members returned to Lebanon on October 25 after the Annual Council.

● Roger Holley has been appointed Ministerial Association secretary of the Afro-Mideast Division. Elder Holley, who has already led several evangelistic cam-

paigns in the East African territories, begins a city-wide campaign in Cairo, Egypt, this month. Associated with him is J. Wayne McFarland, General Conference associate health director.

● Paul Wright, student missionary from Newbold College in England, has arrived at Gabal Asfar, Egypt, to teach English at Egypt Field Academy.

## Inter-American

● The Moengo church in Surinam, which has been inactive for many years, conducted a Vacation Bible School recently. The members were so pleased with its success that they plan to conduct another one next year and to begin a youth Bible class.

● On October 4 the SAWS organization of the West Indies Union sent 50 bales of clothing, weighing 4,292 pounds, to aid victims of the recent hurricane in Mexico. S. G. Lindo, director of Community Services in Mandeville, presented the gift to the Jamaican Red Cross, which had made an appeal in the local newspaper.

● In Vieux-Habitants, Guadeloupe, where seven communities were ordered evacuated because of the action of volcano La Soufrière, the government gave permission for Adventist workers to return long enough to dismantle the evangelistic tent. All Adventist churches in the seven communities remain closed, and the members are scattered. Hundreds have taken refuge in the Adventist Youth Center in Duportail.

## North American

### Atlantic Union

● New personnel at Parkview Memorial Hospital, Brunswick, Maine, include: Erling Odell, Jr., chaplain; Lauren Kirk, patient-accounts manager; Lois Pervier, insurance secretary; Leonard Wilhelmson, day custodian; Linda Child, administrative

office secretary; Dennis Child, respiratory therapist; and Thoman Campbell, dietitian, food-service director, and community nutritionist.

● Robert Crouse is the new pastor of the Watertown district in New York, which includes the Ellisburg, Pulaski, and Watertown churches, and Natural Bridge company.

● Three union-wide workshops—mathematics-physics, English, and physical education—were recently held at Atlantic Union College.

● Edna Lett Williamson has been appointed principal of Northeastern Academy in New York City.

● New Haven, Connecticut, church members recently purchased a six-room private school building for \$125,000 and named it Laurel Oaks Adventist School. They opened the school this year with 34 pupils.

### Central Union

● A number of baptisms have resulted from evangelistic meetings in the union territory recently. Forty persons were baptized as a result of meetings in Wichita, Kansas, by H. L. Thompson, Central States Conference evangelist; 17 were baptized at meetings in Gillette, Wyoming, by Richard Halverson, Wyoming Conference evangelist; 38 joined the Wichita, Kansas, church as a result of a crusade by Gordon Blandford, Kansas Conference evangelist; and in Canon City, Colorado, 17 joined the church at the conclusion of meetings by Jack Bohannon, Colorado Conference evangelist.

● By 1977 Shawnee Mission Medical Center in Kansas, which had 102 acute-care beds in 1955, will have 400 acute-care beds.

● George White, Nebraska Conference Sabbath school director; W. E. Peeke, Central Union Sabbath school director; and Charles R. Beeler, union communication director, conducted a teacher's training course at Platte Valley Academy, October 22 to 24.

## Columbia Union

● Mr. and Mrs. Walter Williams, of the Pennsylvania Avenue church in Washington, D.C., recently celebrated their fiftieth wedding anniversary at a dinner given by their five children. They have 13 grandchildren and one great-grandchild.

● High school senior Patricia Lee is the winner of a \$1,000 scholarship from the National Achievement Scholarship Program for Outstanding Negro Students. She is a member of the Berea church in Ashtabula, Ohio, and leader of the church's Pathfinder Club.

● The Metropolitan church in Plainfield, New Jersey, recently held an evangelistic series that resulted in 22 baptisms.

● The Mount Vernon, Ohio, city church was organized on September 11 with 102 charter members.

● Ministerial staff additions in the Columbia Union are: New Jersey—James Albertson, Plainfield-Perth Amboy district; Michael Sulen, Hackensack-Westwood district; and Woodrow Whidden, Paterson-Rockaway district. Pennsylvania—Michael Miller, Indiana-Johnstown-Somerset district; and Roger Mace, Pittsburgh Shadyside church. Potomac—Robert Johnson, conference lay activities director, and John Loor, conference Ministerial secretary.

### Lake Union

● As a result of a Reach Out for Life Bible Crusade in the Sparta, Michigan, church, 14 persons were baptized.

