

Review

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



Celebration for a Kitten

By KATHLEEN MITCHELL

My kitten was lost, Lord.

I hadn't realized that three pounds of energy could fill a house, that a chewed paperback could quickly become a treasure. The symphony sounded hollow compared to a solo meow. Twenty-one hours is a long time for a kitten to be lost.

Do You feel that way, Lord, when we're gone?

Do You scour the community, calling us?

(You wouldn't stop calling, would You, if someone passed who might not understand the special sounds

that would attract us?)

Do You ask the neighbors if they've seen us— sharing tales with them of our playfulness— all the while feeling just a bit embarrassed for caring so much? Do You have to reassure Yourself that of course we'll come home unhurt, but at the same time steel Yourself for life without us?

And then when we're found, Lord, do You shout out loud that we're home? And hug the children next door who come and ask if they can "kiss kitty hello"?

Come, celebrate.

My kitten that was lost has been found.

Sealing God's People

A solemn scene is pictured in Revelation 7. In vision John the revelator saw the world under threat of total devastation by "the four winds of the earth" (verse 1). Preventing this catastrophe, holding back the winds, were "four angels standing on the four corners of the earth."

As Ellen G. White observed the scene, she sketched this vivid picture: "Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. . . . Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 5:11, p. 967.

The fact that the sealing of God's people takes place after the opening of the sixth seal mentioned in Revelation 6 and before the opening of the seventh seal, mentioned at the beginning of Revelation 8, gives tremendous significance to the times in which we live. These are truly "the last days." When the sixth seal was opened, signs in the heavens and on earth called the attention of humanity to the second coming of Christ. Through the darkening of the sun and moon, the falling of the stars, and enormous earthquakes in the decades between 1755 and 1840, hearts were prepared to receive the Advent message. Then came the three angels' messages and the sealing time, in which we now live. Soon, there will be silence in heaven (Rev. 8:1). Jesus will come.

We do not know all that will happen when the angels release the four winds, but various prophecies indicate that the world will be engulfed in unparalleled political and religious strife. There will be wars and persecution. There will be earthquakes and other natural disasters. There will be plagues—the seven last plagues. "As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, p. 614.

Today the angels still hold the winds and they will continue to hold them until sinners have fully rejected the pleas of the Holy Spirit, until probation has closed, until God's people have been sealed, until Jesus has finished His ministry in the heavenly sanctuary. Wrote Ellen G. White: "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Life Sketches*, p. 117.

The importance of receiving the seal of God is made clear through a vision given to Ezekiel. In that vision Ezekiel was shown six men, each with a "destroying

weapon," about to begin a mass slaughter in Jerusalem. Before sending them on their appalling assignment, God told a messenger with a "writer's inkhorn by his side" (Eze. 9:1, 2), "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (v. 4).

After the angel had placed God's mark on those who loved righteousness and hated sin, those whose souls were distressed by apostasy and wickedness, the Lord commanded the six men with slaughter weapons, "Smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark" (verses 5, 6).

What a Seal Indicated

What is this mark, or seal? What is the vitally important work called the sealing?

In ancient times the presence of a seal had various meanings. Sometimes it indicated that the object to which the seal was affixed could not be changed. In other cases it showed that the object was approved by the one sealing it. Often it indicated ownership—that a document or other object belonged to the one who affixed his seal to it. It also indicated that the letter, document, or object was in final, approved form; seals were never placed on half-completed laws, treaties, government orders, or other official documents. (See Esther 8:8; cf. Dan. 6:8.)

On the point that a seal or mark indicates ownership, Ellen G. White has commented: "All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 7:2, 3, p. 969. In the final crisis there will be but two classes of people—those who are "God's special possession" and those who are Satan's special possession. God seals His people, and Satan marks his people. God places His seal on His people during the proclamation of the message of the third angel. Likewise, Satan marks his people during this time.

In vision Ellen G. White saw a train moving with the speed of lightning. On board was a group of people so large that it seemed to include the entire population of the world. The conductor, or commander, of the train was Satan. When Mrs. White asked if there was no other group, she was told to look in the opposite direction. She did so, and saw "a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, 'The third angel is binding, or sealing, them in bundles for the heavenly garner.'"—*Early Writings*, pp. 88, 89.

The sealing work involves the seventh-day Sabbath, as is well recognized. But it involves much more. It involves character development. It involves victory over sin. We shall explore these aspects next week.

K. H. W.

To be concluded

This Week

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Kathleen Mitchell, author of our cover poem, received both a B.A. and an M.A. in history from Andrews University, Berrien Springs, Michigan. In 1972 she moved to Collegedale, Tennessee, where she taught in Southern Missionary College's history department for one year. It was while at SMC that she wrote "Celebration for a Kitten."

In the fall of 1973 she began graduate studies in medieval European history at Michigan State

University, Lansing, Michigan. She has completed her course work and is now working on her doctoral thesis. A person of many and varied interests, Miss Mitchell spent one year studying French at the French Adventist Seminary, Collonges-sous-Saleve, and two summers, 1971 and 1974, on the Andrews University archeological expedition to Heshbon. In the fall of 1978 she will join the history department faculty at Pacific Union College, Angwin, California.

There are many ways in which the infinite God seeks to make Himself known to His finite children. One of these ways is through the "deepest and tenderest earthly ties that human hearts can know" (*Steps to Christ*, p. 10). While the love that humans have for one another is certainly the strongest earthly love, many also have experienced a fondness for an animal friend—dog, cat, horse, or another of God's creatures. Many too have

known the heartache of losing such a pet.

Christ used the illustration of the shepherd who sought his lost sheep to tell about the love of God.

It wasn't economic considerations that made the shepherd spend hours in the rocky mountains to bring the one sheep back to the fold—it was concern for a helpless creature that would be lost if left alone.

When his effort is rewarded, he does not scold the sheep "because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold."—*Christ's Object Lessons*, p. 187.

And the joy in that shepherd's human heart can give only the faintest glimpse of the joy in heaven—joy on the part of angels, infinitely greater joy on the part of God and Jesus—when only one lost person is found and brought back to the Father's home, the Father's heart.

In the celebration of that new redemption, the heavenly courts ring. May Heaven celebrate today because we have come back to our Father and home.

Last week in this column in our brief biographical sketch of J. J. Blanco, our new associate editor, we incorrectly stated that his son-in-law Geoffrey Jones is in second year "premed." Actually, he is in his second year of medical school at Loma Linda University, Loma Linda, California.

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Letters

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Dependence Is Insurance

Re "The Out-of-Work Adventist" (March 10) and "Faith for the Unemployed" (letters, May 26).

I too thought that faithfulness in stewardship meant insurance against financial disaster. However, it does not seem to work that way. Faithfulness is something that the Lord requires but that does not hold any *direct* merit.

Therefore, it might be well to dispense with some of the pressurized pep talks in North American churches, and rather emphasize complete dedication to, dependence upon, and trust in the Lord Jesus under any circumstance, no matter how weird and undesired it may appear at the time. Only then, I feel, can the promised blessings be the Christian's. And the financial situation of both members and the church might greatly improve.

ELFRIEDE MATEJISK
Fayetteville
North Carolina

Our Advantage?

I was very perplexed about the nature of Christ until I read a statement that resolved the conflict for me:

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. . . .

"Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.

It seems, then, that the second Adam had the *capacity* to sin, but not the *inclination* we have. Christ had to take up where Adam left off. However, we know that Christ had no advantage, because He had divine power at His command but would not use it for Himself. His temptations were on a much higher plane than ours.

Could it be, by following His example of using "It is written" that we have the advantage?

KEN WILSON
Decatur, Tennessee

Physicians

Re "Is This Fanaticism?" (Speaking Out, April 28).

I personally know of many churches and community and worldwide projects that would fail without the *anonymous* support of our blessed physicians.

SANDRA BONNET
Blythe, California

Academy Students Write

As we have stated at other times in this column, students in some of J. William Leary's Bible classes at Glendale Academy, Glendale, California, read the REVIEW as part of their class assignments. The letters they write commenting on various articles

are often insightful and thought-provoking. Following are four letters on different subjects.

The Heart to Heart messages are always so clearly expressed that I have no problem understanding them. I look forward to them.

GLEN A. BOWE

Re "Finding God in Nature" (March 3).

When people start polluting nature, do they realize what they are doing to God?

RANDY BROWER

Re "U.S. Calls for Drastic Changes in Diet" (March 3).

I did not realize that all the information contained in the report "Dietary Goals for the United States" was in Ellen White's books. Thank you for focusing on a favorite subject of mine—food!

JOHN CHOI

"Adventist Icons" (March 24) threw interesting light on the subject of idolatry. It stands to reason that Satan concentrates his greatest efforts on our weak points—the mania for possessions, grades, status, power, et cetera.

BYRON JANZER

The Impact of Heshbon

The results of the Heshbon dig go far beyond an accumulation of information about the ancient past.

By LAWRENCE T. GERATY

READERS OF THE FIRST THREE ARTICLES in this series on Heshbon are aware that Andrews University launched the denomination's first archeological excavation in the Middle East nearly ten years ago under the supervision of Dr. Siegfried Horn.

In five seasons since that beginning the expedition has spent nearly a year of time in the field, moved 2,500 tons of dirt and rock with tools no larger than a pick and hoe, collected one-half million potsherds, one-quarter million bone fragments, 3,000 objects (most of which are now in our campus archeological museum), and analyzed what remains of a Biblical town that lasted for 2,700 years.

In this final article it is our purpose to tell about the nearly 300 staff members—about one third of them Seventh-day Adventist teachers, students, ministers, and laymen—who participated, and the impact this group has had on the country of Jordan and the region of Heshbon.

The Impact on Jordan

First, then, what impact has the dig had in Jordan? Since Jordan is a small country and our excavation was the largest ever conducted there, the impact probably has been proportionate.

We had hundreds of visitors, including distinguished individuals: the king and queen of Jordan—who brought as royal guests the former king and queen of Greece—the crown prince and princess and other members of the royal family, Jordan's elder statesman and former prime minister, current ministers and government officials—both of the kingdom and province—professors and students from the University of Jordan, diplomats from the United Nations, foreign ambassadors and their staffs, members of the professional and business communities, army and air force personnel, and local inhabitants of surrounding villages.

Many of the organizations and institutions represented by these visitors held receptions for the Heshbon staff. They knew we were Seventh-day Adventists from An-

draws University, and there were many opportunities to share our faith with persons on all strata of Jordanian society.

News of our excavation traveled far and wide by radio, TV, and newspaper reports—and even a full-length TV documentary seen in Israel, as well as in Jordan. As a result, many of us were invited to speak or lecture in schools, service clubs, and at cultural events.

Some of us were invited to preach at local Christian congregations and were invited to private homes, resulting in numerous opportunities for witnessing to people from around the world. Of course, we participated fully in the life of our own Seventh-day Adventist church and school, revitalizing it at a time they were without a pastor. Many of our non-Adventist staff members—both Arab and foreign—attended church with us, and relationships that still continue were established.

On the excavation mound and in the village, too, through the years we had informal opportunities to discuss our philosophy of life with the villagers. Many staff members were invited to stay overnight or to have meals with workmen's families.

Though some Arabic Bibles and other literature were distributed by staff members, we learned through experience that this overt activity can be easily misunderstood. The Muslim Brotherhood tried to block our return to the area last summer, but by this time we had too many friends for that tactic to succeed.

Several baptisms can be traced directly to the influence of the dig, and especially the influence of one quiet Christian staff member. And of course it is impossible to



Left and bottom right: The dig at Heshbon has brought the work of Seventh-day Adventists to the attention of hundreds of Jordanians, and it has provided many opportunities for Adventists to work and to witness

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estimate the influence for good that continues to grow in concentric circles from the seed that has been planted!

