

# Review

JUNE 16, 1977

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

I HAD OFTEN been encouraged by the familiar passage "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

One day, reading *The New English Bible*, I noticed the next verse, "But it was kind of you to share the burden of my troubles."

I was startled! Paul, my favorite Bible character; Paul, the doughty, determined, turn-the-world-upside-downer; Paul, who withstood even Peter to his face; Paul, who endured beatings, shipwrecks, and stonings with rejoicing; Paul, the pillar of strength to struggling young churches; Paul, who sang songs of thanksgiving from the wretchedness of a stinking dungeon; Paul, who declared, "I have strength for anything through him who gives me power" (verse 13, N.E.B.), in the next breath said (can I believe what I read?), "But it was kind of you to share the burden of my troubles."

Burden? Troubles? The great encourager, the confident leader, the undaunted doer of impossible deeds, talking about the burden of his troubles?

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I now see Paul not only as a character of heroic proportions but also as a brother, a battler in the same, sometimes dreary, warfare in which I am engaged. I hear not only the bold assertion of confidence—"I have

Have we encouraged  
the courageous,  
or given a helping  
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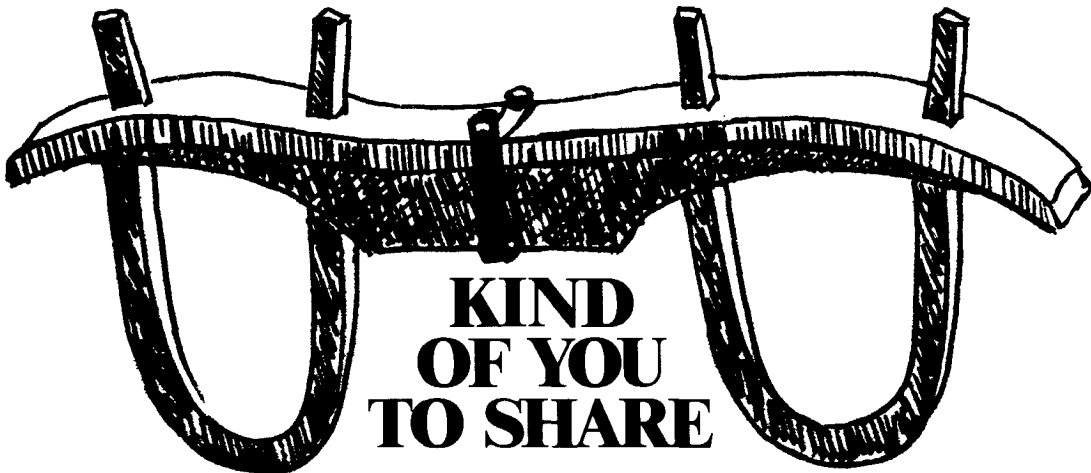
strength for anything through him who gives me power"—but also the grateful acknowledgment of our need of one another—"But it was kind of you to share the burden of my troubles."

How human! Beneath the brawny muscles of courage there often beats a great heart burdened with cares that corrode one's peace of mind, troubles that sap the strength, and trials that wear away the life forces. And though the Christian truly can do all things through Christ who strengthens him, yet every human

being—even Christ in His last fierce battle in Gethsemane—longs for human understanding and encouragement.

It is well to visit the widowed, the sick, the one who talks openly of discouragement, the backslider, but have we lately encouraged the apparently courageous, or given a helping hand to the dependable helper? Have we told the pillar of strength that we appreciate his support? Have we taken for granted the dependability of those upon whom we have come to rely for encouragement, or have we in turn encouraged them?

A calm demeanor, apparent affluence, a seeming air of easy grace and self-assurance, a congenial nature, all these may only serve to hide a lonely or embattled life that needs just such a burden bearer, or sharer, as you and I. But many of the burdens of others to which we are blind are really not so invisible. Perhaps we are too concerned with our own troubles to see the really obvious burden our brother or sister bears. Certain it is that to be human is to know at some time the burden of trouble, and that to be Christ's disciple is to "bear one another's burdens" (Gal. 6:2, R.S.V.). □



**KIND  
OF YOU  
TO SHARE**

By GERALD C. PENDLETON

### “Not for the Wages . . .”

If the remnant church is to fulfill its God-given mission, all denominational employees must be selected with utmost care. Are they genuine Christians? Are they fully consecrated? What do they believe? What are their attitudes? What are their goals? What are their motives? What kind of spirit do they possess? Are they more interested in service than in money?

These questions are important, for the church cannot reach its objectives if its employees are either neutral to, or opposed to, the beliefs and spirit of the Advent Movement. Teachers in denominational schools must believe “the truth,” or they will retard rather than advance God’s cause; they will weaken rather than strengthen the body of Christ. Workers in conference offices, publishing houses, or medical institutions must be earnest Christians, believers in the uniqueness of the Advent message, and reflectors of the Saviour’s character. Professional qualifications are important, but they are not primary; they are not as important as spiritual qualifications. A movement with spiritual objectives and a divine commission must be carried forward by spiritual people, dedicated people, or ultimately the movement will fail.

When religious movements are young and small, the challenge of finding workers totally committed to the goals of the movement is not great. First-generation believers know what they believe; they know why they believe it; and they consider no sacrifice too great in order to serve the movement and make it succeed. But as a movement grows older and larger, as its institutions become more numerous and the need for employees becomes more pressing, a terrible temptation presents itself—to employ people who scarcely know what they believe, who have doubts about the uniqueness of the movement and its message, who are more interested in financial security than in sacrifice, who look upon denominational employment merely as a job rather than as a spiritual calling.

Perhaps we are mistaken, but it seems to us that in recent years, as the denominational wage scale has risen—in some cases to meet community standards; in others, to conform to civil laws—more than a few people who have applied for employment have been more interested in salary than in service. They have been more concerned with getting ahead than with being a worker for and with Christ.

This poses a real danger to the church, for the institutions operated by the church are missionary in purpose. Their basic work is to save souls. If the workers are primarily interested in monetary remuneration, this will be reflected in their words and actions. It will be evident in the quality of work performed, in interpersonal relationships, in attitudes toward management and fellow employees.

We think it is time to consider with utmost care the spirit and motivations of all who apply for employment

by the church and its institutions. Note these words by Ellen G. White: “Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. . . . In all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice.”—*Prophets and Kings*, p. 65.

Sacred history teaches us that talent, however great, is less important than a spirit of sacrifice and unselfish devotion.

Consider the experience of Solomon. When he built the Temple, he placed skill above consecration. Not having anyone whom he considered sufficiently talented to design and superintend construction of his temple, he sent to the king of Tyre for Hiram, a master workman. “Thus at the head of Solomon’s company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god of this world, mammon. The very fibers of his being were inwrought with the principles of selfishness.

“Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

“The baleful influences thus set in operation permeated all branches of the Lord’s service, and extended throughout the kingdom.”—*Ibid.*, pp. 63, 64.

### God-given Talents Misused

It is interesting to note that “Hiram was a descendant, on his mother’s side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle.”—*Ibid.*, p. 63. When the tabernacle in the wilderness was constructed, Aholiab and his fellow workmen were humble, unselfish, and consecrated; but their descendants “gradually, almost imperceptibly, . . . lost their hold upon God and their desire to serve Him unselfishly.”—*Ibid.*, p. 62.

When Jesus sent out the seventy, He said, “The labourer is worthy of his hire” (Luke 10:7). Without question, those who give their time and effort to the advancement of God’s cause should receive a living wage. “The Lord [hath] ordained that they which preach the gospel should live of the gospel” (1 Cor. 9:14). But financial compensation should never be a factor in deciding whether to serve God. Nor should it be held out as an inducement to fill a place in His service.

Solomon’s experience can teach us important lessons. Are we willing to learn them? K. H. W.

# This Week

Gerald C. Pendleton, author of our cover feature, graduated from Loma Linda University's School of Dentistry in 1963. Dr. Pendleton and his wife have two sons. Mark, who finished his freshman year at Andrews University, Berrien Springs, Michigan, studied last school year at the Spanish Seventh-day Adventist seminary in Sagunto, Spain. Jay is a graduate of Blue Mountain Academy, Hamburg, Pennsylvania. The Pendleton family enjoy many activities together, including camping, hiking, canoeing, snowshoeing, and birdwatching.

Have you ever wondered what kind of influence you have on

your non-Adventist neighbors? Ira C. Pound, in "The Commanding Officer Lived on 'Advent Lane'" (p. 6), relates how a handful of Adventist families helped originate a policy for the whole United States Army.

Reader to Reader (p. 10), a feature that appears in the third issue of every month, provides an opportunity for you to share your opinions and advice with other readers of the REVIEW. Each of us faces perplexing problems from time to time, many of them problems that others have faced and dealt with successfully. If you have either a question to submit or an answer to another's

question, we encourage you to contribute to this feature.

The REVIEW receives a large volume of reader correspondence every day. Last year we published more than 450 letters in the Letters, Speaking Out, Response From Readers, Fellowship of Prayer, and Reader to Reader columns. As the general church paper for the Seventh-day Adventist Church, the REVIEW provides one of the best places for the exchange of ideas among members of the church. We try, from week to week, to publish letters on a wide variety of topics and appreciate it when readers take the time to express their

opinions and concerns to us. Every letter is read and considered carefully, even though not all are published. There are also many letters that are answered personally by staff members.

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## Scan News briefs from the religious world

### Nonprofit Organizations Threatened

WASHINGTON, D.C.—A spokesman for three major religious press associations predicts the "extinction" of the legal basis upon which nonprofit organizations have operated if Congress adopts recommendations of the Commission on Postal Service to abolish special low mailing rates. Over 100,000 schools, churches, charities, and other organizations would be affected by the proposed elimination of nonprofit rates. Wiping out special second- and third-class mail rates for nonprofit organizations will remove a crucial benefit of their legal status. Tax exemption extended

to such groups and the deductibility of donations to them are the only other important financial benefits that distinguish them from commercial enterprises, and these benefits also are being questioned as never before.

### "Toward Vatican III" Theme of Colloquium

NOTRE DAME, Ind.—Seventy theologians and social scientists held a four-day colloquium at the University of Notre Dame May 29 to June 1 on "the work that needs to be done" to prepare for Vatican Council III.

Theme of the sessions was "Toward Vatican III: the work that needs to be done."

### Salvation Army Fastest Growing U.S. Religious Body

NEW YORK—The Salvation Army was the fastest-growing U.S. religious body in 1975, according to the new *Yearbook of American and Canadian Churches*. For 1975 the Salvation Army reported a 5 percent increase in membership, to reach a total of 384,817. U.S. population grew an estimated 0.8 percent during that year. In addition to the Salvation Army, other rapidly growing religious groups include the Church of God of Prophecy (up 4.9 percent to 65,801); Church of God of Cleveland, Tennessee (up 4.4 percent to 343,249); Jehovah's Witnesses (up 4 percent to

560,897); Baptist General Conference (up 3.8 percent to 115,340); Seventh-day Adventists (up 3.3 percent to 495,699); and Church of God of Anderson, Indiana (up 3 percent to 166,259).

### Methodist Women Bar States Opposing ERA

ATLANTIC CITY, N.J.—The Women's Division of the United Methodist Church voted here not to hold any meetings in States that have not ratified the Equal Rights Amendment (ERA). By a vote of 70 to 3, with one abstention, the directors of the 1.2-million-member agency also encouraged their constituents to avoid making trips to such States.

## Letters

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

### Bible Translations

The recent editorials on the *Good News Bible* (Jan. 13, 27, Feb. 10, 24) stimulated thought. The discussions are timely inasmuch as the *Good News Bible* has had wide circulation.

I was reminded of what was said in an August 31, 1972, editorial entitled "Many Translations—Some Pluses and Minuses." The author deplored one of the unhappy consequences of the proliferation of translations,

namely, that with so many versions in use, little memorizing of Scripture is taking place. Yet the Spirit of Prophecy writings affirm the value of committing text after text, even whole chapters, to memory. The suggestion was made that modern versions be used chiefly as study guides and not for general pulpit use. For pulpit use the editorial recommended the King James Version (or perhaps the Revised Standard Version).

Since most members depend upon the King James Bible for reference in our worship services, I endorse the suggestion.

Laura A. Johnson  
Healdsburg, California

### "Jubilee"

Re covers of March 17 and April 28.

From "Adam's Song" to "Jubilee"

Hearts are burning  
Souls are yearning  
Come, come, O come Eternity!

DON PERRY  
Centerville, Ohio

I appreciate the covers you put on the REVIEW. I especially liked the cherry blossoms (March 31), the Easter message (April 7), and "Jubilee" (April 28).

DIANE GARDINER  
Ramsey, New Jersey

I recall instruction I once found in an anthology: "Poems should be read aloud." That is what I did

with Phillip Whidden's "Jubilee." I enjoyed it so much that I had to read it again and again. It has music, reminding me of the tinkling and sounding of Poe's poem, "Bells," but with a much better theme. If others haven't tried reading this particular poem aloud, I'd advise them to do so.

KRAID I. ASHBAUGH  
Loma Linda, California

### Divorce and Remarriage

"Divorce and Remarriage" (Response From Readers, April 21) strikes at the heart of this issue and exposes some of the sentimental, unscriptural rationalizations that have been used for justifying sin. If we believed

*Continued on page 12*

# I Must Decrease

By CORA STARK WOODS

"I NOW PRONOUNCE YOU husband and wife."