● Special services were held recently in the Grand Rapids, Michigan, Central church, marking the rededication of the expanded and refurbished facility. The sanctuary has been renovated and a new wing added for Sabbath school rooms, a conference room, a pastor's study, a small chapel, and rest rooms.

● On September 25, members of the Greenfield, In-

diana, church held dedication services. The church first opened for services in 1971.

● Two Illinois churches, Mount Vernon and Springfield, have reopened church schools that had been closed for 20 and 12 years, respectively.

● Some 260 Pathfinders and their leaders enjoyed a camporee at Indiana's Timber Ridge Camp in September.

● Milo Sawvel, General Conference associate temperance director, was guest speaker at a recent medical-ministerial retreat held at Timber Ridge Camp in Indiana.

### North Pacific Union

● The Meridian church, near Boise, Idaho, recently was organized, held its first service, and dedicated its sanctuary—all on the same weekend. The church is an outgrowth of the Boise Central church.

● After 51 years in the same building, members of the Sunnyside church in Portland, Oregon, have voted to build a new sanctuary in the vicinity of the new Portland Adventist Medical Center.

● Eighty-six persons in the Pacific Northwest are newly baptized Seventh-day Adventists as a direct result of contacts made so far this year by literature evangelists.

● Eighty persons attended a communications seminar held on the campus of Walla Walla College in September. The five-day event was sponsored jointly by the communication departments of the General Conference, North Pacific Union Conference, and Walla Walla College.

● Walla Walla College has announced the appointment of several new faculty members. They are: Beverly Beem, English; Dave Bullock, KGTS-FM radio; Ron Carter, chaplain and biology; Elmer Christner, physical education; Nancy Joice Cleveland, office administration; Don Dawes, auto mechanics; Jon Dybdahl, theology; Tom Emmerson, art; Gloria Hicinbothom, educa-

tion; Pauline Hart, sociology-social work; Mrs. Ilo Hutton, dean for freshman women; Lee Johnston, library; Jack Paulman, business; William Rippon, chemistry; Bob Rittenhouse, chemistry; Martin Scott, psychology; Eileen Watson, speech pathology; Vernon Wehtje, English; and Robert Wood, engineering.

### Northern Union

● Six persons were baptized in Oakes, North Dakota, by Don Edwards, evangelist, and Mike Coe, pastor. This group will be the nucleus of a new church there.

● A union literature evangelists training school was conducted in Rapid City, South Dakota. Fourteen new workers were in attendance.

● A rally was conducted in the Rapid City, South Dakota, church in October for literature evangelists.

### Pacific Union

● Pacific Union College has received \$3,000 in direct grants through Eastman Kodak Company's 1976 Educational Aid Program. Responding to the contributions made by college and university graduates to the company's business success, direct grants are awarded for each undergraduate or graduate year completed by those who graduate and join Kodak within five years of their graduation. The grants are made during the graduate's fifth year of employment. Kodak's grant to PUC is on behalf of Irving Vanderberg, a 1960 graduate in biology.

● Pacific Union Conference literature evangelists show more than a 45 per cent gain for the first eight months of 1976. Summer sales have been augmented by student literature evangelists.

● Since the Full O' Life health-food store in Burbank, California, began giving away booklets from its rack, the literature has cost owners Barney and Kay Matheson at least \$200 monthly. Now, they say, they can witness to all their customers.

### Southern Union

● The Ellijay, Georgia, church was dedicated September 4. The \$100,000 facility, opened in 1972, accommodates a congregation of 120.

● A new church has been organized in Memphis, Tennessee, as a result of the 116 baptisms stemming from a city-wide crusade by the Breath of Life evangelistic team.

● A \$90,000 church facility, with a seating capacity of 130, has been constructed in Rock Spring, Georgia, at a cost of \$35,000. Begun in 1974 as a branch Sabbath school of the Ringgold, Georgia, church, the group is now an organized church of about 40 members.

● George Vandeman and George Knowles conducted It Is Written Revelation Seminars in Nashville, Tennessee, September 25, and in Lexington, Kentucky, September 26. Total attendance was 675.

● More than 1,300 Pathfinders and staff attended the Southern Union Conference Pathfinder Camporee September 23 to 26. The event was held at Red Top Mountain State Park, Cartersville, Georgia, and was directed by newly elected union youth leaders Clay Farwell and Ralph Peay and conference youth directors.