What impact has the country had on the staff? One of the reasons for the great gospel commission is that in working for others we *ourselves* come to an experiential knowledge of salvation. At least a reciprocal blessing is involved.

One Adventist pastor said, "I'll remember it [the dig and the experiences connected with it] as the most significant segment of my formal education."

An Adventist minister's wife wrote of a new outlook: "The impact of the dig reaches far beyond sheeps and tags and rice. It affects the way one views history, culture, and personality. This new outlook . . . will continue to have a lasting impact."

An Adventist conference administrator considered his witness: "An aspect of camp life that I found interesting was the interplay between members of more than a dozen different religious persuasions. It would seem to be no small achievement that we all got along all summer with no more friction than did develop. There is a witnessing aspect to be considered here. I will not soon forget a long conversation with a new minister and his wife, of another denomination, who had known only one Seventh-day Adventist previously. Their impression was typical—a legalistic, vegetarian Sabbathkeeper. After a mutually enjoyed two-hour discussion of salvation by grace through faith alone and related topics, I believe their understanding of Adventist theology is considerably changed."

From an Adventist academy principal: "As a result of

dwelling in the Holy Land for some seven weeks, my faith in the history of the Bible and the whole Biblical record gained a firmer foundation."

One Adventist nurse said, "[My experiences at Heshbon] opened up some phrases in the Bible I had not been able to understand before."

One of our non-Adventist college students wrote of his appreciation for the past: "I have come away with an appreciation and respect for the past that cannot be learned from a textbook. To see the artifacts and architecture that various periods of history have produced is to begin to understand the human beings who lived in those periods. I gained respect for the skills of men who could engineer and execute complex water systems, build lasting walls, and create temples to symbolize their beliefs—all in a land where survival against the elements is an everyday concern. I came to understand that the hopes and fears of today have been echoed for many generations and that the destruction of one society is often the foundation of another—not always better, but always stronger. The textbooks can tell you these things, but they cannot let you touch them."

With staff reactions like that, sponsors cannot be persuaded that Heshbon has not played a role in mission!

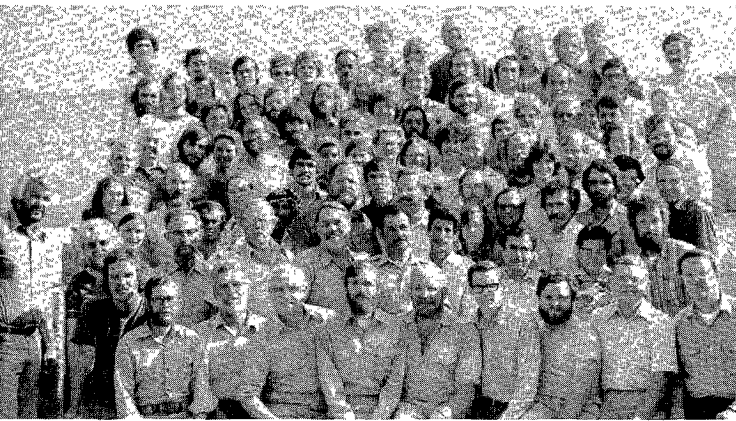
The Ecumenical Impact

Finally, what impact did Adventists have within the ecumenical and international staff, where at least twenty different denominations were represented? There have been such tangible results as the revision of a well-known book on the cults to *exclude* Adventists when the author learned that we are Christians too! But I suppose the continuing friendships that have been developed are the most significant result in terms of mission at Heshbon.

To illustrate, let me quote from the application for a staff position from a non-Adventist applicant who now continues to meet with her new Adventist friends: "[My final reason for wanting to go to Heshbon] has to do with my personal love-hate relationship with God. On the application I put down Christian as my religion. That is not entirely true. If you want to consider religion as a way of life and a code of behavior, then I'm a Christian. I've never found anyone who had a better idea about how to get along as fellow travelers here on 'Spaceship Earth' than Jesus. I respect Him and love Him, and I believe He said and did the things He claims.

"In terms of religion as a relationship with other people, I'm trying to be a Christian. But as for religion as a relationship with God, I'm not so sure. I don't know whether I believe in God, and if He does exist He's got a lot to answer for in this crummy world. Yet it seems to me that finding God is the essential adventure in life. Everything relates back to that. I realize that one can encounter God anywhere, even in exotic . . . Berrien Springs, but each of us has to work out his destiny on his own weird terms.

"Some of us have to take some pretty circuitous routes to find what we probably could have discovered in our own back yard. I'm afraid I'm one of the circuitous people. I suspect that I might have some experience of God in those open, barren, Biblical spaces. This isn't rational, it's just intuition. But I trust intuition. Our souls turn instinctively toward what they need, the way plants turn toward the light. Maybe I'll be disappointed, and no



among scholars and students of other denominations. Top right: During the last dig, conducted by Andrews University in the summer of 1976, the staff comprised 100 specialists and volunteers from ten countries.

'voice out of the whirlwind' will speak to me, in Jordan or anywhere else. Maybe I won't get a glimpse of God 'through a glass darkly,' . . . but one has to try what one feels is the way at the moment."

Did she find God in Jordan? Yes, she told me later—but it wasn't because of Jordan. It was because of her contact with the Heshbon staff.

The following written testimonies all come from non-Adventist staff members associated with Heshbon:

A seminarian said, "The summer yielded gains in many areas, but the most lasting and probably the most beneficial were the lasting friends I acquired."

A missionary noted the Adventists' love: "It was beautiful to watch so many people work so hard for such

long hours with such dedication without complaint. . . . I felt the Christian attitudes of kindness and love people were cultivating. . . . I personally tried to find out and understand as much as I could about the Seventh-day Adventists. In the process I learned to appreciate them very much and was impressed with the Christian love they showed the rest of us. I was impressed with their emphasis on what I too believe to be basic in Christianity."

An elementary school teacher was impressed with the dig's Adventist leaders: "I pray for more men who are steeped in archeology yet glorify their Maker through it all."

A minister found the summer important spiritually: "It

When You're Young By MIRIAM WOOD

Queen Elizabeth

"QUEEN FOR OUR DAY" was the banner headline on the cover of *Newsweek* magazine (June 13, 1977). When first I glanced at these words, I couldn't really bring them into any logical focus. Isn't this the age of flamboyance? the age of rebellion? the age of immorality? the age of self-fulfillment? If so, how can Queen Elizabeth II of Great Britain fit into the picture?

As I read the article analyzing the Queen, I was delighted and impressed with the fact that though we are indeed in the age I have described above, and though the Queen is the exact opposite of those things, it is precisely for that reason that to her subjects she is an incredibly admired—almost revered—symbol of what is best and most lasting and most noble. One doesn't have to be one of her subjects to admire her and what she stands for, however. Any young person could spend a profitable few minutes (or more) pondering her life and goals and values.

"She was a shy, solemn young woman when she came to the throne after the death of her father, King George VI, 25 years ago," stated *Newsweek*. Painful as it may be to admit it, I remember very well this glowing event; I even remember a previous great occasion in

her life, when she married Prince Philip, and the touching, precise diction she used in stating clearly, "I, Elizabeth Alexandra Mary, take thee, Philip . . ." (This ceremony was broadcast on American radio.) Elizabeth II has seen monumental changes in her empire and in the world itself. She has seen all the old concepts of royalty and patriotism decline. She has raised four children in a torn, uncertain world. Through it all she has been, and remains, the embodiment of all that is worth keeping, in the minds of her people.

"The Queen's role is merely symbolic and ceremonial, but for 25 years the grace and dignity with which she performs her job have given her subjects a sense of unity, a link with their past and a measure of hope for the future. Says the Countess of Longford, a distinguished British historian, 'Whatever we've lost, we've still got the Queen.'"

What, then, are the values of Elizabeth II? First of all, complete devotion to duty, which in her case means the "care" of the British Commonwealth. If anyone thinks it is easy never to be able to really relax, always to be expected to attend state functions, to conduct oneself with utter graciousness no matter how boring the occasion, to listen, listen

endlessly, he shows that he does not really understand what is involved. "She long ago learned that the demands of the monarchy always take precedence over the personal feelings of the monarch." Being born into a royal family does not guarantee this viewpoint. The late Duke of Windsor provides a notable example.

In her person, the Queen portrays modesty and conservatism. Personally, I am always chagrined when members of the American press sneer at the Queen's choice of attire, describing her as "dowdy." What impertinence! The Queen dresses in a way completely acceptable to her subjects, and acceptable to her own high moral standards. She is not auditioning for the role of a rock star or TV personality. She is—the Queen.

The solidarity of family life is precious to this monarch. She and Prince Philip have remained married for nearly 30 years. Undoubtedly they've had their disagreements and their times of tension, but they're still together, and that's more than can be said for many of her detractors. In rearing her children, the Queen has allowed them latitude compatible with their station in life and with the trend of the times, but she has not encouraged them in irresponsible behavior.

Religion has always been a firm commitment in Elizabeth II's life. It is surely

logical to assume that in times of national and family crisis she has found solace in turning to God.

This year of the Silver Jubilee celebrating the Queen's reign is a highly significant one for the British Commonwealth. The Queen herself makes it what it is. As I watched some of the ceremonies that were broadcast via satellite from London—particularly the thanksgiving service in St. Paul's Cathedral—I was enthralled. The golden coach, the beautiful robes, the "pomp and circumstance"—it was beautiful. This is no empty show. This is an outpouring of love and admiration for one who deserves these emotions.

Queen Elizabeth's graceful speech on that occasion could be read with profit again and again. "My Lord Mayor, when I was 21, I pledged my life to the service of our people and I asked for God's help to make good that vow," she stated. "Although that vow was made in 'my salad days, when I was green in judgment,' I do not regret or retract one word of it."

If you and I, as members of God's chosen people, can stand by our vows and convictions and values as staunchly as Queen Elizabeth II has done, we can look forward to a beautiful celebration in the future in a new world, which will make all earthly celebrations pale into insignificance.

God save the Queen.

has been, without close rival, the richest summer of my life. This is true personally, in terms of a religious experience, as well as in more general human learning experience terms."

A new Christian felt Heshbon taught balance. "My initial interest in archeology came through a wild, undisciplined attack on the Bible, when I was a sailor and the chess champion of the Mediterranean fleet. Eventually this interest led me to Heshbon. If I am pressed, at this point, to say what one thing do I value higher than all of the experiences with which this summer at Heshbon provided me, it would be this: there *is* a balance in life. Not a static, stagnant system of equilibrium, but a dynamic, living agreement between things for the man of faith. Faith places a person on the bow of the ship—in immediate touch with the 'now' of things, facing life. Reason, however good and God-given, places one astern—reflective, on things past or passing. I found the key this summer. . . .

"When you believe something—beliefs depending, as they do, on fact—you must do so with the reservation that upon further knowledge [of the facts] your beliefs may change. This is just as true when one is digging as it is when he is living. Faith keeps you in touch with your experience; faith provides you with the opportunity to gain 'further knowledge'—knowledge of 'things unseen' by the rational eye, the prejudiced eye. Faith doesn't try to prove things. It sees what *is* . . . in digging and in life. I will add that a continuing friendship [with Adventists] has evolved from what was begun in Heshbon."

A graduate student testified: "Having just graduated from a state school where, in order to survive, one fended strictly for one's self and was taught that to help others merely decreases their self-reliance, I was very taken aback at first by the overt offers of help and just plain niceness of the [Heshbon] group. I have had an off-and-on relationship with God for the past eight years or so. The happiest times had previously been in my high school youth-fellowship group. I became interested in the ministry at that time.