The ceremony was over, and the happy couple turned and faced the audience. I had never seen a girl so radiant, so completely lovely. Or had I? My thoughts went back to another wedding—her mother's—almost a quarter of a century ago. Truly she had been just as radiant, and apart from hair style and gown, one could not have told the difference.

The wedding party followed, and then the mother was ushered out. She certainly could still be called a lovely woman by middle-aged standards but, TV commercials to the contrary, there was a difference! Yet, like any mother worthy of the name, she was just as happy as on that day when she herself was dressed in white. Possibly, there was a flickering concern lest her husband, nostalgically, should make an unfavorable comparison. Hopefully, he was reassuring. Could this be why God allows so many daughters to look like their fathers instead of their mothers? Either way, I am sure no mother would want to rob her daughter of her big moment or wish to turn back the clock, because it is a law of life that the decreasing makes room for the increasing.

My eyes were misty, and I felt deeply thrilled as I always do when I hear the vibrant strains of "Pomp and Circumstance." The procession started, and one tall, handsome blond youth particularly caught my attention, for his father had been my pastor some years before. After the customary speeches, the names were called and the graduates walked across the stage to receive their diplomas. Flashes appeared all over the room, and I particularly watched my former pastor, whose son was an outstanding student and had already received a call to ministerial service.

The father had struggled hard, but the years had found him still serving in a capacity that some would consider scarcely equal to his son's first assignment. Only God knows the real measure of a man, but certainly this man showed nothing of envy, only real pride and joy in his son's achievements. This was a living testimony to his own witness over the years. I am sure that, like John the Baptist, he was thinking, "He must increase, but I must decrease."

We would do well to ponder often the magnanimous attitude of John the Baptist. What was the secret of his humility, and how can we apply this to our interpersonal relationships? In the employment area, men particularly must find it a struggle to accept the inevitable failings in strength and abilities that force them to step aside for younger, abler men. Women have it easier if they can grow old gracefully enough to accept changes in appearance without ridiculously trying to counteract them by extremes of dress and hair style. As I reflect over the years, it seems that big moments for some are always

accompanied by the bowing out of others. Truly there are some virtues in seasoned timber, but is there not a time for all of us in the scheme of things to just close a door and silently slip away? Would that we might recognize when it is our turn, and act accordingly.

## A Very Special Day

I am still grateful as I recall a fairly recent incident in my life. It was a very special Sabbath day, one I had looked forward to for a long time. I stood in the church foyer waiting, and suddenly they appeared—my tall, dark-haired daughter with her six-foot-four-inch, red-haired husband, and in her arms a tiny pink-and-white bundle. Gently she placed the baby in my arms and soon we were surrounded. I looked up, searching for my husband, but the duties of his office kept him elsewhere.

My eyes fell on my mother-in-law standing a little apart from the others. For a fleeting moment I struggled, for I caught an understandably nostalgic expression. No doubt she was remembering a similar occasion many years ago when I had placed a tiny bundle in her arms. Surely she had been included in our plans later that Sabbath day, but what about this moment? She spared me all embarrassment, for she quickly, unobtrusively slipped into the sanctuary to sit with her great-grandmother friends. It was time for the worship service, so I placed the precious bundle in the arms of the proud father, and we entered the sanctuary. I wrestled with guilt feelings but quickly quelled them as I rationalized, mathematically. My mother-in-law had five children and eight grandchildren, compared with my one child and this first granddaughter! Surely if time lasts, another quarter of a century would put me in the same position as my mother-in-law. Would I be able to decrease as gracefully? I resolved that I, too, would bow out, leaving room for others to have their rightful big moments.

What about that new father who receives many congratulations the first few days, only to face the jolting reality that the object of his congratulations is a very time-consuming little creature. He can feel and act neglected, further burdening the young mother, or he can pitch in and help, relieving and sustaining her. He, too, must accept a degree of bowing out as greater demands are put on the mother's time and energies.

Perhaps the ultimate of bowing out comes in the response to the question, "Who gives this woman?" The answer requires just two words, but what a lot of decreasing goes with those two words, spoken audibly by the father of the bride but for three other silent people. If this young couple is to increase, there must be a relinquishing on the part of protector, provider, counselor, and confidant. The young couple have graduated from the school of their parents, and there is no postgraduate course. How worthy and capable they are depends on the quality of that school, and what they become depends largely on the acceptance of a decrease in status by the four parents. I would strongly add that while advice must

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## Everyone should cultivate the gracious art of "bowing out."

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end, prayers must go on with even greater fervor! The expression "in-law" seems cold. I prefer to call them guests who occasionally visit, just as they would in the home of a friend.

Recognizing this new status will bring an acceptance of the new home and will quell unsolicited advice and any discussions that overstep the dictates of this new relationship. Responsibilities of finance, employment, child rearing, vacations, purchases, furnishings, and even church relationships have been transferred. The moment of transfer takes place the second the couple is introduced as husband and wife. The increasing of this couple cannot be accomplished without the decreasing of in-laws. It is paramount that the newlyweds be made aware of this before their big moment, so that they make adequate preparation for these grave responsibilities.

The philosophy of John the Baptist must apply to the church family as a whole, as well as to our individual families. Some of our smaller churches often have problems; certain individuals seem almost to "own" certain church offices practically for life. They may or may not be qualified. In any event, others can become qualified if given a chance. How much embarrassment we could save ourselves and nominating committees by recognizing our bowing-out time!

Some people may honestly feel themselves irreplaceable, and no one wants to hurt them. But I wonder sometimes how kind this is. Haven't we all blushed in embarrassment for aging, off-key singers and poorly qualified speakers? How sad to be a person who can enjoy

only serving in an up-front capacity. How much better to fill an unglamorous behind-the-scenes position when our decreasing time comes. One doesn't even need a position to serve by helping with menial tasks so desperately needed, and so often shunned by up-fronters.

There is no room for jealousies, only prayer for our replacements—if we dare to call ourselves Christians. Such replacements, unlike those of the business world, do not always depend on age or ability, but only a simple matter of taking turns. In this case the decreasing does not have to be permanent, but just making room for the growth of others. Occasionally I have seen husbands bow out in favor of their wives, knowing their needs to be greater. Most husbands are afforded opportunity for service and expression in their job situations, but the wives may have no opportunities other than church office. How truly great and gentlemanly is the man who permits his wife to become involved in such areas as are becoming to femininity. And how much more beautiful a marriage can be conversationally when both are involved in common interests.

### A Tip for Talented Wives

Sometimes wives may be more talented or have more education than their husbands. These wives may recognize this ego-damaging possibility to the extent of seeming to be promoting their husbands church-wise. True love never tries to overshadow the object of love but only to bring it into full bloom. How careful we, as on-lookers, must be in evaluating the actions of another! We simply must not pin labels, for we do not know the heart. We all have seen the trouble caused between a couple as each one tries to counteract a careless word or insinuation about their marriage, which may actually be a good one. Both want to decrease in some areas and increase in others, as recommended by the Bible: "In honour preferring one another." Let us bow out of each other's marriages, for we never know when a careless word, spoken possibly in jest, may set off an unfavorable reaction.

Bible and other historical characters tell of the unbelievably diabolic schemes of kings and rulers who felt threatened by others, sometimes to the extreme of exterminating the object of their jealousy, their own offspring and loyal friends not excepted. Artists and great composers, too, have been guilty of bizarre behavior toward others with greater talent. Such inability to decrease is unbecoming to anyone, but it is unforgivable in a Christian. While we would not be guilty of such extreme behavior, I wonder how many of us could truly feel, and exhibit, the spirit of John the Baptist in all situations?

Let us pray for wisdom to recognize our bowing-out time, in all areas, and to follow through with humility and even joy as we watch others increase because we are willing to decrease. Only as we are able to "bow out" here will we be able to enter heaven. □

# The Commanding Officer Lived on "Advent Lane"

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"Gentlemen, I think we can take care of the situation."

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By IRA C. POUND

THE TIME: NEAR THE BEGINNING OF America's involvement in the second world war. The place: Little Rock, Arkansas, and nearby Camp Robinson. To this camp came thousands of young men for military training to prepare them for service in the war zones.

Five Seventh-day Adventist youth were among the

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## Confusion

By MONT HURST

*"In thee, O Lord, do I put my trust: let me never be put to confusion." Psalm 71:1.*

Distress, confusion, strife, uncertainty, plagues, and a multitude of other dire situations fill the world. People grope about, seeking a haven of rest or deliverance. The power of evil is loose, but the person who has Christ as Lord and the Holy Spirit abiding within is blessed with the means of victory over all other influences, conditions, or circumstances.

God did not cause the world conditions today. He is the author of love, peace, and tranquillity. The psalmist said, "In thee, O Lord, do I put my trust." God did not will that we live in a state of confusion and strife. He would have us live the life He has made possible through Jesus, the more abundant life.

Jesus urged His disciples to have faith in God. That is the sum and substance of the life of a sincere Christian. None of us will ever suffer as Jesus did while He was here on earth. At one time it seemed that God had turned a deaf ear to the pleading of His own Son. So it is with us at times. But God does not desert His faithful, obedient children. Says the old song, "Trust and obey." That is the genesis of the abundant life.

I praise Thee, Lord, as I trust and obey.

first group of trainees to arrive at this camp. When they asked for and were refused release from regular duty on the Sabbath, they remained in their barracks on Sabbath morning. As a result they were placed in the guardhouse for the day. Furthermore, they were told that they would be court-martialed if they refused to obey orders the next Sabbath.

During the week intervening, two of these men came to my office in Little Rock, seeking counsel as to what to do. At that time I was serving as president of the Arkansas-Louisiana Conference, and James B. Ross was the pastor of our local church.

As these young men presented their problem, I could see that they conscientiously desired to obey God and at the same time remain loyal to their country. My counsel to them was to be true to God's commandment at any cost, and to stand united as a group. I assured them that should such a course result in serious action against them, we would take their case to the highest authorities, if need be.

After they left, Elder Ross and I discussed the case. We were impressed that we should go out to Camp Robinson and interview the commanding officer. After praying for the Lord's blessing, we set out for Camp Robinson. With a bit of fear and with anxious hearts we entered the camp commander's office.

As we presented the plight of our men to him, he listened attentively. We cited the experience of the three Hebrews who would not bow down to an image as decreed by the king of Babylon, even though a fiery furnace awaited those who refused to obey. We mentioned also the circumstances that called forth the apostle Peter's bold affirmation, "We ought to obey God rather than men." We also reminded him that the U.S. Constitution provides that citizens shall be free to worship God according to the dictates of their own conscience.

The officer did not speak until we had finished our appeal. He then sat erect and said, "Gentlemen, I think we can take care of the situation."

He told us that he was reared in the State of Nebraska, in a community where several Adventist families lived. "In fact," he said, "the road leading to our home was spoken of by some as 'Advent Lane.' They were good people—a little queer, I thought, in some ways—but they were good neighbors. I used to play ball with their boys, who were nice fellows."

## No Intimation of What He Intended to Do

As we left his office he again assured us that attention would be given to solving our problem, but he gave us no intimation of what he intended to do. Nevertheless I felt sure he would not allow our boys to be roughly handled while under his authority.

Next Sabbath morning all five soldiers came to church, smiling and happy. They told us that on Friday morning the camp bulletin board posted this message: "All Seventh-day Adventists are to be at liberty from sundown Friday until sundown Saturday." To my knowledge, never before had such liberty been granted to our men by a military establishment.

I immediately informed Carlyle B. Haynes, who, at the time, was developing the War Service Commission. Upon receipt of my letter he sent me a telegram, requesting that an exact copy of this order be sent to him without

delay. After receiving a copy, Elder Haynes proceeded to take it from one army camp to another, asking that the same consideration be given to our men as had been established at Camp Robinson. In a number of centers a favorable response was obtained. He then called the attention of General George Marshall to this matter, who, next to the President, was in charge of the U.S. Army. He granted the liberties that our servicemen have been allowed since that time.

If the Seventh-day Adventist families living on "Advent Lane" somewhere in Nebraska had, by their influence, left an unfavorable impression upon the boy who later became the camp commander at Little Rock, would

he have granted the favor we sought of him? It is doubtful. But their "good neighbor" influence has brought blessing to thousands in many lands.

"If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed. Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing."—*Christ's Object Lessons*, p. 340. □

## When You're Young BY MIRIAM WOOD

### Walla Walla College

WALLA WALLA didn't let me down. What started out several years ago as a kind of sick joke—my conviction that every time I visit a college campus the weather goes stark, raving mad—is becoming an eerie reality. And so Walla Walla came through nobly. Here it was April; I'd been assured that since it was spring the weather would be nothing short of perfect, couldn't help itself, nothing else possible; but for the "first time in history" at this time of year, a severe heat wave took over, and I sweltered in my too-warm clothes. But that was the only negative factor in the weekend.

This was Alumni Homecoming weekend at Walla Walla, and although I hold my degree from another college, WWC had graciously invited me to participate in the festivities. Therefore, my view and impressions of Walla Walla College are a bit unique, because Homecoming Weekend is not exactly the "normal" weekend. But this uniqueness is probably all to the good.