### Southwestern Union

● The Texas Conference has launched a drive to raise \$75,000 to build a recreation-camping park with 40 trailer hookups, 40 cement picnic tables, 40 fireplaces, a low-water dam, a bath house with hot and cold water at the new youth camp and to provide a central academy site, near Austin.

● Jefferson Academy, Jefferson, Texas, has submitted a proposal to the Texas Conference executive committee from Little Lake Industries, a furniture manufacturing company, for locating a branch plant on the campus, which would provide work for 30 students.

● Eldon Walter, Ministerial secretary of the Southwestern

Union Conference for 11 years, is the new manager of the Voice of Prophecy Bible School.

● Wayne Thurber, former Southwestern Union Conference youth director, is pastoring in Florida while working on a doctorate.

● Southwestern Union College is constructing a lodge, tennis courts, a football field, and a baseball field adjoining the lake at the edge of the campus. A pedestrian bridge will span the lake.

### Loma Linda University

● During the month of September more than 100 ministers from around the world gathered on the La Sierra campus for a workshop on the theology, organization, and methods of local youth ministry.

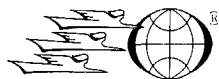
● Loma Linda University Campus Community Fellowship presented the Friday evening vespers at California Institution for Men, in Chino, as part of a new prison ministry program.

● The rheumatology section of the School of Medicine received a \$500 grant from Syntex Laboratories for use in the Rheumatology Fellowship training program, under the direction of H. Walter Emori, associate professor of medicine.

● A pilot, a paramedic, a student paramedic, and a patient were killed September 22 in the crash of one of Loma Linda University Medical Center's two helicopter ambulances. The crash occurred at approximately 8:00 P.M. in Cajon Pass about 20 miles northwest of Loma Linda. The jet-powered Sikorsky S55 was returning to Loma Linda after picking up a patient at Barstow Community Hospital.

● An article coauthored by John E. Hodgkin, M.D.; Michael A. Bowser, M.S.; and George G. Burton, M.D., was recently chosen by the editorial board of *Critical Care Medicine* for inclusion in a monograph on respiratory weaning.

## Review



Advent Review & Sabbath Herald  
126th Year of Continuous Publication

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### TO CONTRIBUTORS

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

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

## To New Posts

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

**Jerry Benson**, assistant pastor, Orlando, Florida, from Newbold College.

**Graham Bingham**, pastor, Florence, South Carolina, formerly same position, Newfoundland.

**Dwight Davis**, evangelist, Georgia-Cumberland Conference, formerly same position, Missouri Conference.

**Clayton R. Farwell**, youth/temperance director, Southern Union Conference, formerly youth director, Southeastern California Conference.

**William H. Gosse**, hospital administrator, Parkview Memorial Hospital, Brunswick, Maine, formerly same position, Simi Valley Adventist Hospital, Simi Valley, California.

**Hazel Hauck**, elementary school supervisor, Georgia-Cumberland Conference, formerly teacher, Michigan Conference.

**James Hubert**, associate pastor, Charlotte, North Carolina, from Texas.

**Marvin Hunt**, assistant pastor, Asheville, North Carolina, from Southern Missionary College.

**Jay H. Lantry**, superintendent of education, Central California, formerly Far Eastern Division.

**Dwight Mayberry**, principal, Forest Lake Elementary Education Center, Florida, formerly same position, Browning Memorial Laboratory School, Massachusetts.

**Richard McKee**, associate publishing director, Southern Union Conference, formerly publishing director, Southeast Asia Union Mission.

**Marcus Payne**, evangelist, Southern California, formerly departmental secretary, Iowa Conference.

**Ralph P. Peay**, associate youth/temperance director, Southern Union Conference, formerly youth director, Northeastern Conference.

**Ron Qualley**, dean of boys, Forest Lake Academy, Florida, formerly assistant dean of men, Walla Walla College.

**G. D. Richardson**, pastor, Alhambra, Southern California, formerly Southwestern Union.

**Larry Stephens**, Bible teacher and guidance counselor, Forest Lake Academy, Florida, formerly pastor, South Dakota.

**Manuel Vasquez**, pastor, Phoenix and Tempe, Arizona, Spanish churches, from Ecuador Mission.

**Violet Wentland**, teacher, Sunnysdale Academy, Centralia, Missouri, from Middle East College.

**Jerry L. Wiggle**, associate auditor, Southern Union Conference, formerly treasurer, Korean Union Mission.

**Patricia Williams**, Bible worker, Los Angeles Berean congregation, from Oakwood College.

**Keith M. Wiseman**, pastor, Murfreesboro, Tennessee, formerly pastor, Colorado Conference.

### FROM HOME BASE TO FRONT LINE

**Delbert O. Harrison**, returning to serve as departmental secretary, Liberian Mission, Monrovia, Liberia, and **Shirley L. (Lenon) Harrison**, left New York City September 2, 1976.