"More recently, in college, I had tried to meet God on my own, and at the conclusion of a severe mental crisis in which I finally let all my tangled thoughts go to God's ear, I had vowed to go to seminary to learn more about God and Christianity if only to show my appreciation for not having gone down the drain. However, I mistrusted my calling, and did in fact doubt the validity of a Christian community and the right of anyone to put forth Christ as someone else's Saviour. I found my answers in the Heshbon community. . . . I had been trying to find Christ all by myself in an egotistical and self-reliant manner. It hadn't been lasting. [But] a Christian community is always there to nurture you even when you're not feeling particularly responsive. . . . [And] most important, Heshbon . . . has removed some of the dimness of [life]. It is no longer a comfortable world, but thanks to the Heshbon staff . . . I now know where comfort is to be found."

And so, as Andrews University comes to the conclusion of its field work at Heshbon, it is certainly our prayer that the entire series of excavations will go down not only as significant for *history*, but also for *eternity*. □

Concluded

For the Younger Set

Eric's Record

By DOROTHY SIMMS

OH BOY, a race car! Eric thought happily as he slipped the car into his pocket.

Later, when Eric got home from the party, mother asked, "How was the birthday party? Did Roger get some nice gifts?" "Uh-huh. When's supper, Mom? I'm hungry."

"Hungry?" Mother laughed. "I'd think you'd be too full of cake and ice cream to eat yet."

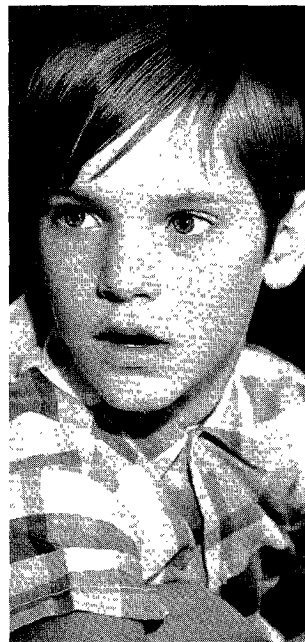
"Yeah! Guess I am."

"Eric? Are you all right?"

"Sure, Mom, I'm fine. Guess I'll go to my room for a while."

Eric pulled the car out of his pocket and set it on the floor. Kneeling beside it, he pretended to be in a race. "V-room, v-room, v-room," Eric growled as it skidded across the bare floor. Hitting the edge of the rug, the car turned and headed right back to him. "Hey! How about that?" he chuckled to himself.

So engrossed was he in his play, he didn't see mother standing in the doorway, until she spoke. "How nice!



Did everyone at the party get a car?"

"Uh, no." Eric hesitated.

"Oh? Well, you and Roger *have* been friends for a long time. I guess he wanted you to have a gift, too."

"Oh, he didn't give it to me. I just borrowed it."

"Borrowed it? Does Roger know that?"

"No, but he wouldn't care."

"Well, Eric, let's look at it this way. If you had a new birthday toy, would you want Roger to borrow it before you had a chance to play with it?"

"No, I guess not," Eric mumbled. "I'll take it back and slip it in among his gifts and he won't ever need to know."

"That's true," mother agreed, "but *you* will know, and Jesus . . ."

"Jesus will know, too! Oh, Mom! This will go down on my record in heaven, won't it?"

"Yes, Eric. It will."

"Oh, wow! Now what? I guess I'll just go tell Roger what I did."

Returning from his unhappy mission, Eric dashed into the house all smiles. "Mom, you won't believe this. Remember the other day when I asked Roger to go to Sabbath school with me? He said he had seen me put the car in my pocket when I left earlier, but didn't want to say anything. Well, telling my best friend I had stolen his car made him decide he wants to be like me—loyal and honest. He wants to go to Sabbath school with me. But, Mom, I'm not loyal and honest."

"You were loyal to your friend Eric by returning his car and honest by telling the truth about it."

"But my record in heaven shows I stole his car."

"Yes, but remember that Jesus will forgive you."

"Well, I may not *always* have good deeds on my record, but I *do* know that stealing won't ever be there again!"

Sabbath School Offerings

WITH MY friend E. E. Messinger (letter, April 22, 1976, p. 3), I was shocked and surprised to find that 20 percent of mission offerings given in the North American Division come back to that division for such things as church school teachers' salaries (March 4, 1976) and college grants (*Financing a World Church*, p. 21). REVIEWS come late to central Africa. Hence my belated comment.

Granted, the REVIEW explained this policy in 1969 and 1976. But how many times has this policy been explained in the local church when the Sabbath school offering was taken? The impression of 52 mission stories a year vastly outweighs that made by one REVIEW article every seven years. How could this comeback plan possibly stimulate mission giving when lifetime church members never even heard of it?

At one time apparently all of the Sabbath school offering went overseas. When was the change made? Why? What effort was made at that time to inform the church of the change?

Does 20 per cent of Sabbath school offerings given in Rwanda go back to that field? If not, why not? Per capita income is only 3 per cent of that in North America: the need there is greater.

Comeback was 18.4 per cent in 1969. In 1976, after dollar devaluation increased the number of dollars needed overseas, comeback had risen to 19.7 per cent. Why?

Most important, suppose a church member has a burden for the work overseas. Is there any ordinary offering he can give to overseas work without having part of it come back to North America? If not, why not? (Let's admit that giving through Extra Lift requires extra initiative.) The more he gives for overseas, the more comes back to North America. "The question of giving to this or to that"

cannot lie "ultimately in the hands of the individual church member," because some of it goes to North America no matter which offering he chooses (Sabbath school, Ingathering, Spring Mission, Midsummer Mission, Annual Sacrifice, Missions Extension).

Couldn't we have just one regular offering where we aren't obliged to give to North America? If not, why not?

MITCHELL P.
NICHOLAIDES
Nyabisindu, Rwanda

► Martin E. Kemmerer, under-treasurer of the General Conference, offers the following overview of the denominational giving program:

We believe it was the leading of Providence that planted the beginnings of the Advent Movement in North America, a land where a special kind of freedom prevails and which permits the free movement of funds almost anywhere around the world. This financial strength of the North American Division continues to be highly significant.

As financial policies developed over the years, several plans were adopted that were intended to guarantee continued strong support for overseas fields. At the same time, recognition was given to the needs of North America as a strong home base. The General Conference has always endeavored to keep a reasonable balance between these two important areas, recognizing the principle clearly stated in Scripture that Christ will return and "the end" will come only when the gospel has been preached in "all the world for a witness unto all nations." The church firmly believes that its continuing strength and vitality rests on this concept, and that it must never lose its vision of a world work.

For many years the plan has been followed in North America of passing back to the union conferences an amount that is approximately equal to 20 per cent of their World Mission Fund offerings. This includes all Sabbath school offerings and all general mission offerings such

as Week of Sacrifice and Spring Mission offerings. This amount is known currently as the Comeback Fund. Overseas fields do not operate on this policy, because they receive very substantial regular operating funds as appropriations, whereas North America does not. It is felt that overseas fields actually receive a much higher percentage of funds in relation to their contributions to the World Mission Fund when considered in this way.

Also, all local conferences and missions in North America pass on to the General Conference, for use in the worldwide budget, an amount of 20 per cent of tithe received. This is a substantial sum, which consistently amounts to more than double the total of all North American Mission Fund offerings. This is known as our tithe-sharing plan, which again results in providing substantial sums of money to support overseas fields. These overseas fields do not share their tithe in this way with the General Conference, although the various divisions have adopted similar plans to share tithe within the division, even though generally at a lower percentage level. Here again, the policy is balanced off in favor of our overseas fields as we recognize their greater needs.



We believe these policies are a blessing to the whole world field. We recognize that probably many of our members do not know about all these detailed financial percentages, but we think the field leaders are aware of the plan and give it wholehearted support. We think this does help to stimulate more significant promotion and support of our worldwide mission pro-

gram, both in North America and abroad. Furthermore, we know that this type of information is discussed frequently at workers' meetings and conference sessions, where church members have an opportunity to raise questions and to be informed. The church wants its members to understand the basis for such plans and how their contributions to God's cause are used.

Then, the last question, "Suppose a church member has a burden for the work overseas," and feels too much of church funds is spent in the homeland? This question seems to infer that an individual member knows better than church leaders where funds are most needed. In all our reading of Scripture and the Spirit of Prophecy, we do not find encouragement for this type of giving. The General Conference does not wish to make such giving the basis for our regular mission appeals. There are some exceptional situations where an appeal has been made for help to build churches in an unusual case of expansion, or such as our Adventist World Radio Fund or the Disaster and Famine Relief Offering, where every dollar goes to the project indicated, but these are considered as types of emergency offerings and represent unusual opportunities. They are not the regular plan of giving. Also, where special direct appeals are made, it is hoped that such gifts will not result in a decrease in our regular giving to the World Mission Fund, since this is the continuing support of our world outreach. These are the funds on which the church counts for the continuing, steady support of the overseas work and workers. The church is eager to fulfill its mission-service motto in two important aspects: (1) to send dedicated workers from everywhere to everywhere, and (2) to receive financial support from members everywhere, whether well-to-do or poor, and to distribute such funds everywhere, as well. Personally, this makes my giving a hundredfold more meaningful than merely selecting one or more projects in which I happen to be interested. I want to have a part in finishing God's work in all the world, not in just one or two places.

The Price of Christian Education

Christian education is expensive, but it is worth what it costs.

By MERLING K. ALOMIA

THE POWERFUL NATION OF EGYPT was in crisis. Its rulers had been considering the future, and urgently needed someone who could be educated to become the future leader of the country. The search came to an end when a princess found a baby among the bulrushes of the Nile—provided, evidently, as a gift by the sympathizing river god. But God had other plans for that babe, and His plans depended on the early education the child would receive.

Without giving the matter a second thought the princess returned him to his mother, a decision by which the Egyptians lost their expected leader but gave the cause of God one of the best leaders of all history.

The Egyptians made two big mistakes about Moses. First, they picked out someone who had already been chosen by the Lord to be the leader of His people. Second, they educated him according to Egyptian customs when he had already been trained “in the way he should go” (Prov. 22:6) by the Lord, in the Christian school of that time.

Pharaoh’s daughter gave the following order to the teacher chosen by God: “Take this child away, and nurse it” (Ex. 2:9). Jochebed was delighted, for this would give her an opportunity to educate her child. Through his mother, Moses was “taught of the Lord” (Isa. 54:13) in such a way that “when he was come to years, [he] refused to be called the son of Pharaoh’s daughter” (Heb. 11:24). “It was with deep gratitude that she entered upon her now safe and happy task. She faithfully improved her opportunity to educate her child for God.”—*Patriarchs and Prophets*, p. 243. (Italics supplied.)

“I Will Give Thee Thy Wages”

Evidently realizing that to nurse and educate the child was a heavy responsibility, the Egyptian princess said she would pay his mother wages.

Christian education has always had a price. If Moses was to be educated according to the divine plan, somebody had to pay for his education. If Moses was to be the future leader of God’s people, he had to be trained according to the educational plan of God. Since this plan has always had a price, the Lord wisely provided someone to pay for the expenses of the Christian education required for His servant. Today also, Christian education requires tuition fees. Some may think these fees expensive, when, as a matter of fact, they are fair and reasonable.

When we send our children to a church school to be

Merling K. Alomia was secretary of the education department of the South Peru Mission when he wrote this article.

“taught of the Lord,” we say, in effect, to their Christian teachers, “Take this child away and educate him for God.” But this involves an important commitment from us: It is our sacred duty to pay teachers for the education they impart to our children, *because a fair price must be paid for Christian education.* It is worth what it costs!

Tuition fees in our denominational schools at any level ought to cover every administrative expense, but they never do. They do not cover the real cost of Christian education or the expenses involved, a fact some parents forget. Lamenting the “high fees” of Christian schools, some deprive their children of something of tremendous value—preparation for the kingdom of God. Consider this solemn admonition: “Deny your children anything



When a baby, his life in danger, Moses was given into the care of God. This dedication to, and trust in, God was the basis of the education that Moses received from his mother, who cared for him for Pharaoh’s daughter.

rather than the instruction which, if faithfully followed, will make them good and useful members of society, and will prepare them for citizenship in the kingdom of heaven.”—*Counsels to Parents and Teachers*, p. 129.