First, though, a few general observations about the college itself. It isn't located in the most accessible of spots; to get to Walla Walla, you have to *want* to. It just isn't very *near* anything else, being located in what I always think of as the semi-prairie area of eastern Washington State, though the residents may not appreciate

that description. If you're flying in, you can get off a big plane in Seattle or Spokane, or Pendleton, Oregon, and then embark on a little airline that is the target of many jokes up that way, so I won't give its name—Walla Walla-ites will know. Actually, there's nothing wrong with the airline except that the plane to Walla Walla is *very* small, and the air can be *very* turbulent! At any rate, I declined that experience, deplaned in Pendleton, and drove a borrowed car for the hour's trip to the college.

Perhaps the semi-isolation of WWC accounts for the fierce loyalty of its students and alumni. (Actually, there's no way of measuring the comparative loyalty of students to their college, but WWC-ites seem the type who would defend their college to the last ditch.) And they have a great deal to be loyal to. There's an ambience about the atmosphere in College Place, the little town that houses the college, that is special. One main street, of course, and students are everywhere, and there's a marvelous lack of artificiality and pretense. Out there in the wide, open spaces I think it's much easier to get back to the real values of living and to see what is important and what isn't. I suspect that WWC isn't a place for pretenders and poseurs. The faculty and students have a way of

looking at you with a straight, level gaze that can make you uncomfortable if you're not being entirely sincere.

The campus seems a model for the song "I Love the Halls of Ivy," though I don't recall seeing any actual ivy. But some of the buildings are old, and I'm so *glad* about that fact. If anyone tries to tear down that wonderful old administration building, with its nooks and crannies and half-floors (I mean it was like floor one-and-a-half and that sort of thing), I shall be very unhappy. I try not to oppose progress, but replacing tradition with glass and chrome strikes me as being a poor bargain sometimes.

Our weekend had been planned for us, right down to the second, by Dr. Donald Eichner, vice-president for development and public relations, and an old friend. I found myself amazed that he and his staff could have remembered every single thing, including transportation for all the speakers, split-second timing, opportunities for the weekend guests to mingle with one another at meals, and so on and on, but they didn't overlook a thing.

Walla Walla students seem pretty special, if they're all like the one who introduced himself to me. And thereby hangs a tale. This student had written me a rather irate letter, commenting on something I'd said in this column, a letter leaving no doubt as to how he felt about my position.

I'd written back that I thought it was great that he'd taken the time to write and that I'd be in Walla Walla before long and hoped we could meet. He did make himself known, and apologized for what he thought might have been discourtesy, but he didn't have a thing to apologize for. Taking an interest in the work of the church, even disagreeing, is a good thing. If all Walla Walla students are reading this paper and other denominational publications, and thinking and participating fully, then the church is indeed fortunate.

There's so much more to say about WWC—the wonderful soil, which produces the most beautiful flowers you can imagine. I think all you have to do is show the ground a package of seeds and the flowers spring up in abundance. Then there are the gently rolling fields where your eyes seem rested as you gaze out over the "big sky." It almost seems possible to get away from the late-twentieth-century syndrome—almost. The students, many of them, have been born and brought up on farms, so that they are acquainted with work and with reality; they are not helpless and dependent. They are a sturdy breed.

Walla Walla College can claim one other distinction that absolutely no other Adventist college can match. When the president, Dr. N. Clifford Sorensen, smiles, he looks almost exactly like *the* President, one Jimmy Carter.

# Can Reducing Be THAT Easy?

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Personal devotions—first element  
in a successful reducing diet.

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By DONNA PATT

DO YOU WANT to make reducing simple? Learning to experience victory over appetite through faith in Jesus is so simple, it is almost incredible. Every person who finds it exclaims in wide-eyed wonder, "It's true; it works; it worked for me!" You know immediately that you are a new person.<sup>1</sup> The old you was crucified with Christ and no longer lives. The new life you now live is the result of trusting Jesus, who loves you and gave Himself for you.<sup>2</sup>

Most reducers exclaim at this point, "I never heard of this kind of dieting. Why, you haven't even given me a list of taboo foods yet! But it works. Praise the Lord, it works! I don't even want those cookies I previously couldn't leave alone."

Those words are inevitable when the reducer catches on to this righteousness-by-faith-in-Christ principle. "If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. . . . A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. . . . The things they once hated they now love, and the things they once loved they hate. . . . Duty becomes a delight, and sacrifice a pleasure. . . . Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law."<sup>3</sup>

An outward correctness of behavior alone is *not* the true test. People may fake an experience that looks authentic. Don't judge the genuineness of your experience by your ability to stick to a diet, or even to lose weight. "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."<sup>4</sup>

## Slavery to Jesus Is the Greatest Possible Freedom

Like Paul, we discover that slavery to Jesus is the greatest freedom of all.<sup>5</sup>

After beholding the Lamb of God, he chose (or willed) to put his mind under God's control and let his God-controlled mind take care of his fleshly lusts.

"I keep under my body, and bring it into subjection,"<sup>6</sup> he testified. Bondage to God? Never! In reality he was now a free man serving God because he *chose* to. "There is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit."<sup>7</sup>

Some people have difficulty finding this experience because they don't really take the first two steps. Indulging a perverted appetite, in their opinion, is not a sin (step one). They need to spend more time studying the life of Christ. Nothing makes our rags feel so filthy as that experience.

Some who take step one and are convicted never surrender themselves to God 100 percent (step two). They don't really *want* to give up their favorite foods that destroy them. "Do you mean I must stop eating a whole pizza at 11:00 P.M. every Saturday? Never!" and they go on letting the desires of their body rule their mind.

"We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely."<sup>8</sup> Trying to serve two masters is the cause of miserable Christians and miserable dieters.

If you are to keep the experience you have found (step three), you need to persevere. I learned that from studying the story of Peter.

When Jesus appeared calmly walking on the raging, churning waves, the doubting, panicking disciples dropped their heavy oars in terror. Peter was beside himself with joy when he recognized his Master. If only he could walk on the stormy sea like that! At his Master's invitation, he jubilantly sprang out of the boat and performed the same miraculous feat.

Smugly enjoying his moment of triumph, his eyes forsook Jesus to turn and luxuriate in the amazed and envious looks of his peers. But the instant he lost sight of Jesus he was doomed to defeat. The boisterous waves forced a sputtering and humiliated Peter to cry out to Jesus for help.

"Walking side by side, Peter's hand in that of his Master, they stepped into the boat together. But Peter was now subdued and silent. He had no reason to boast over his fellows, for through unbelief and self-exaltation he had very nearly lost his life."<sup>9</sup>

Every time a dieter falls away from his eating program, it is because he takes his eyes off Jesus (perhaps for only an instant), and trusts in his own strength. We don't have any strength to resist temptation. We are doomed if our only source of power is from within.

Peter needed to learn his need of constant dependence on Jesus, and so do reducers. We are certain to be overcome by old temptations unless we distrust ourselves and lean on Christ's strong arm. The secret of successful victory over appetite is to unite our "weak, wavering human will to the omnipotent, unwavering will of God"<sup>10</sup> *continuously*.

In contrast to our intermittent trust in Jesus, Satan never takes his eyes off us. He studies and analyzes us, and knows every detail of our diet history. "Satan is planning to take advantage of our hereditary and cultivated traits of character, and to blind our eyes to our own necessities and defects."<sup>11</sup> All he needs is our attention turned away from Jesus for one moment, and he stands ready to use his strategically planned temptations. "Only through realizing our own weakness and looking steadfastly unto Jesus can we walk securely."<sup>12</sup>

Once we climb out of the "I can't" pit of despair by trusting Christ, the devil has another pit prepared for us. He wants us to forget that we can control ourselves *only*



through Christ, so he urges each of us to shout, jubilantly, "I can! I can! I can!" How easily we forget that we never accomplish anything worthwhile in our own strength.

Beware of these two pitfalls on either side of the treacherous path that we must walk by faith. The way is so narrow, and the pitfalls on either side so deep, that we dare not take a step without prayer.

I know of only one way to maintain this trust experience. Jesus found His power through His early-morning appointment with His Father. He readily admitted that "the Son can do nothing of himself, but what he seeth the Father do."<sup>13</sup> Instead, "The Father that dwelleth in me, he doeth the works."<sup>14</sup> Consequently, "The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer."<sup>15</sup>

The first element in a good reducing diet is not cottage cheese, but a regular personal devotion time. Family worship (as good as that is), or a quickie Morning Watch text never suffices. The dieter needs to spend time learning to know the One who will give him strength to pull his hand away from the candy bags in the supermarket.

Recently I received this letter from a diet dropout friend who roller-coastered more than 40 pounds many times and still weighs more than 250 pounds.

"Do you know why I'm a fat, nominal, noninvolved Adventist? It suddenly dawned on me about three or four days ago that I was off my diet. Since then I've given much thought as to why. The only conclusion I can arrive at is that I stopped Bible study in the morning—not deliberately. I went on a housecleaning spree and got so involved that I couldn't find time to study. (More correctly, I didn't take time.)"

### Too Busy

She is so right. If we are too busy for our morning appointment with Jesus, we are too busy. We must then be doing something that is not our duty. We'd better discover what this is and eliminate it.

Oh, we may think we're doing fine without it. I learned a lesson about this the other morning, when I needed to use the one electric outlet in the bathroom at the same time my husband was using his electric shaver. When he realized this, he simply reached over and pulled the plug and went on shaving, using battery power.

How much like dieters, I thought. We pull the plug and sever our connection with Christ. We never mean to do it for long, and after all, we seem to go on functioning on our own power. But it will never be for long. Eventually that battery wears out, and we are a useless, impotent Christian.

Jesus' parents lost track of Him one day when He was 12 years old. In fact, they lost Him at "camp meeting" because they were too busy. It took them three anxious days of searching to find Him.

So don't pull that spiritual plug. You'll be back to feasts and binges. By the way, things may suddenly get harder at this point, but that's step four. □

*To be continued*

### REFERENCES

<sup>1</sup> 2 Cor. 5:17.

<sup>2</sup> Gal. 2:20.

<sup>3</sup> *Steps to Christ*, pp. 57-61.

<sup>4</sup> *Ibid.*, pp. 57, 58.

<sup>5</sup> Rom. 7:24, 25.

<sup>6</sup> 1 Cor. 9:27.

<sup>7</sup> Rom. 8:1.

<sup>8</sup> *Ibid.*, p. 44.

<sup>9</sup> *The Desire of Ages*, pp. 381, 382.

<sup>10</sup> *The Ministry of Healing*, p. 176.

<sup>11</sup> *The Desire of Ages*, p. 382.

<sup>12</sup> *Ibid.*

<sup>13</sup> John 5:19.

<sup>14</sup> Chap. 14:10.

<sup>15</sup> *Ibid.*, p. 90.

## For the Younger Set

# Responsibility Is a Big Word

By RUTH P. WATTS

"I REALLY believe Apache is big enough and old enough to ride." These words thrilled Joy to her toes! Joy had trained Apache to be used to weight on his back by putting the saddle on him and walking him around the corral. So it was no surprise to the horse to have the added weight of Joy on his back. He wasn't quite sure what to do with Joy's voice behind him coaxing him to go. Until now she had always been where he could see her. But he loved her, so he obeyed eagerly.

Soon it was a familiar sight to see the black-haired girl trotting down the street with her friends or riding along the fire trail, with a picnic lunch to complete the day.

One thing hard for Joy to understand was that mother worried about her if she didn't get home before dark. Thirteen was old enough to

take care of herself, she thought. It wasn't that she meant to disobey, but when she was having so much fun it was difficult to allow enough time to get home and put Apache away before dark.

Joy had learned when she was very small that *responsibility* is a big word. She knew it meant never forgetting to water and feed her pets, which depended on her. She knew it meant to do her daily chores around the house because mother counted on her. But somehow, getting home when mother expected her to didn't seem to fall into the same category.

The first two times Joy got home late, mother scolded and warned. Then one night it was quite late before Joy was located. It was a sad girl who couldn't ride her beloved horse for three whole days. But there was no more need for punishment after that. Joy had learned the meaning of *responsibility*.



# Reader to Reader

**We are having a problem in persuading our son to go to the academy next year. He thoroughly enjoys our country living, having an island on which to roam, a place to swim and snorkel, and water on which to ride his own motorboat. He feels that leaving home would put an end to his happiness. We have not been able to get him to stay away from home even for a night. Attending summer camps or visiting relatives are not sufficient inducements for him to make his break from home. How can we prepare him to go to the academy?**

► We did several things in our family to try to prepare our children to go to academy. We took time daily with our children to feed on God's Word. We tried to make them feel secure in our love. We sent them to church school after their seventh birthday (so that in the academy, age would not be a problem). We tried to help them set goals for themselves, and make some plans for their lives. Academy was considered a part of the preparation for a lifework. When the time came, going away to academy was the next logical step for them.

BILL NORDGREN  
Kansas City, Kansas

► Tell your son that if he likes boating, snorkeling, and having fun, he's going to love academy!

I look back on my four academy years as the most carefree and happy time of my life. I enjoyed choir trips, Medical Cadet Corps bivouacs, recreational activities, and even some classes.

The time spent living in the dormitory, learning to deal with other people, was fun and rewarding. We had a men's dean who understood boys and how to direct them fairly, with an eye on their futures. There was never a dull moment. I think very fondly of those years of laughter, song, and learning to love Jesus.

Tell your son to let the "good times roll." Go to academy during the school year and come home for summer to enjoy the boat; have the best of both worlds.