**Robert Martin Moores (KC '70)**, returning to serve as secretary-treasurer, East African Union, Nairobi, Kenya, and **Eileen M. (Bayliss) Moores** and three daughters, left Toronto, Ontario, Canada, September 5, 1976.

**Edward Earl Richards (LLU '58)**, returning to serve as dentist, Nairobi Clinic, Nairobi, Kenya, and **Ann C. (Smart) Richards** and three children, left New York City September 7, 1976.

**Donal E. Richert (Montana St. U. '63)**, returning to serve as principal, Seventh-day Adventist Secondary School, Yele, Sierra Leone, and **LaVerne B. (Alloway) Richert (Sacramento St. Coll. '69)** and one daughter, left Boston, Massachusetts, September 7, 1976.

**Robert E. Stahlnecker (WWC '50)**, returning to serve as pastor, Agana, Guam, and **Ruby L. (Kahler) Stahlnecker** left Portland, Oregon, August 26, 1976.

**William J. Van Scheik (UC '64)**, returning to serve as science teacher, Solusi Secondary School, Bulawayo, Rhodesia, and **Joyce K. (Tinkler) Van Scheik** and two children left Montreal, Quebec, Canada, August 31, 1976.

**Walton S. Whaley (OC '60)**, returning to serve as president, North Ghana Mission, Tamale, Ghana, and **Leola (Johnson) Whaley (LLU '56)** and three chil-

dren left New York City August 30, 1976.

**Craig S. Willis (AU '66)**, returning to serve as theology teacher, Adventist Seminary of West Africa, Lagos State, Nigeria, and **Glenda L. (Santee) Willis (AU '66)** and two children left New York City August 31, 1976.

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

**A. Paul Funk (LLU '41) (SS)**, to serve as relief physician, Penang Adventist Hospital, Penang, Malaysia, and **Pearl B. (Powers) Funk**, of Downey, California, left Los Angeles, California, September 9, 1976.

**George D. Guernsey (LLU '50) (SS)**, to serve as relief physician, Blantyre Health Center, Blantyre, Malawi, and **Dorothy M. Guernsey**, of Lemoore, California, left August 12, 1976.

**Thomas Roy McFarland (LLU) (SS)**, to do elective medical service Tsuen Wan Hospital, Hong Kong, and **Ina M. (Dunn) McFarland** and three children, of Loma Linda, California, left Los Angeles, California, August 31, 1976.

**Dean P. Smith (LLU '62) (SS)**, to serve as relief physician, Thailand Medical Institutions, Bhuket and Bangkok, Thailand, and **Princie Lou Smith**, of Chico, California, left San Francisco, California, August 29, 1976.

**Eden M. Smith (LLU '45) (SS)**, to serve as relief physician, Penang Adventist Hospital, Penang, Malaysia, of Banning, California, left San Francisco, California, September 12, 1976.

**Rose Mary Willard (SS)**, to serve as staff nurse, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Takoma Park, Maryland, left Los Angeles, California, August 29, 1976.

### STUDENT MISSIONARIES

**Susan Marie Dewees (SWUC)**, of Keene, Texas, to serve as English teacher, Lakpahan Adventist Seminary, Mailapitiya, Sri Lanka, left New York City, August 25, 1976.

**Kathleen Adelle Dufur (WWC)**, of Milton-Freewater, Oregon, to serve as secretary, Zambia Union office, Lusaka, Zambia, left Montreal, Quebec, Canada, August 10, 1976.

**Gary Erwin Lewis (PUC)**, of Escondido, California, to serve as construction worker, Colegio

# 13

## PRESIDENTS



WHAT MADE THEM . . . . IN

# THE PAST AND THE PRESIDENTS

Whether it is president of a country, corporation, church, or civic club, the word PRESIDENT stands for the person who has authority, rulership, and control over the actions of others. The presidents of the General Conference do all that is required of presidents, and they receive the respect and honor that come with the position.

We laymen place them on a pedestal. It is this pedestal that blocks our view of what they are really like. We do not know the backgrounds, early experiences, heredity, and environmental factors that shaped their confidence in Christ and developed their leadership qualities.