Some of our schools are deprived of economic support from those who should contribute to developing the Adventist educational plan, namely the church members. Many of them raise their voices, demanding that missions and conferences subsidize or pay for their children’s education. They think it must be so, since they are faithful in bringing their tithes and offerings. They forget, however, that it is the responsibility of the local church to support its school, and that counsel has been given to “let all [church members] share the expense” whether they have children attending the school or not (*Testi-*

monies, vol. 6, p. 217). They also forget that when “the fees have been placed at too low a figure . . . debts are accumulating upon the school, thus crippling and hindering its work” (*ibid.*, p. 211; italics supplied).

Furthermore, parents forget that whenever a student is not in a position to support himself in a denominational school, “the churches to which they belong, or large-hearted, benevolent brethren in their conference, should assist them”—instead of permitting “that a burden of debt should be brought upon the school” (*ibid.*, p. 212). Would it be possible that these brethren ignore that “the responsibility resting upon parents, teachers, and church members, to do their part in cooperation with God, is greater than words can express” (*Counsels to Parents and Teachers*, p. 166)?

The Government of Peru invests more than 3 million sols (US\$46,500) in every pilot trained by its air force. Special pilots require almost three times this amount. If it were the responsibility of the parents to pay for their training then Peru would have very few pilots. How expensive is Christian education? Is it too expensive? Is it worthwhile? Those who have children attending Adventist schools at any level know that the amount we are paying is small compared with the results it brings, even though it might seem to diminish our income.

No, it is not the plan of God that our schools offer free education. “The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students during the school term with some things essential for their work.”—*Testimonies*, vol. 6, p. 211. It is as much our duty to pay for our children’s Christian education as it is to pay for their food or clothing.

“And the Woman Took the Child, and Nursed It”

Jochebed knew her son had to be “taught of the Lord,” and she fervently prayed for this opportunity. What did she do with the opportunity when it finally came? Did she undervalue Christian education, considering it was not good enough for him? Did she think Egypt was offering her child the golden opportunity to be trained in the best worldly educational institutions? Never! She took faithful advantage of this unique chance to train her child for God. And when the humble cabin was replaced by the gorgeous palace “all the wisdom of the Egyptians” (Acts 7:22) could not remove from Moses’ soul the lessons and guidance he had received.

Like Jochebed, we have only one chance to train our children. Are we taking full advantage of it?

We should not forget that “as a church, as individuals, if we would stand clear in the judgment we must make more liberal efforts for the training of our young people.”—*Ibid.*, p. 206. “Will parents review their work in the educating and training of their children, and consider whether they have done their whole duty in hope and faith that these children may be a crown of rejoicing in the day of the Lord Jesus.”—*Child Guidance*, p. 25.

Christian education has a price, but it also has a reward. Let us be willing to pay, even with sacrifice if necessary, the cost of Christian education for our children. If they are “taught of the Lord,” we will be rewarded by Him. His promise is: “Your labor will be rewarded a thousandfold.”—*Counsels to Parents and Teachers*, p. 131. □

The Need of a Quiet Hour

By ART WELKLIN

How often in the gospel story we see Jesus going apart to pray. “He went up into a mountain apart to pray: and when the evening was come, he was there alone” (Matt. 14:23). If He found the necessity for such times of communion with His Father, apart, alone, how can we hope to live our lives or render our service acceptable to Him if we neglect them? We forget, or perhaps have never given a moment’s thought to, the battles our Lord fought out in desert places and alone. Often, when the clouds around Him were heavy and threatening, He withdrew into the desert, and there shared His struggles and sorrows with God in order that men might, when He came back before them again, behold His unclouded face. In this He set an example we need often to follow.

Are you burdened with cares and anxieties? Are you troubled with doubts and fears? Are you bewildered and perplexed by the problems that hang over the world? Take it to the Lord in prayer. Don’t go around displaying your heart-struggles before men; fight it out in the desert, in the secret place of prayer and communion with God.

Amid the confusions and perplexities of our time we all need some place and time set apart for a quiet hour. A quiet hour of meditation will help us to face the unquiet days of commotion. That is its purpose. To regard it as a luxury is a grievous error. It is not a luxury. It is a necessity. At no time within memory has it been so essential to secure and safeguard a limited period, free from external distractions, in order to think calmly, see clearly, and feel deeply.

In the tumult of life today, so full of disturbances and disorders, it is difficult to avoid confused thought, distorted vision, and superficial emotion. The pace is so quick, the changes so sudden, and the influences that play upon us are so many, that we are almost breathless in our endeavor to keep up with, adapt to, and understand our own times.

One of the many paradoxes of life is that, to keep going regularly, we must stop occasionally. We should not be allowing our minds to wander vaguely, but should be concentrating our thoughts upon definite matters, devoting ourselves to conscious reflection upon the problems of life, waiting upon God in prayer, and giving Him a chance to speak to us. Try this. It will clear your understanding and bring to you renewed strength, confidence, and courage.

Reader to Reader

Our teen-age son, who recently became certified in scuba diving, has requested permission to spend a weekend in a coastal area. He would like to scuba dive on Sabbath afternoon, the object being study of the many types of marine life. He feels that because of his special interest in marine biology, scuba diving would be more meaningful to him than, for example, a mountain hike, studying such things as flowers and trees. His energy expenditure and physical activity would be about the same. How can we reach a decision as to whether such an activity would be suitable for the Sabbath?

► There are many acceptable Sabbath pursuits that necessarily include an activity that alone might be improper Sabbath activity if it were the high point instead of a means to an end. For example, motorcycle riding might thrill me any day of the week, but cycling through a National Park on Sabbath is still appropriate for me if viewing nature is my prime objective. Another person might love canoeing for the sake of canoeing, but that would not preclude his using on Sabbath a canoe to approach views of God's handiwork that are otherwise unapproachable.

It is easy to imagine an SDA teen-ager so enamored with scuba diving that he would even try to develop an interest in marine biology so as to be able to rationalize scuba diving on Sabbath. For that teen-ager I think it would be wrong. On the other hand, if your son thrills to the study of marine life, and scuba diving makes it easier, I cannot envision God condemning. God does not ask us to give up everything that is fun on the Sabbath. He simply requires that the activity be designed to bring the person closer to Him, to cause the person to think about Him. If your son has that experience while studying marine life, scuba diving should be vetoed only if it becomes the emphasis, the real reason for going, and not the means to an end. Sometimes it is an almost imperceptible distinction to make, but God asks us to make it with His help.

WILLIAM FREDERICK
Laurel, Maryland

► I have spent many, many hours under the waters of lakes, rivers, and shorelines in both the United States and Canada. On several occasions, when my two daughters were younger, I took them to isolated areas on a Sabbath afternoon to study underwater marine life. Since we were quite alone as a family, we always derived great blessing from the outing. I see no sin in studying underwater life on Sabbath any more than taking a trip to the woods.

But we must avoid the appearance of evil, and thus should not permit ourselves the temptation to go skin diving or scuba diving with a mixed group of Christian and non-Christian divers. One can hardly be alone with God and nature when surrounded by those who may not have the same reverence for creation.

If your son is spiritual and has been taught to have a love for all that his heavenly Father has made, he will not care to indulge in any activity that will tend to lead him away from the Lord. He would, therefore, not resort to having his diving tanks filled on the Sabbath, as that can be attended to on another day.

MORVEL L. KLAUSE
Delta, British Columbia

► By the time our children are teen-agers, it is a little late to tell them what they can or cannot do in many areas, but one can still advise and lead.

When my children were 8 or 9, I let them begin to make decisions about what Jesus would want them to do. We prayed and asked

the Lord about it, then I asked them what they felt He would want them to do.

Only once did one of my children make what I felt was a bad choice. It worked out much better, however, because later he realized his mistake.

My advice is to pray with your son and let him make his decision.

DARLENE DURHAM
Newfield, New Jersey

► It seems so easy to make rules and regulations for the observance of the Sabbath.

But in so doing are we not in danger of surrounding the Sabbath with a list of man-made rules that all too soon become traditions and so destroy the real Sabbath, which Jesus said was made for man?

CLARENCE T. GEGAN
Mary Esther, Florida

► A teen-ager certified in the dangerous activity of scuba diving should also be certified in determining for himself what is proper Sabbath activity. If he cannot tell whether scuba diving is something the Holy Spirit would bless as a Sabbath activity, then he needs more instruction and experience in religion to match his competence in scuba diving.

A. L. HUDSON
Baker, Oregon

► Christ told us that it is lawful to do well on the Sabbath day. We are also told that we should not work on the Sabbath day. However, Jesus condemned the Jews for making detailed rules beyond that, on what was proper for Sabbath observance. What is right for one to do on the Sabbath day may be wrong for another. I feel that the Sabbath was made for us to remember our Creator and that it was set up for a memorial of creation. Anything we do that reminds us of that memorial is, I feel, a proper Sabbath activity.

Scuba diving might be work for one person, for another it might be doing one's own pleasure, and for another it might be reminding him of the Creator of our universe. Each one must decide for himself. By the time one is a teen-ager, I would hope that he would have been given the foundations of decision-making, and while his decision might not be what the parents wished, nevertheless, it is his decision. It is no longer a time when parents can dictate choices. However, if a teen-ager is definitely flouting

what a parent believes, the parent might ask that he no longer reside in his home, as the parent also needs to be comfortable with his own conscience.

GERALD B. MYERS, M.D.
Renton, Washington

► It seems to me that scuba diving would be "seeking one's own pleasure" more than the mountain hike that you suggested. It is true that God made marine life the same as He made flowers and trees. But it just seems that scuba diving is an activity for a day other than the Sabbath.

NOLAN PUCKETT
Lawrenceburg, Kentucky

► Could it be that there is as much to discover about our Creator under water as on a mountainside? Particularly for the person whose interests are not confined to "flowers and trees"?

RONALD COLEMAN
Troutdale, Oregon

► The sea is wonderful, with all its plant and animal life. In many cases the plant and animal life is more interesting under the water than on land, probably because most of us have never been scuba diving and observed marine life.

We can get a good look at the wonderful marine life because of the aqualung, so why not use it?

JAMES MARKS
Dresden, Ontario

NEXT QUESTION

My wife and I have been considering entering the motel business. Although we understand that there are Adventists in this line of work, we are uncertain how to manage things so as to be able to keep the Sabbath properly. A "No Vacancy" sign would solve part of the problem for Friday night and Saturday, but what about guests already there who would want to stay over the weekend? If they paid ahead, couldn't problems still arise with other services they might need? It doesn't seem right to hire someone else to care for the office on Sabbath, since even our servants are to rest. How do Adventists run a motel and keep the Sabbath?

[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.]

Tape Recording Piracy

Earlier this year under the title "Is Your Church Engaged in Piracy?" (March, 1977) we discussed the more or less widespread and flagrant violation of copyright laws that protect religious music, and the legal action some copyright owners are taking to protect their rights. We affirmed that the only right, honest, legal way to make use of copyrighted religious music—the property of songwriters, composers, and publishers—is to purchase copies of the music for which copyright permission has been arranged, or to secure permission for reproducing it and pay fees that may be requested. The unauthorized reproduction of copyrighted music is just as much a violation of the commandment "Thou shalt not steal" as purse-snatching or bank robbery.

Unfortunately, sacred music is not the only commodity currently popular with religious pirates, some of whom are operating even within the Seventh-day Adventist Church. The proliferation of electronic recording devices has led some otherwise circumspect church members to record and duplicate the sermons of popular speakers, and to distribute them gratis or offer them for sale at cost or at a profit. Probably in no instance would these speakers object to a recording made for personal use only. But to reproduce such recordings, whether for distribution gratis or for sale, either at cost or at a profit, without the speaker's explicit written permission—as a protection to both speaker and reproducer—is an act of piracy morally as heinous as any other misuse of someone else's property without his or her approval.