SKIP BAKER  
Takoma Park, Maryland

► Your son has an ideal home environment for outdoor sports. It is understandable that he would dis-

like the thought of leaving the things he enjoys for a school about which he knows nothing. Perhaps it would help to take him to an academy for a visit. Encourage him to become acquainted with students and teachers.

LUCILE DAILY JOHNSON  
Hillsboro, Ohio

► I sympathize with this fortunate young man. His present experiences in your country home will create in him a love for God's second book of nature, as well as help him build a healthy body.

However, with true conversion comes a desire to serve God. If your son can begin to see ways in which he might want to serve God he may also see that he needs to do his part in accepting the training that God has directed should be provided.

However, conversion and ambition are not things that you can press upon your son. All you can do is to lead and encourage. To put him into a religious academy without his having a desire to serve God probably would not be beneficial to him or to the other students.

Perhaps a pen pal or a friend who is going to the academy could help encourage him to want to go also. Another thing that might help would be for him to read books about our church history and the lives of our pioneer leaders. Many of these are fascinating and would hold a boy spellbound.

Most important, pray for God to create in him a desire to prepare himself to serve Him.

EARL D. WILLIAMS  
Clearlake Oaks, California

► Is the fun at home really the problem? Perhaps a part of the problem is insecurity in trying to meet other people, especially a peer group. It sounds as though your son will be homesick away from home no matter where he is.

I know men, now grown and married, who were homesick for a long time after they left home to go to school when they were in their teens. They still don't enjoy leaving home. But, because it was necessary for their education that they leave home, they did so, and would not now wish to have done otherwise. Perhaps it would be helpful to tell your son that he may be homesick, but that he can live with it, and even enjoy many things in spite of it.

Many missionaries must leave home to do their part in spreading the gospel when they would rather stay at home. Jesus asked the rich young ruler to give up all his riches in order to serve God. Do we want to turn away selfishly as did the young ruler?

If your son does not now have close friends with whom he likes to play, he may not look forward to making new friends at academy. Perhaps you can arrange for him to have more time with children his age. As he begins to enjoy their companionship, it may be less of a problem to get him to look forward to going to academy.

It may be best to think of correspondence courses for a year, and during that year you can concentrate on preparing him to go to academy the next year. Of course, keeping him at home, without making special efforts to have him spend time with other young people, will only increase his insecurity of meeting new people.

CHARLA ALDEN  
Washington, D.C.

► When I faced a similar situation some years ago, I enlisted the help of a man in our community whom my son admired. I said nothing further to my son about what I would prefer him to do, but in a few days he announced his plans to attend the boarding academy nearest home.

Later, when my youngest son was attending a nearby academy, we moved to a country site too far away for him to continue at the school where he had been.

We prayed earnestly about our problem, and God showed us the

way. Friends informed us of an academy with plenty of summer work opportunities. Our son's interest was aroused at once. Since this academy was some distance away, his visits home were few, and I was unable to visit him there until his graduation two years later, but he received excellent counsel and training, which has inspired him to live a life dedicated to God's service.

GLADYS SCHMIDT  
Wayland, Michigan

► There is an alternative to your son's going away to academy next year—Home Study Institute. I feel that if the home is a strong Christian home, a ninth- or tenth-grade child is too young to leave home. The only other choice many have for a Christian education at this level is a home-study course.

Be forewarned that Home Study Institute offers a full and complete course; that is, there is lots to do. It wouldn't be fair to your son to go that direction unless both you and he make a determination to hold to it as faithfully as to a regular school situation.

LYNETTE BRAMLETT  
Castle Rock, Washington

► If he were our child, we would not think that he should be made to leave home if he really didn't want to and didn't feel ready. If necessary, we would let him go to school by correspondence rather than send him away from home to academy. If he is so opposed to attending the academy, he wouldn't be happy there anyway.

WENDELL AND JUDY DAVIS  
Oakland, Oregon

## NEXT QUESTION

*How should parents treat adult children who have turned their backs on God, church, and home? One of our children, now married, seems to contact us only when he needs money. Both he and his wife were raised in Adventist homes and were sent to the church's schools through college. We are not sure to what extent we should tolerate their life styles when they come to visit. We are wondering also whether to include them in our will. What should be our attitude?*

[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.]

# “That Thy Faith Fail Not”

God is eager to prepare His church for the final events of earth's history. He wants to purify His people so that they may be prepared for the plentiful showers of the Holy Spirit in the latter rain, so that the work may be finished promptly.

This is why “God is sifting His people. He will have a clean and holy church. We cannot read the heart of man. But the Lord has provided means to keep the church pure.”—*Testimonies*, vol. 1, p. 99. The sifting is a time of severe test. “Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that cannot be shaken will remain.”—*Ibid.*, vol. 9, p. 62. We are assured that “the mighty shaking has commenced and will go on.”—*Early Writings*, p. 50.

Every child of God, individually, and the church as a whole will undergo this special trial of faith. Although there have been shakings in times past, the great final shaking takes place near the end. Four things will cause members to be shaken out: (1) Religious carelessness and indifference. (2) Persecution, because of enforcement of the Sunday law. (3) Failure of lukewarm Christians to accept God's call and grace for spiritual renewal. “Some will not bear this straight testimony [called forth by the counsel of the True Witness]. They will rise up against it, and this is what will cause a shaking among God's people.”—*Ibid.*, p. 270. (4) False doctrines that will deceive some, because they neglected to study the Word and to maintain a deep experience with God.

But, thank God, He has made ample provision so that no one need be shaken out. When Jesus warned Peter, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat,” He also assured the beloved disciple, “but I have prayed for thee, that thy faith fail not” (Luke 22:31, 32). This same assurance we too may have. If we put on Christ's armor we will be protected against any attack of the enemy, however fierce.

### Nothing Can Separate Us

Asking the question “Who shall separate us from the love of Christ?” (Rom. 8:35), Paul listed some of the greatest calamities that can befall a person, implying that these might be expected to separate a person from that love. But by the inspiration of the Holy Spirit, and with the background of a wonderful victorious experience, he exclaimed, “Nay, in all these things we are more than conquerors through him that loved us,” and none of the hardest vicissitudes “shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (verses 37, 39).

No one knows precisely the nature of the trials that will sift him. The test may come in the shape of some

pseudo-reform movement that aims to “purify” the leadership or even the traditional theology of the church. Or it may take the form of a highly theoretical and scholarly approach to some basic truth, such as righteousness by faith.

Satan is well pleased when we turn our attention from our spiritual and individual need, to engage in semantic quarrels over subjects such as righteousness by faith, justification, and sanctification. He wants us to lose sight of the vital fact that righteousness by faith is more than a theory or a doctrine, it is an experience. He wants to involve the church in argument so as to divide it, if possible, and to cause members to lose confidence in the great fundamental truths that we as a church have received and cherished through much study and prayer, truths that have been confirmed by the powerful testimony of the Spirit of Prophecy.

The important thing is that in order to be real and complete, righteousness by faith needs to embrace justification and sanctification (see *Messages to Young People*, p. 35), forgiveness and obedience, and the pardon of sin and deliverance from it, so that the same faith and the same power that bring about the first miracle—forgiveness—also produce the second—transformation of character.

It is a living, daily experience with Christ, an experimental knowledge of God, that will prevent our being shaken out, no matter what form the shaking takes. May God grant every one of us that victorious relationship with Him.

F. CH.

## Second-Mile Christians

Our Father in heaven cares supremely. He cares so much about us that He mortgaged heaven in order to effect our release from the clutch of the prince of death. In turn, it is appropriate that we care supremely about Him and for Him.

Corollary to this, “the greatest and the most important commandment,” is another—to care supremely about our fellowmen (Matt. 22:38, 39, T.E.V.\*). In fact, the way in which we relate to this second command is an unerring index of the reality of our profession to abide by the first. According to the Master Himself, the second command applies to everyone, friend and foe alike, and in so doing we become second-mile Christians. The 70-times-seven principle was intended to be infinite in its application. Our Father provides sunshine and rain to all, irrespective of whether a recipient qualifies as “good” or “evil.” How other people may relate to *us* is no barometer of the way we should relate to *them*; and by caring supremely about even our enemies we are “perfect” (mature) Christians—just as our Father in heaven is “perfect” (Matt. 5:45, 48). Whoever does not care su-

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\* Bible texts in this editorial are from *Today's English Version*.

premely about his brother "is still under the power of death"; he is a murderer (1 John 3:14, 15); he is "in the darkness" (chap. 2:9, 11).

If we care supremely about one another, Jesus said, then everyone will know that we are His disciples (John 13:35). Anyone who professes to care supremely about God yet manifests hatred toward his brother, says John, "is a liar" (1 John 4:20). His profession to be a follower of Christ is a sham; he is a hypocrite, only playacting at being a Christian. His profession is meaningless; he is "a noisy gong or a clanging bell" (1 Cor. 13:1).

A second-mile Christian is one who goes beyond the call of duty in his relations with other people. The first mile fulfills the letter of the law; the second mile fulfills its spirit and marks a person as a genuine Christian. Those who take off their running shoes after the first mile are legalists who say, Show me my duty and I will do it. The genuine Christian, on the other hand, will go as far as he can and do as much as he can *because he wants to*, and not as little as he can because of a feeling that he is obliged to do so. It is possible at many points to comply with the letter of the law—as did the rich young ruler—but be guilty of violating its spirit. And it is the spirit of compliance that really counts with God, now and in the judgment (see Matt. 25:31-40). If God had never gone the second mile with us we would have no hope of salvation; He did more than strict justice required Him to do.

In His own life and example Jesus went the second mile, not alone with His friends but with those who chose to be His enemies. In His very last words to Judas—who all will agree did not deserve His love and care, and whom to the very last Jesus treated with all kind consideration, following the betrayal—Jesus addressed him as "friend" (chap. 26:50). Jesus went the second mile with the tax collectors, the prostitutes, and other "sinners"; He went the second mile with the scribes and the Pharisees. And if He did, so should we.

The Christian's main business is to make other people happy, to care about *their* happiness and well-being more

than his own. This is true whether they are saints or sinners. True religion "consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others."—*The Desire of Ages*, p. 497.

"The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example."—*Testimonies*, vol. 5, p. 167.

May it be that the spiritual tone in the church is still following our Lord afar off on this fundamental aspect of Christianity, and that this is one of the major reasons why the Holy Spirit is not yet able to do for us as a church what remains to be done before our Lord returns? If we do not go the second mile with our brethren in the church—to say nothing about the first mile of obligation—we are hindering the finishing of the work of the Lord.

It is a fundamental law of life that no man lives to himself. The poorest man in the world is one who goes through life living exclusively for himself; the richest man in the world is one who goes through life thinking about others and caring about them—supremely. In all of our praying and planning and plodding to finish the work, let us not neglect the second mile that Christ summons us to go, in our relations with one another as Christians and in our witness to the world. Let us look to one another's interests, not just to our own (Phil. 2:4). Let us "carry one another's burdens" (Gal. 6:2). Let us be "kind and tender-hearted to one another, and forgive one another" (Eph. 4:32). Let us "do what is just, . . . show constant love, . . . and . . . live in humble fellowship with our God" (Micah 6:8). Then, "inasmuch" as we have done so, it will be our happy privilege to hear the "well done" and to respond to the invitation "Come on in and share my happiness" (Matt. 25:23; cf. vs. 34, 40). R. F. C.

## Letters Continued from page 3

that Biblical and other inspired counsels on this subject should be obeyed, then we would refuse to do or say anything that would salve the consciences of those who are living in deliberate violation of the seventh commandment.

Repentance and forsaking of sin still stand in God's Word as the only avenues of restoration. God may make all kinds of exceptions in the judgment because of His omniscient understanding of individual cases, but He has given His church no authority to go beyond the revealed word. To take people into the church, assuring them of salvation, while they are living in violation of the holy law of God is not only reprehensible, but it may cause them to be lost, by comforting them in their transgressions.

The greatest favor the church

can do for one who is living in sin is to firmly withhold membership while still exercising personal love and concern for him or her.

JOE CREWS  
Baltimore, Maryland

### Fund Raising

It seems to me that both the question and the answers in Reader to Reader (April 21) overlooked the obvious:

As nonprofit organizations our churches are not to be in the fund-raising business. Their business is souls. Any time our church begins to make money by a commercial project it opens itself up to the charge of profit making—even though the money is raised for a good cause and the means by which it is raised is beyond question. If such a project clearly can be shown to be a teaching activ-

ity, then it may be acceptable to the government. However, teaching children to be "pitchpersons," especially in grade school, to my mind is not wise. This is particularly true in this age when young people of different religions are obliged to sell various things on the market for their "religions."

The way to get around the above is for individual church members to have projects to raise money, which they then would donate to the church. My family is currently working on such a project.

Please, let the church go about its business of winning souls. Also, let the members support it with their tithes, offerings, and any type of project that is legitimate. But please, do not involve the corporate church in the operation or planning of such

projects. Our business as a church is preparing ourselves and others for a better land.

STANLEY MURPHY  
Florence, South Carolina

Allow me to share a successful fund-raising method my senior class used. The class packaged nuts and dried fruits purchased at wholesale prices, and marketed them at an approximate \$1,500 profit. Since the foods we were selling were healthful, we judged such a project permissible. When considering the selling of food products one should take into account their effect on the consumer. We feel this project was mutually beneficial to the community and the class.