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Linda Vista, Chiapas, Mexico, left San Diego, California, August 23, 1976.

**Vera Elizabeth Lewis** (SWUC), of Pueblo, Colorado, to serve as teacher, Middle East Union, Teheran, Iran, left New York City, August 25, 1976.

**Catherine Marie Taylor** (SWUC), of Shreveport, Louisiana, to serve as teacher, Jengre Seventh-day Adventist Hospital, Jos, Northern Nigeria, left Montreal, Quebec, Canada, August 23, 1976.

**Douglas Alan Tilstra** (PUC), of Arcata, California, to serve as grade school teacher, Guam-Micronesia Mission, Majuro Elementary School, Tamuning, Guam, left San Francisco, California, August 12, 1976.

**Sherry Linn Watts** (PUC), of Le Grand, California, to serve as nurse, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, left San Francisco, California, August 30, 1976.

**Michael Wayne Winter** (WVC), of Newport, Oregon, to serve as evangelistic assistant, South England Conference, Watford, England, left Portland, Oregon, August 8, 1976.

**Roger Alan Wooden** (PUC), of Bakersfield, California, to serve in maintenance, Colegio Linda Vista, Pueblo Nuevo, Chiapas, Mexico, left San Diego, California, August 22, 1976.

**Thomas Alan Wuerstlin** (CUC), of Riverside, California, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left Los Angeles, California, August 22, 1976.

## Deaths

**BELL**, Everett Clement—b. Aug. 31, 1897, Missouri; d. Aug. 8, 1976, Angwin, Calif. He served for 30 years in publishing work at Pacific Press Publishing Association and Southern Publishing Association, then for another 15 years with the Seventh-day Adventist World Service (SAWS). He is survived by his wife, Nina; a son, Melvin Bell; and a daughter, Ellita Smith.

**BURWELL**, Homer Millard—b. Jan. 20, 1901, Greenup, Ill.; d. Aug. 14, 1976, Escondido, Calif. After graduating from Yakima Business College in Washington, he married Lucille Hansen. He was employed by the Pacific Press Publishing Association branch in Portland, Oregon, in 1923 and one year later became manager of the Oregon Conference Book and Bible House. From 1927 to 1939 he lived in southern California, where he served as Book and Bible House manager and later home missionary secretary of the

Southern California Conference. During this time he originated the Dorcas Federation concept in southern California. In 1939 he became book department manager of the Southern Publishing Association in Nashville, Tennessee. Two years later he was elected treasurer of the Southeastern California Conference. In 1944 he transferred to Northern California to serve as home missionary secretary. Three years later he was elected to the same office in the Southwestern Union Conference. He is survived by his wife, Lucille; two daughters, Nita Brown and Yvonne Rothgeb; four grandchildren; and two great-grandchildren.

**COLBURN**, Edna L.—b. Sept. 23, 1889, Kingman, Kans.; d. Aug. 25, 1976, Newbury Park, Calif. She served as an overseas worker in Australia and South America, and was a teacher at Pacific Union College. Survivors include two stepsons, Harold M. Colburn and Vernon M. Colburn.

**EMANUEL**, Lillie Henrietta—b. Aug. 31, 1898, Atlanta, Ga.; d. Aug. 17, 1976, Huntsville, Ala. She taught in the public school system of Atlanta, Georgia, and served the church as a teacher for 49 years. Her most recent post was in the English department at Oakwood College. Survivors include four nieces and one nephew.

**GEIER**, Richard J.—b. Sept. 12, 1900, Coalgate, Okla.; d. March 23, 1976, Loma Linda, Calif. He was a school instructor for nine years in Kansas and for 23 years at Glendale Academy in California. For ten years he was nature instructor at Cedar Falls Youth Camp. Survivors include his wife, Marie; one daughter, Donna Marie Banta; three grandchildren; and one great-grandchild.