The Spoken Word Versus the Recorded Word

There are certain qualitative differences between the spoken word, on the one hand, and the written or recorded word, on the other. A quality of permanence inherently attaches to the latter, which the former does not have. For this reason, when a person's words are to appear in print or on a recording he/she has a moral right to an opportunity to approve or disapprove of such use, and to edit the recording before it is reproduced. He has a right to know that the reproduction accurately represents him at his best, both as to form and to content.

Furthermore, as Sir Francis Bacon said, "Reading maketh a full man; conferences a ready man;" but "writing [maketh] an exact man." Often, in speaking, a person may inadvertently make a misstatement, or express a fleeting, momentary opinion, or use colloquial expressions he would appreciate not going permanently on record. Speaking and writing (or recording) reflect two quite different literary and idiomatic forms.

It is illegal to record a telephone conversation without the other person's knowing that the recording is being made. The law requires that a little electronic beep be inserted every fifteen seconds while the recording is being made. Similarly, the law accords even personal letters protection of this kind. The paper on which a

letter is written is legally the property of the recipient, but the message itself is the legal property of the writer and may not be quoted or reproduced in any form without his permission. To quote from a letter without the explicit permission of the writer is both a legal and a moral misdemeanor, and may even provide due cause for seeking legal redress. Much the same is true with respect to recordings.

A speaker has a clear and unequivocal moral right to the courtesy of an opportunity to edit a recorded sermon, to be sure that his facts are correct, that he is willing to go on record for the opinions he expresses, and that the language and idiom measure up to the norm by which he wishes to be known. To neglect to give a speaker/performer this opportunity is morally incompatible with the golden rule. Furthermore, to offer for sale recordings that have not gone through this process is to deal in stolen goods.

The Right Way

What is the right, Christian way to go about recording sermons (or musical presentations, or whatever) for reproduction and/or for sale? (1) Secure the speaker or performer's tentative permission *in advance* to make a recording *for that purpose*. (2) At the same time, make arrangements with him/her to edit the recording and to approve or disapprove of it for reproduction and/or for sale. (3) Also at the same time, in case of reproduction and sale for profit, enter into a mutually satisfactory agreement to share profits with the speaker/performer on the basis of a stipulated royalty for each copy reproduced and offered for sale.

The speaker/performer may choose to waive some or all of these rights, but he has a moral right to an opportunity to make that decision. It is his exclusive right to do so or to refuse to do so. The tape or disc itself is your property, but the words or the music recorded on it are the property of the speaker/performer. He has a moral and legal right to give or to withhold permission, whether before or after the recording is made, even if prior tentative permission may have been given. He or she also has the right to make any changes he/she may wish to make, as well as to determine the royalty fee.

In passing, we might add that the person who knowingly purchases recordings that have been pirated (that is, reproduced without the approval of the speaker/writer) shares the moral guilt of the person who makes and sells such recordings. The knowing purchaser of stolen property is responsible before the law as surely as the seller of such property. The honest, fair, upright, Christian thing to do is to refuse to purchase any recording unless evidence is offered that the speaker/owner has approved of its sale, and to destroy any recordings in one's possession that do not have such approval.

Let us, in our dealings with one another, be at least as scrupulously fair as the secular world expects people to be.

R. F. C.

Reviewing Our Spiritual Heritage

In the winter of 1848 God gave Ellen White a vision "of the duty of the brethren to publish the light that was shining upon our pathway" (*Life Sketches*, p. 125). James White was deeply impressed to write and publish the present truth, but because he was penniless he gave up in discouragement. By the following summer he decided to walk out in faith, and in July, 1849, published the first issue of *The Present Truth*. This "little paper," now known as the *Review and Herald*, was the beginning of the streams of light that now circle the globe.

In the first issue James White set forth the Sabbath as present truth and the keeping of the fourth commandment as an all-important sign of true obedience. He also added that "This alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."—*The Present Truth*, vol. 1, No. 1, p. 6.

About a year later, in August, 1850, James White, Hiram Edson, David Arnold, George W. Holt, and Samuel W. Rhodes published the first issue of *The Advent Review*. Their purpose was to "quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have 'LEFT THE ORIGINAL FAITH.'"—*The Advent Review*, August, 1850, p. 1.

To set forth the "original faith" in the advent of Christ and to proclaim the moral imperative of obedience, epitomized in the Ten Commandments, as the fruitage of a

faith that lives "wholly" for Jesus is still the purpose of the *Advent Review and Sabbath Herald*.

In the minds of those early believers the *Review*, as James White often referred to it, carried with it a commitment to the events of 1844, a spirit of the men and women who braved the great disappointment of October 22, 1844, and a firmness in the face of subsequent derision of their unpopular and supposedly ridiculous faith.

The Advent band was beleaguered on every side with denunciations for maintaining their faith in 1844 as the correct termination date of the 2300-day prophecy, advocating the keeping of the seventh-day Sabbath, and accepting visions as the gift of prophecy. The nominal Adventists referred to the faith of the Sabbathkeepers as "a mistake," resting on "Jewish" fables, and receiving their directions from "the Devil" through mesmerism.

However, these early believers were determined to maintain their confidence in God's leadership in the past and to advance in the unfolding light of the sanctuary, the Sabbath, and the gift of prophecy.

The ten-year period that followed the 1848 vision "to print a little paper," saw James White publish three little volumes from the pen of Ellen White setting forth the Adventist position, *Christian Experience and Views*, in 1851; *A Supplement to Experience and Views*, in 1854; and *Spiritual Gifts*, volume 1, in 1858. Today these are issued in the popular little volume *Early Writings*.

Confident in God's Leadership

The commitment of these early believers to what is known as the three angels' messages, and their confidence in God's leadership, is epitomized by the vision entitled "A Firm Platform." As we look with confidence to what God has done, the principles of this vision are certainly apropos for us today.

"I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong.

"But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform."—*Early Writings*, p. 259.

The Seventh-day Adventist Church is not just another religious phenomenon. It is more than simply the product of history or the outgrowth of mid-nineteenth century America. It is a movement led by God and established by Him on a solid, immovable platform. To accept our spiritual heritage in a context other than one of direct divine guidance accompanied with a specificity not seen since Bible times is to deny the light behind us and to distort our understanding of the light still to come.

J. J. B.

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

Howard H. Voss
Nebraska Conference

- "I can do all things through Christ which strengtheneth me" (Phil. 4:13).
- "The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him."—*Testimonies*, vol. 5, p. 111.



Hans Mayr and His 'Ulm a Donau'

By ARTHUR VALLE

Hans G. Mayr (above) was the first Seventh-day Adventist to operate a launch on the Amazon. Today the Amazon and other Brazilian rivers are served by 14 medical launches (below, left). Hans Mayr and his wife, Juana, visited with Arthur S. Valle, the author of this article (below, center). The *Luminar II* (below, right) serves the Sao Francisco River. In 1977 the fiftieth anniversary of the launch work in Brazil will be celebrated. Besides its launches, the church operates 20 mobile clinics.

BY THE TIME LEO HALLIWELL reached the north of Brazil in 1929, the Amazon for two years had already known the altruistic work of another foreigner, young Hans G. Mayr. Born in Germany, Hans always showed great interest in the pictures and reports of the mission fields. He listened avidly to the experiences of the pioneers in Africa. Stories of heroism, consequences of ardent missionary battles in other regions of the world, made young Hans vibrate with enthusiasm. In his mind he fought a battle that was to transform his life. As he looked to the future he saw much farther than the picturesque and hospitable German village of Ulm an der Donau. Intelligent and determined, though not a visionary, Hans promised himself that, someday, he would leave for a distant and needy region of the world where he could give of himself and his youth to help others in a practical and unselfish way.

Hans decided to serve in the land of Brazil, his objective being to open a mission station. He arrived in Rio de Janeiro in March, 1924, when he was only 17 years old. He had no friends to guide him in the direction he should follow in the country he had adopted to serve.

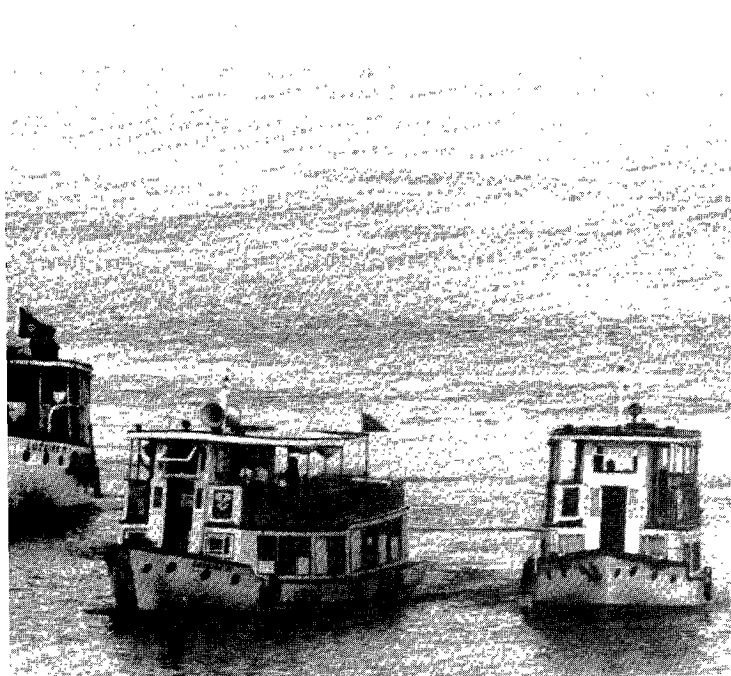
One Sabbath afternoon he met two mission workers, J. W. Wilhelm and F. C. Varney, field secretary and treasurer, respectively. Hans was without money and without his belongings. They had been lost on the trip. But these two new friends helped him.

Colporteur and Studying

The colporteur leaders saw in Hans a young man of promise, a youth whom the church must put to work. They encouraged him to become a canvasser. His first field of work was the state of Espirito Santo, in the east of Brazil. This was in 1925, several months after his arrival in Rio. In his house-to-house work Hans acquired two advantages: he learned the Portuguese language and public relations.

But Hans also desired to advance. With God's help, he wished to reach the goal that had drawn him away from

Arthur Valle is communication director for the South American Division.



the land of his birth. He wished to study more. He wanted to learn and feel that he was prepared to begin a long career of sacrifice and love for the sick. He went to Sao Paulo and enrolled in the Brazil Adventist College, where he remained for three years.

When he left school young Hans did not forget his goal. Already familiar with the situation in Brazil, he felt that the most needy region was Amazonas in the far north, known as green hell. By that time the Amazon region had lost the splendor of its rubber plantations, the riches from millions of tons of latex, the rubber that was sent to all parts of the world. The imposing theater in Manaus was in decay. Brazilian rubber was a thing of the past.

The First Launch

Toward the end of 1927 Hans Mayr arrived in the city of Belem, in the state of Para. With a friend, Andre Gedrath, he planned to conquer the Brazilian Amazonia area, knowing that at first they would receive no financial aid. At that time the Adventist work in Brazil was too poor to carry on a major project in Amazonia. There were other regions in the country, especially in the south, that would require attention first. It was there that the largest group of Adventists could be found.

Aiming high, Hans set out to do great things, so as to bring help to the poor people in Amazonia. His faith and confidence kept him from being beaten by misfortune and trial. In that almost abandoned region, communication with the more important centers of the country was slow.

Through uncommon effort, he outfitted the *Ulm a Donau*, which he claims was the first Adventist missionary launch to sail in Brazil, naming it in honor of his native town.