JAMES ROBINSON  
Senior Class Treasurer  
Glendale Academy  
Glendale, California



Wherever he went in South America, the author found smiling young people. This group of Pathfinders met him at one of his appointments in Chile.

## Radiant Smiles Greet GC Youth Leader in Argentina

By LEO RANZOLIN

AS WE approached the beautiful Los Quebrachos Camp in Argentina, on our recent trip to South America, we found the young people lined up by the roadside. All were wearing T-shirts with a picture of Jesus. Their radiant smiles showed that they had Jesus in their hearts.

Then I heard their story: A group of young people, along with Mario Veloso, newly elected division youth leader and formerly with the Austral Union, visited a member's home at 2:00 A.M.

"What's wrong, Pastor Veloso?" asked the frightened man. "Did anybody die?"

"No," they said, "but

something is just about to die."

"What is it?" asked the man.

"It's the MV Society; if you don't come this Sabbath it will die."

Needless to say, there was a packed house for the meeting on Sabbath. Those who attended laid plans for a youth retreat, at which a new group was formed called Koinonias. United by the love of Jesus and by the desire to share His love with the world, the young people began to study the Word of God in groups at the church. These groups spread to other churches. They revived the Argentinian youth, who with the pastors discussed plans for witnessing. Several groups in Buenos Aires witnessed in the subways. They could not contain themselves—they had to

share what they had received, Christ in their hearts. As a result, the youth are changing the pace of the Austral Union; they are winning souls.

At the two camps I attended at Los Quebrachos I found a new spirit and a desire to study the Word of God and to share. On a Sabbath afternoon at one of the camps I baptized Carlos, a guitarist who wanted to serve the Lord. After the baptism Mario Veloso made a call, and six non-Adventist girls made decisions for Christ. I believe that the Spirit of the Lord is really moving among the youth in Argentina.

At a workers' meeting at River Plate College, Pastor Veloso talked about the Koinonias. The pastors are interested in these youth groups; they see the change in the youth and the converts who have come into the church. Pastor Veloso's message to the pastors focused on the power we need to finish the work, the Holy Spirit in our lives, and our need to train the youth for greater service.

From Santiago, Chile, we were taken to El Canelo, a small village at the foot of the Andes where the Pathfinders from the Central Conference were to meet for a camporee. Cerros, as the Spaniards call the steep, rugged hills, were all around us.

The high light of the camporee was the visit of national television. Such excitement as they filmed Pathfinders at work! They wanted to know what Seventh-day Adventists are doing for their youth. The next day the national news broadcast the activities of the camporee. On Sabbath afternoon 12 young people were baptized by one of the local ministers.

Back in Santiago, we met with the youth directors for a council under the direction of the new Chile Union Mission youth leader, Juan Calisto. We then flew to Lima, where our new Inca Union Mission youth director, Helmer Heghesan, led out in a union Pathfinder training course.

About 150 leaders listened eagerly to the various facets of our Pathfinder program. In

*Leo Ranzolin is associate youth director of the General Conference. A Brazilian, he recently took a two-month trip to his home division.*

1951, one year after the General Conference approved the Pathfinder program, D. V. Pohle introduced the first Pathfinder Club under the leadership of Nercida Ruiz in the Miraflores church, Lima, Peru. The pictures and history of the activities made the leaders savor a bit of what was in store for them.

Our next appointment was in Iquitos, in North Peru. Nestled in the Upper Amazon

jungle, Iquitos is very hot. You can reach it only by boat or plane.

My thoughts went back to Fernando and Ana Stahl, who served in South America for 29 years. In 1930 they had the vision of building a clinic to serve the Upper Amazon area. The wooden building they constructed was used as a mission office and later as a clinic. Elder Stahl and his wife carried on an extensive

medical program. Now a new clinic is taking shape. "Please take me to the Stahl Clinic" is all you need to say to a taxi driver in Iquitos. He will know where to take you.

As I watched workers building the new clinic I wished that Pastor and Mrs. Stahl could be there to see how greatly the Lord had blessed their humble beginning.

From Iquitos we crossed

into Brazil, into the heart of the Amazon jungle. The *selva* ("jungle") is so dense there that if a plane crashed it would be engulfed, swallowed completely. When we reached Manaus the Pathfinders were lined up waiting for us. We had two meetings with the youth and their leaders there, where another missionary had dedicated his life to the Lord: Leo Halliwell, the lightbearer of the Amazon.

Dan Walter, an American missionary, gave me a good view of my country as we visited by plane the Adventist Agriculture-Industrial Institute, the floating church near Manaus, and the famous spot called Meeting of the Waters, where the Solimoes and the Black River meet to form the great Amazon. It's something you never forget.

The agricultural school produces about 30 tons of tomatoes a month. It is the pride and joy of our church and of the country's minister of education. Any dignitary visiting the Amazon State is taken to our school, a model, which provides not only half the tomatoes in the Amazon region but also work for our students.

At the floating church we met Joao Ferreira Lima, the builder. The first church was built here 15 years ago, and nine years ago they decided to build this one. It has 72 members and is the mother of five new churches, with more than 400 members in this area.

My visit to Brazil, my homeland, was full of excitement. There were training courses, camps, congresses, and rallies for Pathfinders and youth leaders in three unions. The first training course was in Belem, where 200 leaders participated. There was also a congress over the weekend with the theme "Explosion 77."

In Salvador (Bahia), Brazil, I was taken to one of the main squares, where the young people have placed tables of God's law. Similar tables were placed in Belo Horizonte, in the state of Minas Gerais.

At the training course in the city of Petropolis, near Rio in the East Brazil Union, there



Mario Veloso, left, South American Division youth director, and Helmer Heghesan, center, Inca Union Mission youth director, joined the author for a visit to the clinic established in Iquitos, Peru, by Fernando and Ana Stahl.



Seventy-two members belong to the floating church, built nine years ago on the Amazon near Manaus, Brazil.



With the permission of the city mayor, the El Dorado Pathfinder Club meets in the market tower in Florianopolis, Santa Catarina, Brazil.



National television cameramen filmed Pathfinders participating in a first-aid demonstration during a camporee conducted in El Canelo, Chile.

were 200 leaders. They talked about their plans: to continue with the Cheers for You, Mother program, where young people offer flowers to mothers on Mother's Day, and to continue visiting cemeteries with messages of comfort to mourners and invitations to attend Voice of Youth meetings.

One man who certainly is moving things is the youth and communication director for the East Brazil Union Mission, Assad Bechara. Through his programs the church has changed its image. A spot prepared by Pastor Bechara for youth participation in In-gathering was broadcast many

times on national television. People are becoming aware of the church, and the church's leaders are aware of the tremendous potential of our youth to witness for God.

The climax of my visit was in South Brazil, where I had worked for several years. Two hundred Pathfinder leaders attended a course at Ita-pema Camp in Santa Catarina. In Florianopolis I visited a Pathfinder Club to which the mayor has given a room on top of the market tower.

"Pastor Ranzolin," said the director, "every time they have an important meeting they call the Pathfinders to help! There was a crisis here

recently and the city needed to vaccinate dogs against rabies. They called on us to help. We did, and vaccinated 1,200 dogs."

One of my greatest satisfactions came at Itaipava, campsite for the Sao Paulo Conference. At the last meeting, as I was talking and praying with one of the young men during the youth-leaders' training course, he said, "Pastor Leo, I was so touched by these meetings that I decided to study for the ministry."

I know that under the leadership of Mario Veloso our young people in South America will continue to show this spirit of sacrifice and dedication to the Lord's cause. It was good to visit my home division!

#### GHANA

### 149 Are Baptized in Kumasi

During March and April, David E. Lawson, division Ministerial secretary and evangelist, conducted an evangelistic campaign in Kumasi, Ghana. The opening evening's attendance of 1,000 swelled to almost 2,000 by the end of the first week, with as many people outside as inside. As the meetings progressed, many decisions were made for Christ, and on the last Sabbath 149 were baptized. Matthew Bediako, West African Union Mission president, is continuing the meetings.

Assistance was given to Pastor Lawson by five local workers, as well as one from Upper Volta. Three translators were used at different times throughout the series. As Pastor Lawson is originally from Australia, he was particularly interested in one of the translators, Pastor Dwumoh, who as a liberated soldier at the end of World War II picked up a scrap of paper in a city street in Burma that invited him to send to Australia for the Voice of Prophecy Bible course. This ultimately led him to join the Adventist Church on returning home to Ghana, and he

has become an active minister for 29 years. Pastor Dwumoh was happy to translate for one who was bringing the message in person to his people.

PAUL SUNDQUIST  
Communication Director  
Northern Europe-West  
Africa Division

#### CALIFORNIA

### Attorneys Discuss Items of Interest

Attorneys of the Northern and Central California conferences met with administrators of conference Trust Services in Yosemite National Park, March 18 to 20.

Neal C. Wilson, General Conference vice-president for North America, and Cree Sandefur, Pacific Union Conference president, presented the devotionals. Topics on the agenda included the attorneys' relationship to the Conference Association Trust Services and the 1976 Annual Council actions dealing with divorce and remarriage and conciliation procedures.

Congressman Don Clausen addressed the conference from his desk in Washington, D.C., through the avenue of electronic communication. His forthright presentation of matters being discussed in the United States Congress, such as human rights, labor unions, and Sabbath involvement, was appreciated by the lawyers, who plied him with questions of interest.

The 31 attorneys present organized a Seventh-day Adventist Bar Association of Northern California, with attorneys of both conferences joining. Officers elected were Don Bennett, president; Ralph W. Thompson III, vice-president; and Kendal Cornell, secretary-treasurer.

This is the second year the attorneys of northern California have met under the sponsorship of the Northern California Conference Association. In 1976, their meeting was at the Konocti conference grounds on Clear-lake.

HENRY T. BERGH  
Secretary-Treasurer  
Northern California  
Conference Association

# Toronto Pastor Boldly Communicates the Gospel

By VICTOR H. COOPER

ONCE THEY were a lonely minority—strangers, aliens, foreigners. No one seemed to care for them.

The English language was strange to their ears. Their neighbors in Toronto were not friendly, and if you spoke Portuguese and were surrounded by English-speaking Canadians, the lack of communication was frustrating. The responsibility to bridge such a communication gap always seems to fall on the minority. They must learn the language of the majority. But however far from home you travel, there is no sound in the world so precious as your mother tongue.

And so it was that in 1972 some 12 scattered Portuguese-speaking Adventists in Toronto enthusiastically welcomed Henry Feyerabend. Elder Feyerabend was born in

*Victor H. Cooper is associate communication director of the General Conference.*

the United States of German parentage. As a Seventh-day Adventist minister he had served in Brazil and learned Portuguese there. After his appointment to Toronto he discovered that the 100,000 Portuguese who lived there were socially stranded, without radio or television contacts, either secular or religious.

Someone must talk to these "outcasts" of society, he mused. He contacted the broadcasting world, but without success. The men in the media didn't want to know him or any other Portuguese-speaking person.

Eventually his persistence at a local television station paid off, and he was offered a five-minute weekly broadcast. The contract for 13 weeks cost \$4,000. Henry signed, though he didn't have any money for broadcasting. As he walked away from the office, he wondered whether he shouldn't go back—and al-

most did. But instead, he decided to go to his small church—one lent by the Ukrainians—to pray.

At the church a letter waited for him. It was from a doctor whom he hadn't seen for 20 years. The letter said, "I have been impressed to send you money." A check for \$1,000 was enclosed. In a few days another letter arrived. It too contained a \$1,000 check. In two weeks, without any solicitation, Henry had \$4,000 in cash. He knew that God was in this venture.

The next problem was what to do with five minutes of broadcast time. It was too short for a sermon. Besides, people usually prefer the conversational style, rather than being preached to.

The first program was about prayer. After brief remarks and a prayer there were 20 telephone calls—one from a professional singer, Isabella Santos, often heard on Canadian Broadcasting Corporation programs. She said, "I'd like to be able to talk to God like that. May I come to see you?"

As a result of that one contact Mrs. Santos was baptized, as were nine other

prominent persons in the Portuguese community. The church continued to grow, and by the end of a year there were 89 members.

Meanwhile, the manager of the television station offered Henry ten minutes a week for his program. "Sorry, it's too expensive," he replied.

But he did want more time so he could present more messages and make more contacts. Eventually he was offered 30 minutes at noon on Sundays for \$29,000 a year. Henry signed without the knowledge of his conference organization. How could they be expected to approve a program that was to cost more than *It Is Written*?

Henry pays the station as the money comes in. He confines his message to approximately 25 minutes and attempts to sell the remainder of the time to advertisers at \$100 for a one-minute slot. Although the time is rarely all sold out, these payments help his budget.

Henry had no previous experience in broadcasting. He needed a crew of technicians and a producer. It was Isabella Santos who said, "I know a Portuguese producer." Henry went to see him.

"I don't have any salary to offer you," he said, "but I need a producer. We record our program on Sundays. Can you help us?" "Yes, I think I could spare some time, but I'm an atheist."

"That won't prevent your helping us out," said Henry. "We want to prepare some programs on evolution, and you can help us avoid misrepresenting that viewpoint."

On the first Sunday the producer brought his wife with him. They were both downcast. She had been to the doctor, who had told her she had a tumor. Henry prayed for the program and especially for the producer's wife. The next week the X-ray showed the tumor had shrunk. Later no trace was found, and the doctors were perplexed.

After several weeks the producer was baptized.