## Coming

### November

13 to 19 Jan. 1 Ingathering crusade

### December

4 Ingathering emphasis  
4 Church Lay Activities Offering  
11 Stewardship Day  
25 Thirteenth Sabbath Offering (South American Division)

### 1977

#### January

1 Soul-winning commitment  
1 Church Lay Activities Offering  
8-15 Liberty magazine campaign  
15 Religious Liberty Offering  
22 Medical Missionary Day

#### February

5 Bible evangelism  
5 Church Lay Activities Offering  
12 Faith for Today Offering  
19 Christian home and family altar  
19-25 Christian Home Week  
26 Listen campaign emphasis

#### March

5 MV Day  
5 Church Lay Activities Offering  
5-12 MV Week of Prayer  
19 Sabbath School Community Guest Day  
19 Spring Mission Offering  
26 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

#### April

2 Missionary magazine campaign  
2 Church Lay Activities Offering

# The Back Page

## U. S. Supreme Court Affirms Judgment in Sabbath Case

The United States Supreme Court, by a split four-to-four decision, affirmed the favorable Sixth Circuit decision in *Cummins v. Parker Seal*. The lower court had found the Parker Seal Company guilty of religious discrimination against Paul Cummins, a member of the Worldwide Church of God, for failing to accommodate his Sabbathkeeping needs.

The Supreme Court issued no opinion in the case. Justice John Paul Stevens removed himself from the case, giving no reason for his action. However, the Washington *Star* reported that Mr. Stevens had at one time been associated with Philip B. Kurland, professor of law at the University of Chicago. Dr. Kurland authored the *Amicus Curiae* (friend of the court) brief in the case filed by the Seventh-day Adventist Church. The Washington *Post*, however, reported that he had disqualified himself because his former law firm had at one time represented the Parker Seal Company's parent firm, the Parker-Hannifin Corporation.

In the words of a United States Government attorney, "The issue is still up for grabs." Although the decision is binding for the Sixth Circuit

and carries heavy weight throughout the country, the issue will undoubtedly come again before the Supreme Court. A number of similar cases have already been heard on the court of appeals level, and a much larger number are in process in Federal district courts and State courts. In addition, the religious accommodation issue, as it applies to religious convictions against participating in labor union activity under union or agency shop contracts, is at stake.

At present, at least six cases on the court of appeals level (the level just under the Supreme Court) have been decided in favor of the provision in Title VII of the Civil Rights Act, requiring a company and labor union to demonstrate their sincere attempts to find reasonable accommodations for religious beliefs and practices of the employees.

GORDON ENGEN

## Kenya Orphans Attend Friendship Camp

Forty-one orphan children from four areas of Kenya attended a friendship camp (wellfare camp) in September, according to Paul Horton, East African Union youth director. This was a combined activity with the lay activities department, headed by F. K. Wangai. The food for the camp was provided by the Shree Jain Shretamber Derawasi

Sangh Organization, an Asian group. This contribution of food came about through an Ingathering contact made in Mombasa by Elder Wangai and W. P. Fenner, editor of the Africa Herald Publishing House.

Elder Wangai already has received two letters from children who attended the camp, telling of their appreciation. One boy who attended a camp held in 1974 has been baptized. LEO RANZOLIN

## True Education Readers Reprinted

The famous *True Education Readers* have been reprinted and released as a special Adventist heritage item for the Bicentennial year. The books, first printed in 1907 and used in Seventh-day Adventist church schools for the next half century, were compiled by Katherine B. Hale, Sarah Elizabeth Peck, and Marion Ernest Cady, veteran educators of their day.

Because copies of certain selections were constantly being requested, the General Conference Department of Education asked the Pacific Press Publishing Association to reprint the most familiar selections for each level. Eight books of 64 pages each are now available from the Adventist Book Centers for \$1.00 per copy. (The set of eight costs \$7.95.) School children, parents, and grandparents can once again benefit from these character-building materials. ETHEL YOUNG

## In Brief

**Gift to Heart Team:** Prior to leaving Saudi Arabia, Loma Linda University Overseas Heart Team directors Joan Coggin and Ellsworth Wareham met with Prince Sultan and Prince Turki, brothers of King Khalid of Saudi Arabia. Prince Turki expressed his appreciation to the team for their work in Saudi Arabia, and wrote a personal check for \$100,000 for use by the Heart Team to expand its overseas operations.

**Died:** Charles H. Baker, 78, on October 22, in Yucaipa, California. Elder Baker and his wife spent 17 years in the Inca Union Mission and 22 years in California, before their retirement in 1963. □ R. E. Crawford, 74, on November 1, in Flintstone, Maryland. He was circulation manager of Southern Publishing Association during the 1940's and worked in several North American conferences.

**Unfilled calls:** At a recent leadership course conducted for seven district directors and 37 regional leaders in the Western Highlands Mission of the Papua New Guinea Union Mission, it was revealed that within the local mission there were 86 calls for Adventists to enter new villages, which the church presently is unable to answer.



"I'm in-right, out-right, up-right, down-right happy all the time," sing friendship campers in Kenya, who look as if they really mean it.

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