The captain of the port of Belem, Engineer William Hartmann, was enthusiastic about Mayr and Gedrath's venture. He suggested that they fly a flag that would identify the goal of their work. Deciding on a globe in the center with the initials MV—Missionary Volunteer—they had the engineer's wife paint it for them on silk. Hans has preserved that flag, which he regards with

affection and love. The difficulties they met and conquered in building the launch, without outside help, bear testimony to the enthusiasm and initiative of young Hans and Andre.

Trips and Work

Those living on the banks of the rivers soon were used to seeing a boat pass, stopping here and there, tending to this and that, helping the needy. Such a work had never before been seen in that region of the country. Ever ready to advance his knowledge in order to better his service to that vast region, Hans studied under the German doctor Norbat Zett, who, among other things, taught him to extract teeth. He also taught Hans how to combat parasites—one of the major scourges of the Amazon then as today. As Hans cruised the waters, he canvassed; but when the launch paused anywhere, his first concern was to help the sick. Thus he was a medical-missionary canvasser. Since even now the inhabitants of the poorest sections of Amazonia often do not have the financial means to purchase our books and magazines, imagine

The first Adventist medical launch on the Amazon and its unsinkable skipper.

what it must have been like more than 40 years ago!

One afternoon in 1929 Hans Mayr was waiting on shore. On the horizon he could see the silhouette of the ship that was bringing to Belem Leo Halliwell, the man who was to become the great missionary of the Amazon. After the traditional and punctual shower of rain, the passengers disembarked. And Halliwell, enthusiastic to get started, said to Hans Mayr as soon as he arrived, "Brother Mayr, early tomorrow morning we shall begin a trip in your launch. I wish to get to know the field."



For a man who had spent many days on a tiring voyage, this desire "to get to know the field" reflected the idealism that possessed the recent arrival. At nightfall, leaving his luggage in a safe place, Halliwell made a few purchases for the trip.

Leo Halliwell was impressed with the work Hans Mayr was doing with his launch. All along the river he saw many friends run to the riverbank to see the launch pass. And when the boat stopped, a multitude of needy ones came to ask for help. Impressed with what he saw, Pastor Halliwell traveled to Rio de Janeiro, center for the work in East and North Brazil, and was able to obtain help so that the work could progress and continue.

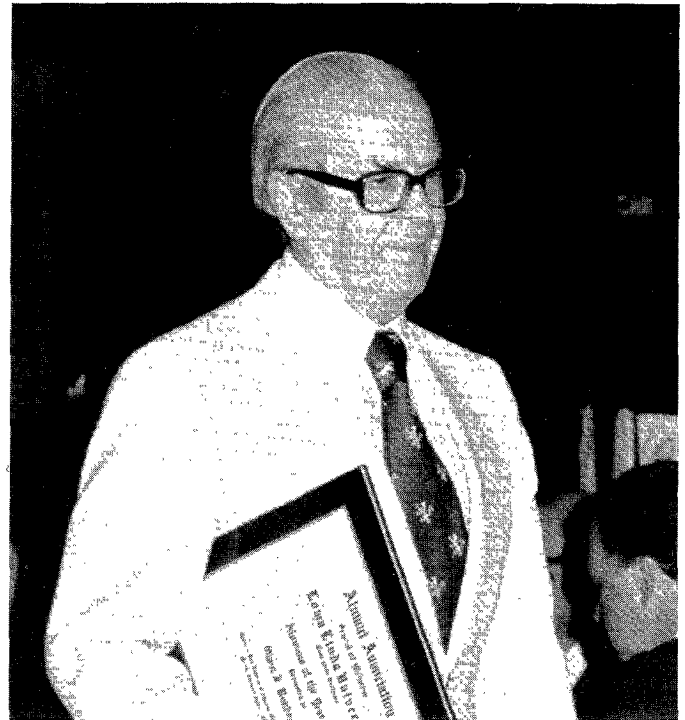
Soon another launch was built—*Luzeiro*. Others followed. From that humble beginning, the work grew until at present 12 missionary launches are serving the people along several rivers. These areas are isolated, poor re-

gions with no medical or hospital services available.

Brother Mayr greatly admired and respected Leo Halliwell. "Pastor Halliwell was a wonderful man," he said, "a missionary par excellence, a man who loved what he did and did what he loved."

In 1952 the Brazilian Government, in recognition of the services rendered by Brother and Sister Halliwell, decorated Elder Halliwell with the Order of the Cruzeiro do Sul, a decoration reserved for outstanding personalities who have rendered eminent services to the country.

Hans Mayr dedicated seven years of his life to the north of Brazil. He participated in missionary activities in Maues, Parentins, and Mucaja. In Centenario he prepared the first group of interested persons for baptism. In October of 1934 he left Amazonia and sailed from the port of Manaus. At present Brother Mayr lives in Chile with his wife, Juana L. Brauer de Mayr. □



LOMA LINDA ALUMNI GATHER FOR CONVENTION

More than 2,000 health professionals registered for the forty-fifth annual Alumni Postgraduate Convention of the Loma Linda University School of Medicine Alumni Association held on the Loma Linda campus. It is the largest formal meeting of its kind in the North American Division. Of the total registrants, 879 were physician graduates of Loma Linda University and 247 were medical students. As in other years, the postgraduate assembly included scientific presentations and lectures as well as two major lectureships.

Of major interest to visitors were the 81 technical and 17 scientific exhibits in Gentry Gymnasium, left, where Bruce Lee, a recent graduate, now a resident in family practice, talks to Jeff White, in white jacket, soon to graduate.

The highlight of the week-long session was the annual banquet, held in a Los Angeles hotel, which featured the announcement of the Alumnus of the Year Award. This year the award was given to Johannes Rouhe, above, recently returned from Africa, where he spent two thirds of his professional life as a missionary doctor. He was medical director of the 100-bed Songa Hospital in Zaire. Three other alumni were given special honors.

D. A. ROTH
Associate Secretary
General Conference

Metro Ministry Takes On the Challenge of New York

By ERIC W. HON

A QUICK look at New York City is an overwhelming experience. To drive along its streets and roadways, to gaze upward at the seemingly countless high-rise buildings and apartments, is to think, How do all the people in New York live? What does one tell these millions of the saving power of Jesus?

Eric W. Hon is director of Metro Ministry of Seventh-day Adventists in New York City.

New York is indeed a complex city. It is a world in itself, a multiracial city, with large national groups and a great diversity of languages.

Because of what it is, it is a proud city. It is the center of world communications and advertising. It is synonymous with big business, industry, and commerce. Its Wall Street is a giant of finance known the world over.

One out of ten Americans lives or works in the New

York metropolitan area. To meet the needs of this vast population, there are 750 miles of waterfront, 200 steamship companies, three major airports, 50 airlines, 62 bridges, four tunnels, eight railroad lines, and a subway system that carries 4 million passengers daily.

Recently, when New York faced a crippling financial crisis, some felt that the city should be left to its own devices. Others made the profound and sober observation that New York's failure would have international repercussions, for happenings in New York have worldwide influence.

There is a spiritual parallel found in counsel that was

given to the church in reference to New York in 1902: "Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work that the Lord desires to see done in all the world."—*Testimonies*, vol. 7, p. 37.

Records reveal that Ellen White visited New York in 1848. In the years following she made many references to what should be done in New York, and she visited the city again several times.

In her counsel Ellen White revealed methods to be used in reaching New York's mil-



One out of ten Americans lives or works in the New York metropolitan area. Metro Ministry hopes to reach these people with the gospel of Jesus.

lions. She said the medical ministry should go hand in hand with the gospel ministry (see *Evangelism*, p. 387). And she counseled that New York should be made a center for missionary effort, a training school for workers (*ibid.*, pp. 385, 386).

Despite the long passage of time since the foregoing counsel was given, it is firmly believed that the counsel is still relevant today. Thus a renewed effort has been made to put into effect the instruction regarding New York.

Metro Ministry of Seventh-day Adventists has been especially established by the General Conference for that purpose. Its area of responsibility and work concerns two union conferences, Atlantic and Columbia, and five local conferences: Greater New York, New Jersey, Southern New England, Allegheny East, and Northeastern.

Its specific function is to bring to New Yorkers the third angel's message, a complete message for the complete restoration of the whole man through Christ.

To achieve this, the plan of operation is to:

1. Teach and train church members in the whole-message concept leading into person-to-person ministry.

2. Use church facilities for the promotion of medical missionary work in the form of health evangelism and Community Services.

3. Use churches as evangelistic centers for whole-message evangelism as a follow-up to medical missionary work.

4. Establish vegetarian restaurants.

5. Establish health-food shops.

6. Sponsor evangelistic teams using the whole-message concept, particularly those working in the areas where there are no Seventh-day Adventist churches, with a view to establishing new churches.

7. Work in close cooperation with conferences in which evangelistic crusades are held.

8. Make the best possible use of centers such as the New York Center and other

similar facilities that may be established in the future. Such centers will be used by literature evangelists, Bible workers, students, and medical-missionary workers who are called to work at various posts in the city.

9. Work in cooperation with local-conference projects such as blood-pressure vans, temperance outreach, and Adventist Book Centers.

10. Establish outpost centers to fulfill the counsel in regard to homes for workers, a training school for young people, and sanitarium facilities.

11. Give strong support to literature evangelists and utilize them as front-line contacts.

12. Conduct field training for students in evangelism and medical-missionary work.

13. Conduct medical-missionary evangelism seminars.

Presently within the administration of Metro Ministry is the long-established Adventist Nursing Service Agency, under the leadership of June Croft (this agency has between 500 and 600 home-help aides who give loving care to people on all levels of society); a black evangelistic team; a Spanish evangelistic team; Spanish radio and television; *It Is Written*; *Faith for Today*; and *The Voice of Prophecy*.

At the appropriate time Metro Ministry will bring the name Seventh-day Adventist more prominently to the notice of New Yorkers by setting up resource and information centers for non-Adventists, making the best possible use of mass media, advertising church projects, and by mass literature distribution.

Metro Ministry is but a few months old. It is in the process of laying a strong foundation based on Ellen White's blueprint counsel. Its present plan is to start small and build strongly and thoroughly.

For the realization of its large plans, some time in the near future, Metro Ministry is looking for the fulfillment of the instruction: "Greater New York should have the help of the best workers that can be secured . . . [These should be]

men and women of experience, those who would give correct representation of true medical missionary principles."—*Testimonies*, vol. 7, p. 37.

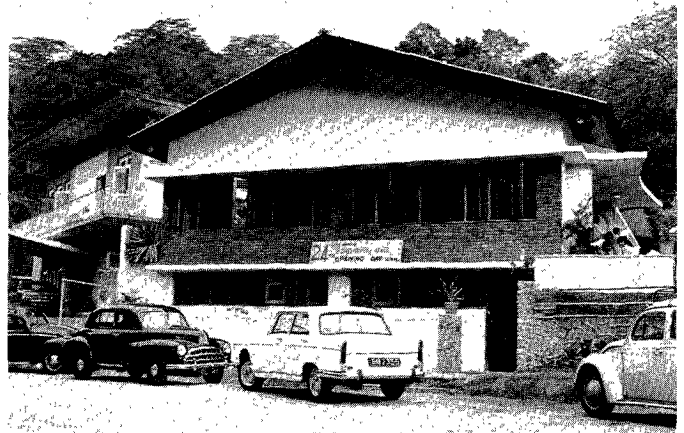
Workers in the persons of evangelists, Bible workers, health educators, social workers, physicians, dentists, physical therapists, dietitians, occupational therapists, nurses, and other paramedical personnel will be needed to reach effectively the many different classes of people.

There are companies of workers working closely with the churches, in evangelistic crusades and in restaurant and outpost projects for the one

common purpose of bringing men and women to Christ.