By now the members needed a church home. Henry was shown a Baptist church



## LOMA LINDA FACULTY MEMBERS ARE ORDAINED

Two faculty members of the Loma Linda University Division of Religion were ordained to the gospel ministry March 12. In a service involving laymen, as well as church officials, Richard T. Rice and Charles W. Teel, Jr., received their commission. Pictured are Charles W. Teel, Sr.; Charles W. Teel, Jr.; Walter F. Specht, dean of the Division of Religion; Marta Pastor Teel; Neal C. Wilson,

LLU board chairman; V. Norskov Olsen, LLU president; Gail Taylor Rice; Walter D. Blehm, Southeastern California Conference president; Richard T. Rice; C. Lloyd Wyman, Pacific Union Conference Ministerial secretary; and Fritz Guy, dean of the College of Arts and Sciences.

BONNIE DWYER  
*Loma Linda University*



building that was for sale, in a convenient area, for \$300,000. Sadly he turned away.

A church member said, "It's just what we need. Where's your faith?"

The full-of-faith member kept up the pressure. To neutralize it, penniless Henry finally said, "Well, look, if the Lord provides the \$70,000 down payment we'll take that as a signal we should buy." He expected that would be the end of the story.

The church's area committee met to discuss the matter and authorized a loan for \$70,000. With loan payments of \$2,000 a month and heating bills of \$1,000 a month, how could a local church survive and carry on an expensive television evangelistic program? Where does faith end and presumption begin?

#### Studio in the Church

With seemingly no other way to go, they bought the building. After two and one-half years it is half paid for!

A large television studio has been created in the church at the back of the sanctuary. The roof is lined with egg boxes painted black, and the floor is covered with secondhand carpet—donated by the conference. It is overlooked by a well-equipped control room.

Twenty young people operate the recording equipment (and a multilith printing press), arriving at four o'clock on Sunday mornings to begin recording (on video tape). The one-time atheist writes most of the scripts. The 70-voice choir sings enthusiastically in Portuguese and Italian.

The program announcer formerly lived in Brazil and was annoyed by the successful Voice of Prophecy broadcasts in that country until he emigrated to Canada. On their arrival he and his wife were first dumbfounded and then angry when the first thing they saw as they walked down College Street was a new sign being erected outside the Seventh-day Adventist church. It announced: "A VOZ DA PROFECIA." He came to heckle, but he became an Adventist.

Success often arouses jealousy and animosity. It

came unexpectedly from other Christians! Some were furious. Henry received a threatening letter warning him to stop his broadcasts. He fearlessly read the letter on television and then had the largest crowds ever attend his church.

From among the 350,000 Italians in Toronto the first convert has been baptized. Antonio Bueno has joined Henry in his ministry, and another mission to a minority is opening up. Also on the team are two full-time Bible instructors.

The announcer on the broadcasts no longer offers free literature. The response is too large. Instead, he offers Bible studies in the viewers' homes. On an average there are six new requests each week, with at least half of them being productive. One hundred of the 300 people who attend church each week are not yet members. There is plenty of work for the Bible instructors to do.

The new church members knew nothing about the In-gathering campaign in which Adventists annually engage. One day they all were invited for a social program "to play a new game."

Arriving at the church, Henry explained the game. "I don't want anyone to get tired," he said, "so we shall go out just for one hour and then return to the church." But at the end of the hour the church was still empty. Some were gone two hours, others three or four.

As they told their stories the excitement grew. During the social evening that followed, the enthusiastic sharing of experiences could not be quenched. Two evenings' "games" provided \$4,000.

A lonely minority group of Portuguese have found a spiritual leader in Henry. As a man of faith, he believes that the communication of the Adventist message is his job. The Portuguese believers have confidence in Henry. "You tell us what to do, and we'll do it," they say.

With Christian communicators like Henry Feyerabend the whole world can be reached.



## Adventist Women Witness on the Run

Early one morning a few weeks ago, eight Seventh-day Adventist women, whose ages range from 41 to 49, met on a high school track in southern California and eagerly waited for the signal of the beginning of a great adventure: they were going to attempt to set a world record for women more than 40 years of age in a 24-hour relay run! At last the run began, with each woman running a mile, then passing a baton to the next runner, who in turn ran a mile. The run continued all through the day and night, with a runner on the track at all times. Twenty-four hours later, eight weary but elated women saw their goal reached—they had run 162 miles, 788 yards.

What motivated these busy housewives and mothers, who were very much involved with their families and churches, to take on such a task? They are women who believe in Ellen G. White's health message; they believe strongly in the benefits of strenuous physical exercise, a vegetarian diet, and above all, the Seventh-day Adventist faith. They wanted to invite and persuade the rest of the world to take a fresh look at this denomination in an area in which the church has been virtually nonexistent, namely, endurance athletics. They hoped to be able to reach many people with these beliefs and felt that one good way was to do something that no other women over 40 had done—run a 24-hour relay and set a world record. It has been shown that one of the most effective ways of getting the attention of the world is to do something that is different and difficult. With more and more people becoming interested in healthful living through exercise and diet, the relay seemed to be the best way.

One year ago, seven Seventh-day Adventist men of various ages ran a 24-hour relay and established the world record. All the people involved in these runs have emphasized their desire to have the world become aware of Seventh-day Adventists and learn more about them and their beliefs—and as a result of this "silent witnessing," this is happening.

HELEN R. PARKER  
Sylmar, California

## “I Have Seen the Needs in Southern Asia”

By PAUL SUNDQUIST

WHILE VISITING A BUDDHIST temple in Southern Asia recently, I saw the worshipers spinning a series of rotating drums with written prayers inside. Each turn of the drum was a prayer said, they believed, and many were carrying spinning prayer wheels. If I had believed in that method of making supplication, I would have wished to include a very deep-felt prayer that June 25 produce a record offering in the Sabbath schools around the world. I had just seen the projects to which the leaders of the Southern Asia Division are calling our attention this quarter and found them both real and urgent.

Last quarter our division, the Northern Europe-West Africa Division, benefited from the global generosity of our church. We are deeply grateful for this offering. This quarter we will count it a privilege, with others, to help Southern Asia.

“Whosoever shall call upon the name of the Lord shall be saved,” the apostle Paul writes. But he continues, “How shall they believe in him of whom they have not heard?” (Rom. 10:13, 14). India gives a deeper dimension to that question than most areas of the world.

Millions of Hindus bathing in sacred waters and bowing down to idols of their own making; Moslems touching the ground with their foreheads long before dawn in answer to the call to prayer by the muezzin from the minarets of the mosques; turbaned Sikhs, whose Golden Temple in Amritsar is a place for pilgrimage; and Parsees, whose fire temples are closed to all but the faithful. With offerings of sandalwood they pay homage to the elements of nature. To all these, to Jainists and Buddhists and untold numbers of followers of bearded gurus, the message of Christ must be taken.

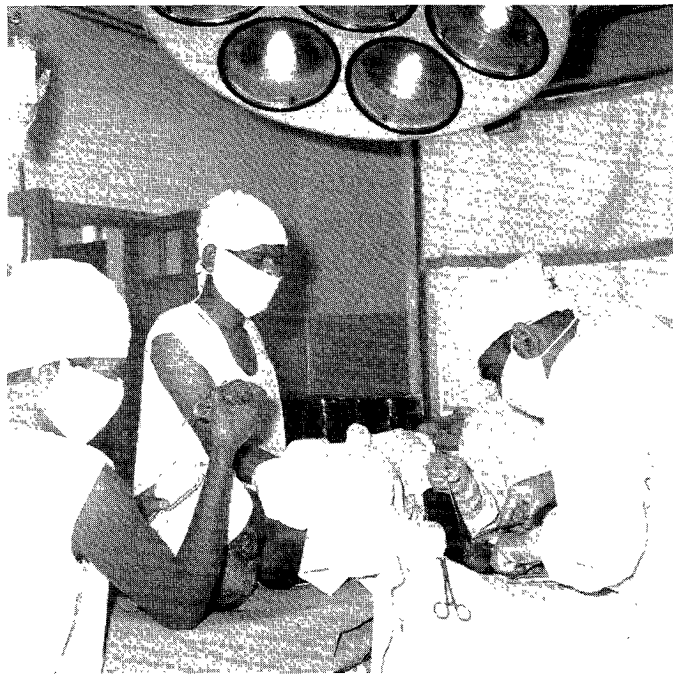
The dedication of the staff at Spicer Memorial College in Poona is impressive. Seeing the devotion of the nearly 80 graduates from the 900-student college was inspiring. They will be joining forces with others in the God-given task of taking the message of Christ to the multitudes. Surely we must help the college to expand, so it will better serve in training young people for evangelistic outreach.

There are splendid presses at Qasid Publishing House in Lahore, Pakistan, housed in a suitable new structure. But there is no rumble of activity, no dispatch van taking Urdu publications to waiting literature evangelists. A “pressing need” in a double sense is capital with which to start operations. Taking off the plastic covers from the machines, second-generation missionary G. C. Johnson, Pakistan Union president, asked, “When will the wheels start rolling?” I wish I could have told him, but instead I suggested that June 25 might provide the answer.

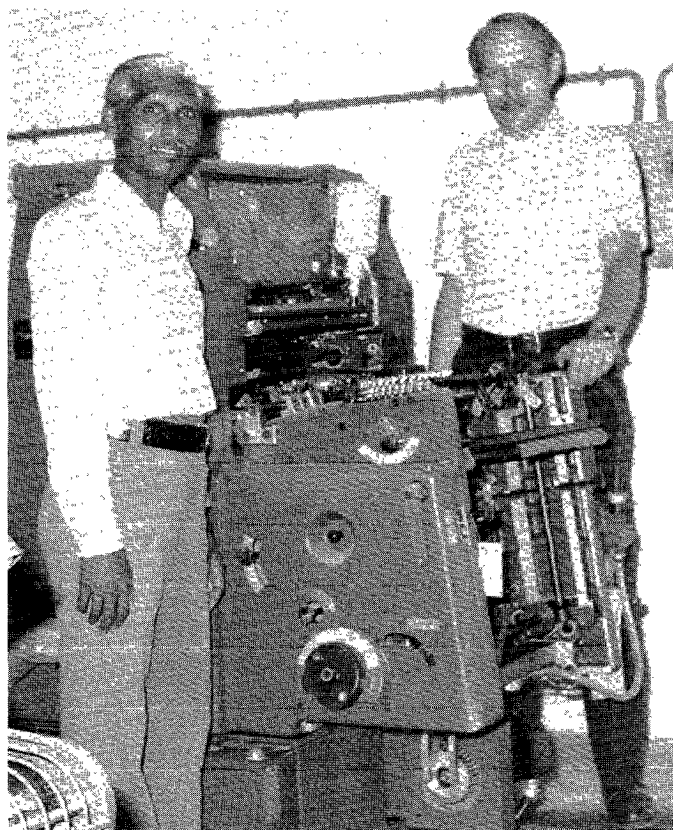
Like so many other mission hospitals, Ranchi Hospital in Bihar State, India, is busier than the facilities allow. Patients come at all times of day and night, on foot, in rickshaws, in cars, or in wooden-wheeled carts drawn by water buffalos. Relatives sleep between the beds and attend patients on the beds. Now the hospital hopes to begin a nurses’ training school to provide additional staff for Ranchi and other hospitals.

Nobody who has been to Southern Asia needs further convincing of the reality of the threefold needs at Spicer College, Qasid Publishing House, and Ranchi Hospital. Yes, if we used a prayer wheel, surely we would put on our slip of paper, “May it be an offering large enough to make the hopes of Southern Asia come true on June 25.”

*Paul Sundquist is communication and Sabbath school director of the Northern Europe-West Africa Division.*



K. C. George, right, performs surgery at Ranchi Hospital, which will be expanded with funds from this quarter's Special Projects Offering.



S. A. Ditta, editor of Urdu literature at Qasid Publishing House in Lahore, Pakistan, and G. C. Johnson, Pakistan Union president, await funds to set the presses in motion to publish Seventh-day Adventist literature.

## CARIBBEAN UNION

### Crusades Bring in New Members

Reports from churches in the Caribbean Union Mission indicate that 1977 will be a banner year in evangelism. During the first quarter of the year more than 700 persons have been baptized, and every district pastor has begun or is about to begin an evangelistic crusade.

George H. Rainey, pastor in the Southern California Conference, recently conducted a seven-week crusade in Castries, St. Lucia, in the East Caribbean Conference, during which 213 persons were baptized. Because the evangelistic tent was pitched just across from the Vigie Airport, the crusade proved to be an attraction to passers-by and tourists. The tent was packed night after night.

Accompanying Elder Rainey to St. Lucia was Richard Penniman, former rock singer from California, whom Elder Rainey had won to Christ and baptized last December. Mr. Penniman assisted in the visitation program, and on Sabbath, February 26, he told the audience how he turned from singing rock music to singing of the Rock, Christ Jesus.

Music for the crusade was coordinated by Cameron Bowen, a musician who played and sang some of his own compositions. Elder Rainey was assisted by pastors on the island of St. Lucia, as well as by other workers from the East Caribbean Conference and by Maureen Burke, Bible instructor and secretary in the union Ministerial Association.

On the island of St. Lucia there are now more than 3,000 Seventh-day Adventists. Pastor Rainey and five members of the team left the island on March 12 to begin a four-week crusade in Barbados.