The counsel God has given for metropolitan New York is also a promise of successful achievement, not only for that great area but for the nation and the world. It is to be "a symbol of the work the Lord desires to see done in the world" (*ibid.*, italics supplied).

So when it comes to metropolitan New York, it is not a matter of "if," but "when." There is no limit to what can be achieved on God's behalf. Human effort linked with divine power will bring results immeasurable for the kingdom of heaven.



SRI LANKA HOSPITAL OPENS NEW WING

A new wing at the Lakeside Medical Centre in Kandy, Sri Lanka, was officially opened on Sunday, April 24. This new addition doubles the size of the hospital.

The first stage of the hospital building opened as an outpatient clinic in 1965, and the second stage, an 18-bed hospital, opened two years later. The hospital was begun by Noel and Pamela Fernando. In 1968 Dr. Fernando's twin brother, Merlyn, and his wife, Elizabeth, were appointed to the hospital.

The new addition to the hospital is to improve the services offered rather than to increase the bed count. The new wing is now the inpatient hospital, and the old wing will be used to enlarge the hospital's associated facilities and for public-oriented projects.

Guest of honor at the opening function was A. B. Damunvola, special commissioner for the Kandy Municipality. Also participating in the opening ceremonies was B. A. Dodd, Sri Lanka Union president, and R. I. Clark, Southern Asia Division associate medical advisor.

A. M. PETERSON
 REVIEW Correspondent
 Southern Asia Division

HAWAII

Ground Is Broken for Hospital Wing

Groundbreaking for the 2.8-million-dollar addition to Castle Memorial Hospital, in Kailua, Hawaii, was held June 7. In his invocation, Kenneth Heflin, pastor of the Kailua United Methodist church, asked God's blessing on the construction of this addition.

George Yuen, director of the Hawaii Department of Health, then led the more than 200 persons gathered at the site in the act of groundbreaking for the expansion program. This expansion will provide 1,800 square feet of additional space for the emergency-room and the radiology services.

The blessing of the new facility was pronounced in Hawaiian by Abraham Akaka, pastor of the Kawaihāo church, and by Richard Among of Hawaiian Mission Academy.

Erwin J. Remboldt is chairman of the board of trustees of Castle Memorial Hospital, and L. G. Larrabee is president.

HONG KONG

Hospital Opens Housing Complex

One of the tallest buildings owned by the Seventh-day Adventist Church, a 15-story apartment building and car park, was opened May 1 next to the Hongkong Adventist Hospital at 40 Stubbs Road. The building, La Rue Villa, was named for the first SDA missionary to Hong Kong.

In Hong Kong, which has the highest population density in the world, apartment rents are among the highest in the world. For the past six years the Hongkong Adventist Hospital has had to rent apartments for missionary doctors and dentists, paying from US\$400 a month for 750-square-foot apartments to more than US\$600 a month for 1,100-square-foot apartments.

La Rue Villa contains 12 floors of apartments built

above three floors of car park. Funds for this much-needed facility came from Thirteenth Sabbath offerings, a special appropriation from the General Conference, businessmen, service clubs, and friends both in Hong Kong and overseas.

There are three apartments on each floor: two three-bedroom apartments and one two-bedroom apartment. The five upper floors of the building have been shelled-in and will be completed as funds become available.

In the six years since the Hongkong Adventist Hospital was opened, God has greatly blessed. Thousands of people have come to the hospital for help and have come in contact with the Seventh-day Adventist Church for the first time.

Through the many Five-Day Plans to Stop Smoking that have been conducted over the years, hundreds have gained the victory over nicotine. In the May, 1976, issue of the Chinese *Reader's Digest*, a feature article appeared on the Five-Day Plan conducted by S. R. Kettner and W. W. Menashenko. This same article appeared in the March, 1977, issue of the English edition of the *Far East Reader's Digest*.

Hong Kong is one of the great crossroads of the world. Ships for more than 100 nations can be seen in its harbor at one time; businessmen from around the world fly into the airport every day; millions of tourists visit the famed shopping areas of Kowloon every year. Many of these people come to the Hongkong Adventist Hospital during their stay in Hong Kong. Diplomats from many countries stationed in Peking and Hanoi make regular trips to Hong Kong just to see Adventist doctors and dentists, and thousands of Chinese seek out Hongkong Adventist Hospital, with its Christian doctors and nurses to care for them, rather than attend a free government clinic or hospital.

In their unique crossroads location the staff of Hongkong Adventist Hospital is endeavoring to follow the method of Christ, who "took advantage of the opportunities to be



La Rue Villa, right, is situated on the hill above Hongkong Adventist Hospital, left. The housing complex contains 12 floors of apartments.

found along the great thoroughfares of travel" (see *Prophets and Kings*, pp. 73, 74).

R. W. BURCHARD
Administrator
Hongkong Adventist
Hospital

PUERTO RICO

Church Dedicated in Mayaguez

On the weekend of April 1-3, members of the First Seventh-day Adventist church in Mayaguez, Puerto Rico, dedicated a new church.

The dedicatory services of the \$200,000 church started Friday night with an old-time MV Society meeting. The theme was "Remembrances of the Past." When the roll was called, the "old-young" members had to answer "present" with a verse of Scripture. J. H. Figueroa, Jr., secretary of the Inter-American Division, preached at the worship hour Sabbath morning and at the inauguration service in the afternoon. The dedicatory services climaxed with an open house on Sunday and the last meeting of an evangelistic crusade conducted by Fred Hernandez, president of the West Puerto Rico Conference.

The history of this church dates back to 1901, when the General Conference sent Pastor and Mrs. A. M. Fischer from Lincoln, Nebraska, as the first Adventist missionaries to Puerto Rico. They served a small number of Jamaican believers who lived in Mayaguez. One year later Pastor Fischer died of typhoid fever, leaving Mrs. Fischer to carry on the work alone. In 1903 B. E. Connerly arrived in Mayaguez and began publishing *El Centinela de la Verdad* ("The Sentinel of the Truth"). The next year the Mayaguez First church was organized. Apparently many of those members moved away, because the church was reorganized in 1929 with 29 members. Two of those 29 were present for the dedicatory services: Ramon Sepulveda and Eloy Acosta, the first Puerto Rican to serve as president of the West Puerto Rico Conference, now retired.

Today Mayaguez is a stronghold for Adventism on the island. There are four large churches in the city itself and half a dozen more on the outskirts. Bella Vista Hospital overlooks the city from one hilltop, Antillian College from another.

J. H. FIGUEROA

BURMA

First Seminary Class Graduates

In March, 15 students graduated from the three-year ministerial training course, and 17 finished the two-year Bible instructor's course at the Burma Union Bible Seminary in Myaungmya, Burma. They were the first students ever to graduate from the seminary.

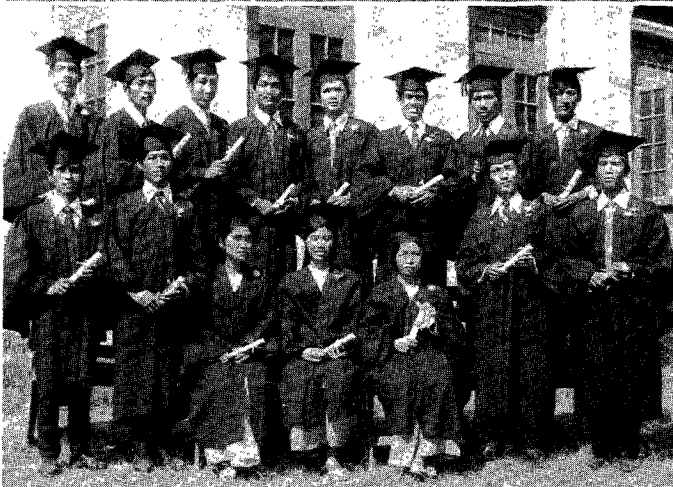
Since most other avenues for a Christian education were closed in Burma, the seminary was opened in June, 1973.

The seminary program includes three courses of instruction: a two-year pre-high school course to prepare the students for the division School Leaving Certificate examination; a three-year ministerial training course for students who have completed high school; and a two-year Bible instructor's course,

chiefly for those who do not have the high school pass certificates, and for promising youth in developing areas.

Funds from the Thirteenth Sabbath Offering overflow in early 1973 were set aside for the development of the seminary. At present the school has only temporary buildings erected on the smaller portion of the former Middle School campus, but a new location is being sought. During the three years that the seminary has been operating, Kyats 50,000 (US\$7,576) has been spent on the temporary thatch hostels and classrooms for the 179 students. Members of the staff also live in thatch quarters. There are 11 teachers, five of whom are Spicer College graduates, and one of whom has a Master's degree from Poona University. There is also a nurse on the staff.

KYAW BALAY
President
Burma Union



The first graduating class from the Bible Seminary in Burma included 17 students from the Bible instructor's course, above, and 15 from the three-year ministerial course, below. Graduation was in March.

Dateline Washington By F. C. WEBSTER

WEEK OF PRAYER COMMITTEE. The Week of Prayer Committee has as its assignment the preparation for publication of the annual adult and children's Week of Prayer messages as they appear each year in the *Review*. The committee also serves in a liaison capacity with the *Review* and the overseas divisions in providing translation copies of the Week of Prayer messages for our overseas divisions and publishing houses.

This is a ten-member committee with representatives from top administration, the General Conference Secretariat, the Treasury, the Ministerial Association, Youth and Educational departments, and *Review* editors. The committee meets approximately 20 months prior to the scheduled date for the Week of Prayer and decides on the general theme of the messages and who the writers will be. Then assignments of specific topics are made to the different writers. The committee also cares for several other items in relation to the annual Week of Prayer and reports its proceedings to the President's Advisory Committee for approval.

Each writer is given approximately four months to prepare his manuscript. The manuscripts are then edited for content and length.

The *Review* provides the edited translation copies for the Week of Prayer messages to the different overseas publishing houses and divisions.

GENERAL CONFERENCE INSURANCE EXPANSION. In preparing to efficiently coordinate the new denominational liability and worker's compensation programs voted by the 1976 Annual Council, the General Conference Risk Management Services is undergoing an expansion and remodeling of the present facilities. When the North Building was prepared for occupancy during 1971, the fourth floor was left unfinished to provide space for further growth. One half of this area has now been assigned to the General Conference Insurance Service to provide space for these new programs that are being offered, the success of which depends to a great extent on the efficiency and rapidity with which claims can be processed.

Simultaneous to the introduction of these new services in the eastern office, changes are also being made in the Risk Management Services western branch facilities in Riverside, California.

AFTER 23 YEARS OF SERVICE in the General Conference, E. E. Cleveland has accepted a call to Oakwood College as director of missions. The Ministerial Association and the General Conference will miss the dynamic leadership that Elder Cleveland has given in the area of evangelism. The Clevelands will be leaving Washington in late August for Huntsville, Alabama.

RECENT VISITORS IN WASHINGTON. Elder and Mrs. M. Roger Fasnacht from France. Elder Fasnacht is associate communication director for the Euro-Africa Division.

Hugh Morrison, layman from Mount Vernon, Ohio.

Mrs. Helen Socol, from Portland, Tennessee.

Elder and Mrs. Vernon Bretsch, from Singapore. Elder Bretsch is publishing director for the Far Eastern Division.

Elder and Mrs. William Tol, on furlough from Indonesia. The Tol family was in Washington visiting Mrs. Tol's mother, Mrs. Vera Johnson.

Afro-Mideast

● At an Investiture service held at Boushrieh Secondary School in Beirut, Lebanon, on June 9, 359 pins were awarded to 227 young people, and 208 other honors were also given. Because of the civil war in Lebanon, there had been no Investiture in two years. Three teachers, Aida Farah, Esther Katrib, and Sarah Srour, worked hard to make this service possible.