George W. Brown, Inter-American Division field secretary, recently conducted a two-week crusade on the island of St. Vincent, climaxing in the baptism of 56 persons. Clarence Lashley, of Barbados, was sent to St. Vincent to

continue the crusade, and in two weeks he baptized another 36 persons.

In Arima, Trinidad, in the South Caribbean Conference, Charles D. Brooks, General Conference field secretary, accompanied by Walter Arties, of the Breath of Life television program, concluded a three-week crusade with the baptism of 131 persons. Stephen Purcell, of the South Caribbean Conference, was asked to continue the crusade, and he has baptized another 154 persons.

April 10 was the day lay crusades began in all churches in the North Caribbean Conference. Members there have set as their goal the winning of 500 converts.

G. RALPH THOMPSON  
Vice-President  
General Conference

## MARYLAND

### H. M. S. Richards Lectures at CUC

A three-day lectureship on preaching convening on the campus of Columbia Union College, Takoma Park, Maryland, March 22 to 24, drew some 200 evangelists, pastors, and teachers from throughout the Columbia Union.

H. M. S. Richards, founder-speaker of the Voice of Prophecy and for whom the lectureship was named 20 years ago, presented his third series on the campus of his alma mater. Expository-type preaching—one of Elder Richards' specialties—received emphasis this year.

By 1937 Elder Richards was broadcasting on some 18 stations of the Don Lee network in California. On January 4, 1942, his 30-minute weekly program went coast to coast on 89 stations. Some 1,700 stations now air the Voice of Prophecy internationally.

Among his many books written on preaching are *The Indispensable Man*, *Promises of God*, *Feed My Sheep*, *Look to the Stars*, and his most recent one, *One World*.

FRANKLIN W. HUDGINS  
Communication Director  
Columbia Union  
Conference

## Dateline Washington

By F. C. WEBSTER

**ROMANIAN AMBASSADOR GUEST OF GENERAL CONFERENCE.** The Romanian ambassador to the United States, the Honorable Nicolae M. Nicolae, and his wife were guests of honor at a luncheon served in the General Conference executive dining room on May 5. Accompanying the ambassador were Counsel and Mrs. Anghlescu, also stationed in Washington.

Howard Burbank, executive secretary, SDA World Service (SAWS), made contact with the ambassador at the time of the recent earthquake disaster in Romania, at which time SAWS was able to render aid to earthquake victims.

Elder Burbank served as host and emcee at the luncheon. Also attending the luncheon were Elder and Mrs. R. H. Pierson and other members of the General Conference staff.

The Romanian ambassador and his party also visited the Review and Herald, Washington Adventist Hospital, Columbia Union College, and other institutions in Takoma Park.

**EDUCATIONAL CENTER—TAKOMA PARK CHURCH.** A few months ago the Takoma Park Seventh-day Adventist church purchased from the General Conference a lot on the corner of Laurel and Eastern avenues. An attractive educational center is now nearing completion on this site. This new facility will be a useful tool for the members of the Takoma Park church in their neighborhood outreach.

**DECISION MAKING.** The top decision-making entity of the church between General Conference sessions is the General Conference Executive Committee. This is a large committee composed of all of the 340 elected members of the General Conference and divisions staffs, all presidents of union conferences and union missions, heads of General Conference institutions, and some 40 others, who are specially elected members of the General Conference Committee.

There are two major meetings of this committee each year, the Annual Council, which meets each October, and the Spring Meeting of the General Conference Committee, which meets each April. The Annual Council deals especially with the annual budget and policy changes, which affect the world field. The Spring Meeting deals with the audit statements of the financial operation of the past year and matters that deal specifically with the work in North America.

In addition to these two principal meetings each year, the resident members of the General Conference Committee meet each Thursday morning at ten o'clock to transact routine business or that which because of its nature cannot be postponed to either the Annual Council or the Spring Meeting of the General Conference Committee. The president of the General Conference and the vice-presidents take turns as chairmen of these weekly meetings of the committee, and the secretary and the associate secretaries rotate as secretary.

These arrangements provide for the continual flow of business, so that the church will not be impeded or delayed in its world outreach.

**VISITOR.** Mrs. Leona Parsons, wife of Dr. David J. Parsons, visited General Conference headquarters recently during a visit to the United States to attend the graduation of their daughter from Southern Missionary College. Dr. and Mrs. Parsons are now serving in Southwest Africa, after having been evacuated in 1975 from Angola.

## Australasian

● One hundred persons made decisions for baptism when Ray Swendson conducted an evangelistic series in the Paapeete, Tahiti, church in January.

● A contract has been let by the Sydney Adventist Hospital for the erection of concrete treatment rooms for radiotherapy at the west end of what is known as Shannon Wing.

● Radio WVUV Pago Pago, American Samoa, now airs the Voice of Prophecy program weekly through the generosity of a Samoan couple, who arranged the contract with the station management and donated \$1,350 to cover the year's fees. The speaker, Siaosi Neru Nuuiailii, is a Samoan now living in Hawaii. He is also the speaker on the Samoan language VOP broadcast in Hawaii, and he has had the tapes prepared for the Pago Pago broadcast free of cost, the same Samoan couple donating the tape reels. The American King's Heralds Quartet sing a number of songs in Samoan, and the Hawaiian Samoan church choir adds to the music provided by the King's Heralds.

## Far Eastern

● Voice of Youth teams in the Central Luzon Mission of the Philippines conduct approximately 115 crusades per year, and last year (1976) these youth crusades and other soul-winning endeavors resulted in the baptism of 566 young people in that mission, according to A. C. Regoso, Jr., mission youth director.

● Some 50 ministers of various Christian denominations, including two Adventists, recently attended an Indonesian Government orientation program. The purpose of the session was to inform Christian ministers of plans for national development, as well as to discuss the contribution religion can make to the nation. In addition to the two Adventist delegates at the orien-

tation meeting, the provincial governor invited the local Voice of Prophecy Quartet and other Adventist singers to participate in the program.

● In only two hours, Pathfinders in Japan raised \$4,000 for welfare work in their country, reports T. Sensaki, Japan Union Mission associate youth director. These funds are used for community welfare, orphan homes, and the Guiding Dog Association for the Blind.

● Some 2,000 church members gathered for Sabbath services in Bacolod, Philippines, at the time of the recent bi-mission Sabbath school congress for the Negroes and West Visayan missions. During the service on April 30, Lowell Teves, youth and education director of the Negroes Mission, and Yonilo Leopoldo, district pastor, were ordained to the ministry. Later in the day the newly ordained ministers performed their first baptisms, as 14 converts joined the Adventist Church.

## North American

### Atlantic Union

● William Brace and his family recently moved to the Middletown, Connecticut, district. He replaces Herman Ottschofski, who transferred to the Georgia-Cumberland Conference.

● Roger Lucas and David Holton are interns who have recently joined the Southern New England Conference working staff. Both are graduates of Atlantic Union College and the Seventh-day Adventist Theological Seminary. Roger is assisting Donald Burgess in the Worcester district, and David is working with Bruce Fox in the Hartford area.

● A significant addition has been made to the William Miller collection of historical artifacts in Founders Hall at Atlantic Union College, according to George Rice, theology department chairman. Through the interest of Willis

J. Hackett, a General Conference vice-president, and F. Donald Yost, General Conference director of archives and statistics, Miller's writing chair has been added to the collection. The chair, used by Miller in his personal study, was donated to the Seventh-day Adventist Church in June, 1975, by Mrs. R. W. Sawyer, of Edina, Minnesota, a great-great-granddaughter of William Miller.

### Canadian Union

● Allen Fowler, administrator of the Sherwood Park Nursing Home in Alberta, was welcomed into membership of the Canadian College of Health Service Executives on May 10.

● Three persons were baptized recently into the Zealand, New Brunswick, church by Ross Seeley, pastor.

● The ten members of a new Pathfinder Club on Grand Manan Island in the Maritime Conference are eagerly planning their first camporee. The



### PASTORS ARE ORDAINED IN BARBADOS

More than 2,000 believers witnessed the ordination of three young men on December 11 at the Seventh-day Adventist auditorium, Bridgetown, Barbados.

Consecrated to the sacred ministry were Cameron Bowen, James Phillips, and Joseph Thomas, district pastors serving on the islands of Barbados, St. Lucia, and Dominica, respectively. The young men, seated in the front row with their wives, are all graduates of Caribbean Union College.

C. D. Henri, General Conference vice-president, preached the ordination sermon; Everett Howell, East Caribbean Conference secretary, presented the candidates for ordination; W. W. Weithers, Caribbean Union Conference president, gave the ordination prayer; B. L. Archbold, Inter-American Division president, delivered the ordination charge; and Roy L. Hoyte, East Caribbean Conference president, welcomed the men to the ministry. ROY L. HOYTE

Adventist population on the island, counting the pastor and his wife, is two.

● On a cold, snowy December morning, Gail Brant, of Howser, British Columbia, was baptized in the frigid waters of Duncan Lake, a few miles from her log home. The winter baptism was at her request, before the visiting pastor left the district.

### Central Union

● Two families recently were baptized into the Pueblo, Colorado, church as a result of contacts made by literature evangelists.

● Gary Olson, a 1970 graduate of Champion Academy, was honored this spring as the outstanding senior medical student at Loma Linda University Medical Center, Loma Linda, California. He is the son of Mr. and Mrs. Gene Olson of Loveland, Colorado.

● Twelve persons were baptized at the close of recent Worland, Wyoming, meetings conducted by Richard Halversen, Wyoming Conference evangelist.

● Sixty new members were added to the Champion, Loveland, and Fort Collins, Colorado, churches as a result of meetings held in Loveland by Dale Brusett recently.

● A statewide youth rally was held recently at Champion Academy, in Colorado. Des Cummings, Jr., assistant professor of youth ministry at Andrews University, was the guest speaker.

### Columbia Union

● Thirteen Chesapeake Conference literature evangelists sold \$8,000 worth of books during a group canvass recently in Cambridge, Maryland, paving the way for an Amazing Facts crusade to be held there soon.

● The Chesapeake Conference's first annual ten-kilometer (6¼ mile) road race held at the Mount Aetna Elementary School drew 65 runners between the ages of 12 and 65. The race was won by Tim Cook in 33.35 minutes, an

average of 5.25 minutes per mile.

● Harold (Bud) Otis, Jr., now heads the publishing work for the Columbia Union Conference. He was formerly publishing director of the Southwestern Union Conference.

● The new church in Wayne, New Jersey, was consecrated April 16, preparatory to holding a series of evangelistic meetings in it. The pastor is Woodrow Whidden.

● Elizabeth Tucker, soon to celebrate her seventy-seventh birthday, was awarded a bronze plaque by the Columbus, Ohio, Eastwood church, in recognition of her service to the church during the past 30 years.

● Students at Blue Mountain Academy have raised more than \$6,000 for cafeteria renovations, which include new lighting, paneling, and murals. Additional funds will be used to provide ventilation in the kitchen and changes in the entryways.

### Pacific Union

● Two additional churches in the Pacific Union Conference have begun special services for the deaf. The new ministries are both in California—Arlington and Citrus Heights.

● Long-range preparation by the East Palo Alto church in California has resulted in the baptism of 111 persons. Planning began last September with community outreaches and continued with health lectures and interest in the "whole man."

● I. D. Evans, 51, pastor of the San Jose, California, Ephesus church, died April 22 after suffering a heart attack. His ministry included churches in West Virginia, Washington, Utah, Nevada, and California.

● Hollister, California, laymen, in teams with students from Monterey Bay Academy, led 14 persons to baptism during the first quarter of this year.

● Groundbreaking ceremonies were held in early June for a 2.8-million-dollar addi-

tion to Castle Memorial Hospital, Kailua, Hawaii. This expansion program, to be completed by the fall of 1978, will provide needed space for emergency-room and radiology services, according to L. G. Larrabee, hospital president.

### Southern Union

● Membership in the Southern Union registered a net increase of 588 during the first quarter of 1977. Membership on March 31 stood at 82,683. All seven conferences experienced growth. The membership, by conferences, was: Alabama-Mississippi, 5,654; Carolina, 9,005; Florida, 17,425; Georgia-Cumberland, 15,005; Kentucky-Tennessee, 8,195; South Atlantic, 16,832; South Central, 10,567.

● Literature evangelists in the Southern Union sold \$103,841 worth of literature during the week ending May 5. Carolina led the way with \$27,532. Top salespersons were Jack Dickson, of Florida, with \$3,215, and R. L. Chamberlain, "retired" Southern Union associate publishing director, working in Carolina, with \$3,035.

● Thirty persons were baptized during a crusade by Evangelist Jim Cress at the Homestead, Florida, church.

● More than 200 young people participated in the Junior Missionary Volunteer Investiture service at Forest Lake Elementary Educational Center, Forest City, Florida, April 8, making it the largest single investiture in Florida Conference history.

### Southwestern Union

● As a result of a recent evangelistic series conducted in Garland, Texas, by Jere Webb, a congregation of approximately 50 members has been organized in the city. This new church is the Texas Conference's 108th congregation.

● Huguley Memorial Hospital, Forth Worth, Texas, at its May 23d board meeting, approved the selection of Mrs. Frances Osborne to serve as

chaplain. Mrs. Osborne recently completed chaplain's clinical education training.

### Loma Linda University

● A freshman in the School of Dentistry, Tina Leendertse, was fatally shot Monday morning, May 23, in a parking lot near her apartment about three miles from the university. Miss Leendertse was on her way to class when the shooting took place. Local police took a suspect into custody.

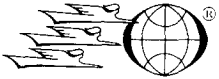
● Cluney M. Stagg, Master of Arts candidate in the Graduate School's Department of Biology, has been named the 1977 Botany Student Paper Award winner. The title of his paper is "The Distribution of *Orcuttia californica* in the Vernal Pools of the Santa Rosa Plateau, Riverside County, California."

● Two visitors from the Tanzanian Ministry of Health recently visited Loma Linda University under the sponsorship of the United States Department of State Agency for International Development. The visitors were Susan Wagi, principal nursing officer of the division of manpower and training; and Joyce Kimanango, principal nursing officer of the division of preventive services. The School of Health contracts with the Agency for International Development to provide technical assistance to the Tanzanian Ministry of Health in the maternal-child health services and training programs.

● The Loma Linda University Councilors have voted to match funds with the university on a dollar-for-dollar basis up to \$75,000 each for providing an air-conditioning and heating system for Daniels Hall, the men's residence hall.

● Loma Linda University Medical Center received recognition from the Joint Commission on Accreditation of Hospitals in observance of National Hospital Week. The letter commended the hospital for its efforts to provide a high quality of patient care and services.

## Review



**Advent Review & Sabbath Herald**  
127th 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 notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December.

## Health Personnel Needs

### NORTH AMERICA

Accountant	Med. transcrib.
Admit. clerk,	Nurse, CCU
part-time	Nurse, head
Cashier (OPD)	Nurse,
Credit mgr.	med.-surg.
Dietary, gen.	Nurse, psych.
Eng., stationary	Nurse, staff
File clerk	Nurses, charge
Housekpr.,	Nurses, ICU
part-time	Nurses, RN
Housekpr., exec.	Nurses, superv.,
Lab. techs.	RN
Laundry mgr.	Phys. thers.
Med. technol.	Radiol. technol.

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

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

## To New Posts

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

### FROM HOME BASE TO FRONT LINE

**Maurice T. Battle II**, to join his parents at Afro-Mideast Division headquarters, Beirut, Lebanon, of Takoma Park, Maryland, left Washington, D.C., May 1, 1977.

**Robert Duane Brenneman** (LLU '73), returning to serve as secretary-treasurer, Zambia Union, Lusaka, Zambia, and **Phyllis Yvonne (Kline) Brenneman** (LLU '59) left Miami, Florida, May 4, 1977.

**Winston Charles DeHaven** (Arizona State U '62), to serve as youth and temperance department director, Far Eastern Division, Singapore, and **Jeane (Haight) DeHaven**, of Martinez, California, left San Francisco, California, May 1, 1977.

**Pedro Geli, Jr.** (AU '70), to serve as professor of theology, Chile College, Chillan, Chile, **Vesta L. (Santini) Geli** (CUC '74), and two children of Whittier, California, left Los Angeles, California, April 24, 1977.

**Violet June (Beltz) Holder** (PUC '60), of Loma Linda, California, left McAllen, Texas, April 21, 1977, to join her husband, **J. David Holder**, at Montemorelos University, Mexico.

**Mary Lucile Small** (LLU '66),

returning to serve as physician, Ottapalam Hospital, Kerala, India, left Los Angeles, California, April 23, 1977.

### STUDENT MISSIONARY

**Daniel James Blankenship** (LLU), of Riverside, California, to serve as biology and mathematics teacher, Kamagambo Secondary School and Teachers' College, Kisii, Kenya, left Los Angeles, California, May 2, 1977.

### SUSTENTATION OVERSEAS SERVICE

**Erie Hawthorne** (SOS), to serve as office secretary, Afro-Mideast Division office, Beirut, Lebanon, of Silver Spring, Maryland, left Washington, D.C., May 1, 1977.

## Notice

### Pitcairn Study Center Is Begun at PUC

□ Recently, after receiving several important gifts of books, microfilm, typescripts, and memorabilia about Pitcairn Island, Pacific Union College has established a Pitcairn Islands Study Center on its campus. The center is devoted to study and research on all aspects of present and past life on Pitcairn and the other islands of the Pitcairn group—Henderson, Oeno, and Ducie.

Directors of the center invite those who have material of any kind on Pitcairn to write so that the location of data about Pitcairn may be made known to scholars and other interested persons through the center. In some cases, those having such material may wish to share it by placing photocopies in the center.

Readers who have material of any kind about Pitcairn are urged to send a note describing what they have to Herbert Ford, Pitcairn Islands Study Center, Pacific Union College, Angwin, California 94508, U.S.A.

HERBERT FORD  
Communications Department  
Pacific Union College

## Deaths

COLBY, Mabel L.—b. March 28, 1904; d. March 30, 1977, Takoma Park, Md. A graduate of Columbia Union College, Miss Colby was a secretary for the Pennsylvania Conference, the Ohio Conference, the General Conference Temperance Department, and the Washington Sanitarium church in Takoma Park.

FARNEY, Catherine (Katie) A.—b. Sept. 6, 1902, Beaver Township, Pike County, Ohio; d. May 6, 1977, Takoma Park, Md. She attended Mount Vernon Academy and worked part time in the offices of the academy and the Ohio Conference. In October, 1922, she began work in the General

Conference Secretariat, which department she served continuously for 50 years, 16 of which she was the recording secretary for the General Conference Committee. Survivors include her brother Philip's widow, Lilly, and some 11 nieces and nephews.

FOLKENBERG, Grace V.—b. April 11, 1883, Osborn County, Kans.; d. April 28, 1977, Newbury Park, Calif. She served for many years as a Bible instructor in the Southern California Conference. Survivors include a foster daughter, Edna Leistner.

NELSON, Eva Bowen—b. June 4, 1889, Randolph, N.Y.; d. March 2, 1977, Portland, Oreg. For more than 40 years she served with her husband, the late Walter A. Nelson, in the New Jersey, Pennsylvania, Greater New York, Central California, Northern California, and Canadian Union conferences. Survivors include four children, W. Edwin, Beatrice Reynolds, Dorothy Retzer, and Paul W.; 13 grandchildren; 10 great-grandchildren; two sisters, Winifred Cunningham and Mabel Carter; and a brother, William Bowen.

YATES, Harold L.—b. Feb. 11, 1902, Eureka, Kans.; d. March 25, 1977, Loma Linda, Calif. After 27 years of denominational service as a teacher and pastor, he and his wife, Hazel, volunteered their services to the Kansas Conference to build a new church in his hometown of Eureka, replacing the church his grandfather had purchased and organized about the turn of the century. Survivors include his wife; a daughter, Joan Hulse; and four grandchildren.

## Coming

### June

18 North American Missions Offering; home foreign challenge  
25 Thirteenth Sabbath Offering (Southern Asia Division)

### July

2 Tract evangelism  
2 Church Lay Activities Offering  
9 Christian Record Braille Foundation Offering

### August

6 Unentered areas evangelism  
6 Church Lay Activities Offering  
13 Oakwood College Offering

### September

3 Lay Preachers' Day  
3 Church Lay Activities Offering  
10 Missions Extension Offering  
10 to  
Oct. 8 *Review and Herald*, Guide, Insight campaign  
17 Bible Emphasis Day  
24 Pathfinders  
24 Thirteenth Sabbath Offering (Euro-Africa Division)

### October

1-8 Health Emphasis Week  
15 Sabbath School Community Guest Day  
15 Community Relations Day  
22 Temperance Offering  
29 to  
Nov. 5 Week of Prayer

### November

5 Annual Week of Sacrifice Offering  
12 to  
Jan. 7 Ingathering crusade

### December

3 Ingathering emphasis

# The Back Page

## Haitian Relief

At the request of the Inter-American Division, H. D. Burbank, SAWS manager, visited the drought-stricken area of northwestern Haiti recently. In a 16-hour trip, mostly by jeep, he saw firsthand evidence of the three-year drought, during which many people, including Seventh-day Adventists, have starved to death. Seventh-day Adventist World Service and the division are sending \$20,000 to purchase food to be trucked into the area immediately.

SAWS is also negotiating with the Haitian Government and the U.S. State Department for a Food for Peace program that will bring continuing aid to these people.

## Florida Conference Wins Award

At the recent Walt Disney Awards Luncheon, in Orlando, Florida, it was announced that the 1977 Special Health Services Award would go to the Adventist Community Services of the Florida Conference. Along with health-screening services, work being done in the field of nutrition was mentioned as a reason for the awards, since no other participating organization was endeavoring to share with others in this field of health. The conference received a trophy and a check for \$1,000.

Six hundred persons, representing 228 organizations, attended the luncheon, at which 25 awards were given.

S. L. DOMBROSKY

## FDA Regulation of Cigarettes Asked

The General Conference Temperance Department has petitioned the U.S. Food and Drug Administration (FDA) to regulate cigarettes containing nicotine no less strictly than it proposes to regulate saccharin. If the petition is upheld, cigarette sales may be restricted to drugstores.

The Temperance Department joined with two former Surgeons General of the

United States, Luther J. Terry and Jesse L. Steinfeld, and with other prominent antitobacco groups and citizens on the assumption that nicotine is a powerful drug with easily discernible druglike effects, both short-term and long-term. Since the FDA estimates that saccharin causes 800 deaths per year in the U.S., and since Dr. Terry estimates that tobacco causes 300,000 premature deaths each year, the petition argues that the FDA must not ignore the tobacco issue while pressing the saccharin regulations.

A strong response from the public in the form of letters to the FDA and to Congressmen and Senators in support of this petition could make the difference in the fate of this matter. Persons who write, asking the FDA to assume jurisdiction over cigarettes containing nicotine and restrict their sales to drugstores, should refer to Docket Number 77P-0185 in the letter. The address is: Hearing Clerk's Office, Room 4-65, Food and Drug Administration, 5600 Fishers Lane, Rockville, Maryland 20857. Congressmen and Senators can be urged to support this petition themselves by writing letters to the FDA.

ASH (Action on Smoking and Health) asks that if it is convenient, those who write to the FDA, Congressmen, or

Senators, send carbon copies of their correspondence to ASH at P.O. Box 19556, Washington, D.C. 20006.

ERNEST H. J. STEED

## In Brief

**TAD baptisms:** In the Trans-Africa Division, in 1976, 33,273 persons joined the church, 6,210 more than in 1975. Division membership stood at 291,273 at the close of 1976. The Zaire Union, which includes the Kasai Project, reports 9,706 baptisms during 1976.

**Presidential tour:** Robert H. Pierson, General Conference president, recently toured the South Central Conference for four days, visiting every section of the conference, which includes Alabama, Mississippi, western Florida, Kentucky, and Tennessee. He met more than 40 appointments, including press conferences, interviews, sermons, and addresses. In Tennessee, Governor Ray Blanton made Elder Pierson an honorary citizen. Also in Tennessee, Elder Pierson visited the site in Edgefield Junction where the first black Adventist church was organized in 1871.

**Northeastern Pathfinders:** For the first time, the Atlantic Union Conference held a combination Pathfinder camporee-fair under the leader-

ship of Eloy Martinez, new union youth director, in South Lancaster, Massachusetts, May 19 to 22. More than 1,000 Pathfinders and staff gathered for the events under the theme of "God's Outdoors."

**New positions:** Odd Jordal, field secretary, Northern Europe-West Africa Division, formerly president, Swedish Union Conference. □ Merle L. Mills, public affairs and religious liberty director, Trans-Africa Division, in addition to the division presidency. □ Ruth White, associate director, General Conference Health Department, formerly professor of community health nursing, graduate program, Loma Linda University School of Nursing.

**Died:** Ella White Robinson, 95, first of James and Ellen White's seven grandchildren, in Loveland, Colorado, on May 24.

## Pakistan Publishing House Functioning

Late in April the denomination opened its fiftieth publishing house. The plant, known as the Qasid Publishing House, is under the management of Ivan Jones and is situated in Lahore, Pakistan.

Mr. Jones, a longtime employee of the Pacific Press Publishing Association in California, and his wife are directing the inaugural activities of the new house. Mrs. Jones takes care of secretarial and accounting work and the book depot. Shortly after installing the electricity for the machinery, Mr. Jones ran off the first job on the Heidelberg offset press.

In his first report to Washington since arriving in Pakistan, Mr. Jones wrote: "The people of Pakistan have been cut off from importing literature, so we will have a big job to do. Among the things that are planned are the Sabbath school quarterlies, a health magazine, and books for members and literature evangelists."

The Qasid Publishing House will benefit from the Thirteenth Sabbath Special Projects Offering on Sabbath, June 25. D. A. ROTH

## New Review Policy Announced for Ordination Notices

Pressure on space in the news columns of the REVIEW has forced us to change our policy about publishing ordination pictures.

Through the years the REVIEW has printed hundreds of pictures and articles about ordinations, particularly during the North American camp-meeting season. (Last year alone we printed nearly 50 of these notices.) However, in the future we will print ordination pictures and articles only in exceptional cases.

Instead, a listing of ordinations will be printed without pictures on the Bulletin Board. This policy will apply to all ordination reports received at the REVIEW office after July 1, 1977.

From one standpoint, we regret that this change of policy is necessary. At the same time we see it as a cause for rejoicing. It shows that the church is continuing to grow and expand, and that God is raising up a large army of ministers to proclaim the gospel.

—EDITORS.

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