● At Bugema Adventist College in Uganda, a Pathfinder staff training course for 72 students was conducted at the beginning of May and was followed by a large Investiture service. Harold Zinner, a math teacher at Bugema, has been leading out in a strong youth program at the college. Paul Horton, East African Union youth director, conducted the course and participated in the Investiture service.

● Wheels are turning again at Middle East Press after the civil war. The press has shipped 8,000 tons of books and magazines to Egypt and 3,500 tons to Jordan. More orders are coming in, and reprints of different books are necessary to fill them. New machinery has arrived at the press, including a Stahl folding machine, which will save valuable time.

Australasian

● Laurie McMurtry has been appointed speaker for the 30 radio stations in New Zealand carrying the five-minute These Times program.

● H. W. Hollingsworth has been appointed as principal of the Advent Radio-Television Productions Bible Correspondence School in New Zealand.

● During the Easter holidays, more than 300 Pathfinders from Rendova Island and from south New Georgia came together for a Pathfinder Fair in Munda in the Western Solomon Islands Mission. John Talasasa, a

member of the Legislative Assembly, officially opened the program, congratulating the church on its work for young people.

● Two evangelistic crusades were conducted on the island of Tana, New Hebrides, recently. Nelson Isaka, the speaker, and his team were encouraged to see that, of 150 interested persons, 60 were baptized.

● Graham Bradford reports from North Queensland that 250 non-Seventh-day Adventists are attending his evangelistic program in Cairns. In Karanda, 140 are regularly in attendance at his series of meetings for Australian aboriginals, including many former Adventists.

● Forty-four qualified general nurses attended a four-week refresher course that began on June 6 at the Sydney Adventist Hospital.

Inter-American

● George Rainey, evangelist, of Los Angeles, California, recently spent 12 weeks in the East Caribbean Conference, conducting two evangelistic crusades and baptizing 412 persons. The first crusade was in Castries, St. Lucia, and resulted in the establishment of another church there. The second crusade was in Bridgetown, Barbados.

● Volunteers recently donated their vacation time to help the Bella Vista Hospital in Puerto Rico. Mr. and Mrs. Jack Blume, Mr. and Mrs. Lee Forsythe, and Manuel Dizon, from Hinsdale Sanitarium and Hospital in Illinois, relieved a shortage of medical technicians at Bella Vista.

● Francisco Eliseo Caamal, 35, West Mexican Mission secretary-treasurer since 1975, died in an accident on May 27 en route to a baptismal service.

● Construction has begun on the new print-shop building for Caribbean Union College in Port-of-Spain, Trinidad, and the new auditorium is nearing completion.

Northern Europe-West Africa

● Caleb Adeogun, Nigerian Union Mission secretary, and David Agboola, dean of men at the Adventist Seminary of West Africa, were ordained to the gospel ministry on New Year's Day.

● Sixty teachers and students from Denmark, Norway, and Sweden met in Kikhavn, Denmark, June 27 to July 3 in the second phase of the division Teachers' Certification Course program. Bible topics included the Adventist theology of marriage, the theology of baptism and communion, glossology, and eschatology. Education topics dealt with fundamental principles and practical applications in the classroom and school home. Irene Eide, West Nordic Union education director, was the local organizer. H. I. Dunton, division education director, and Jan Paulsen, Newbold College president, were also present.

● One million invitations to the new Bible correspondence school course on the book of Revelation will be printed and distributed in Norway soon. The course, which was written by Jens Madsen, West Nordic Union Conference president, has already attracted thousands of students to the Danish Bible correspondence school. The invitational leaflet will also contain some of the fundamental beliefs of Seventh-day Adventists, and will be distributed to every home in Norway.

North American

Atlantic Union

● New England Memorial Hospital, Stoneham, Massachusetts, participated in the WBZ, Boston, radio special BZ Living, on Monday, May 9. Robert Stotz, director of health education, presented 12 live, one-minute messages on alternatives to smoking. The first suggestion was aired at 6:29 A.M., and a new suggestion was made at 29 min-

utes past each hour until 5:29 P.M. Gary LaPierre, a newsman, stopped smoking that day. Between broadcasts Mr. Stotz took calls from 55 questioners.

● For the past 27 years Allan H. MacMillan, an employee of the New England Memorial Hospital, Stoneham, Massachusetts, has raised at least \$1,000 a year for Ingathering. Now that he and his wife are retiring, they plan to continue their church work when they move to Nova Scotia.

● J. A. Thompson, pastor of the Springfield Gardens church, New York, has announced that a dream has become a reality. Members have secured a 14-passenger Dodge Community Services van equipped with a CB radio to answer distress calls in the community. The van already has been used.

● Recently the Tri-city Junior Academy in Cohoes, New York, was dedicated, and the mortgage was burned.

Canadian Union

● L. G. Lowe, Canadian Union Conference evangelist, has just completed an evangelistic crusade in Marys-town, Newfoundland, assisted by Dennis Wyson, the district pastor. Eighteen persons were baptized and 25 more made their decisions for baptism.

● During the past 12 months, since Antonio Bueno arrived in Canada to pioneer work among the Italian and Spanish-speaking people in Toronto, Ontario, he has appeared on 33 television programs, each of which was repeated four times; preached 50 Sabbath sermons; conducted 116 evangelistic lectures in the Italian and Spanish languages; given 554 Bible studies; made 772 missionary visits; distributed 1,264 pieces of literature; and traveled 14,000 miles on the streets of Toronto in search of persons to bring to Christ.

● Pathfinders of British Columbia met recently in the mountains around Kamloops for a camporee.

Central Union

- Mrs. Ralph Dwornik, wife of a Lincoln, Nebraska, Adventist orthodontist, has been active in promoting dental health to the students in Lincoln elementary schools. Members of the Lincoln Dental Auxiliary prepared a puppet show to teach children the importance of good dental health habits.
- The St. Louis, Missouri, Central church members recently held an open house at the new location of their Community Services center.
- A double-width mobile home is the new church home in Rangely, Colorado. The new building provides Sabbath school rooms for each department, plus a large area that is used as a sanctuary.
- The members in Estes Park, Colorado, recently were organized into a church with 28 members. Ben Trout, a retired minister, leads the group.

Columbia Union

- Tracey Albright, of York, Pennsylvania, was named Pathfinder of the Year at the Pennsylvania Conference annual Pathfinder Fair held at Blue Mountain Academy, Hamburg, Pennsylvania. Eleven clubs were honored with first-place ribbons.
- Young people from the Allegheny West Conference packed the Ethnan Temple church and Pittsburgh's Soldier's and Sailor's Memorial Hall during youth congress weekend, April 29 to May 1. Choirs, the Pine Forge Academy band, and other musical groups set the tone for the annual conference-wide occasion.
- Rene Middag's project "Development of the Embryo" won the top award during the science fair held at the C. F. Richards School in Staunton, Virginia, April 25. Jack Cross is the school's science teacher and Jim Frazier its principal.
- Thirty-two volunteers from Garden State Academy,

Tranquility, New Jersey, conducted a Voice of Youth series four nights a week between March 27 and April 19 in Stanhope, New Jersey, a "dark" city, and as a result 30 persons enrolled in the Bible course.

- Alumni of Garden State Academy recently came to the school's present site in Tranquility, New Jersey, to commemorate the school's 50 years of continuous operation. During a "reminiscence" program, letters were read from Adrian Boyer and Gordon Cruickshank, both of whom were members of the 1926-1927 founding class.

Lake Union

- Ground-breaking ceremonies for the construction of a new church in Lancaster, Wisconsin, were held recently. The church is to be located behind the Lancaster Nursing Home, which is a part of the Mid-American Health Services, Inc.
- On June 4 special services were conducted to dedicate the Kewanee, Illinois, church debt-free. The church in Kewanee began with evangelistic meetings in 1904. Four of the 29 charter members still attend the church.

- On June 4 the Bolingbrook, Illinois, company officially organized into a church of 32 members.

- Port Huron, Michigan, members have moved to their new sanctuary, the Blue Water church in Marysville. The members started their building fund in 1974 and built the church themselves to seat approximately 240 people.

- Reginald Barnes, Lake Region Conference temperance director, conducted a conference-wide temperance workshop in Chicago recently with representatives from 30 churches.

North Pacific Union

- The Christian Foster-Home Association, a non-profit organization, has been established by residents of Walla Walla and College Place, Washington, to en-

courage more Adventists to open their homes to foster children, and to improve the quality of services currently available to foster children. Working with the Washington Department of Social and Health Services and the Upper Columbia Conference, the association began a two-year pilot program in February.

- Tillamook County General Hospital, Tillamook, Oregon, hosted a May open-house ceremony to mark the completion of a \$2.4 million remodeling program of the 75-bed health-care institution. The hospital is leased from the county by Northwest Medical Foundation, the North Pacific Union-sponsored hospital management group. Thomas Werner has been administrator during the renovation period.

- Some 500 persons attended the Annual Convocation of Black Churches in the North Pacific Union Conference at Sunset Lake, Washington, in late May. The main emphasis of the meeting was evangelism.

Pacific Union

- Manuel Vasquez has been asked to coordinate Spanish work in the Arizona Conference, as well as pastor the Spanish churches in Phoenix and Tempe. Elder and Mrs. Vasquez have initiated a Spanish radio broadcast on a Phoenix station.

- Dennis Nutter is a new associate in the youth department of the Southeastern California Conference. He was formerly a pastor in the Southern California Conference.

- At the close of a reaping series in the Huachuca, Arizona, church by Intern Hubert Cisneros, 11 persons were baptized.

- Fifteen-year-old Linda Masden, a ninth-grader, served last school year as a volunteer student teacher for third- and fourth-graders with Harriet Echols in the Thunderbird Elementary School in Arizona.

Southern Union

- Literature evangelists in the Southern Union are emphasizing the three-volume set *You and Your Health*, along with the sale of the full-message books. To enhance the canvass, a nine-minute audiovisual program has been prepared, and more than 100 are already in use.

- Richard Pollard recently concluded an evangelistic crusade in Seneca, South Carolina, which resulted in 30 additions to church membership and the organization of a congregation there.

- Baptisms in the Southern Union for the first five months of 1977 are nearly 100 ahead of the same period of 1976. The 1977 figure is 2,366. Florida and South Atlantic conferences are leading, with 528 and 518, respectively.

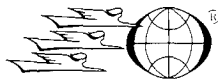
Loma Linda University

- A Medical Center patient has donated a 20-acre parcel of land to Loma Linda University for use as a spiritual retreat. Nettie A. Wishart, of Riverside, California, made the gift to the university in appreciation for the treatment given by her physician and the University Medical Center staff. The property is situated midway between the two university campuses.

- Ivan G. Holmes has been named dean of the College of Arts and Sciences. Dr. Holmes, who has served as associate dean of the college since 1974, will replace Fritz Guy, who has accepted a teaching position at the Seventh-day Adventist Theological Seminary at Andrews University.

- Thirty-four students have been accepted into the fourth marriage, family, and child-counseling class at Loma Linda University. The class is scheduled to begin in September, 1977, and has representatives from nine States and two overseas countries. The program consists of at least one year of graduate study and 3,000 hours of supervised counseling experience.

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

INTERNATIONAL

Dentist: Maseru, South Africa; Kano Clinic, Nigeria; Okinawa
Medical director: Mwami Hospital, Africa

Physician-anesthesiologist: Hong Kong

Physician, family practice: Hong Kong; Okinawa; Guam; Bella Vista Hospital, Puerto Rico; Yuka Hospital, Africa

Physician, internist: Bangkok, Thailand; Singapore

Physician, ob-gyn: Singapore; Hong Kong

Physician, pediatrician: Taipei, Taiwan; Bella Vista Hospital, Puerto Rico

Surgeon: Antillean Adventist Hospital, Curacao

Nurse-teacher: Kendu, Kenya

Nurse: Malamulo Hospital, Africa; Yuka Hospital, Africa

Nurse (sister-tutor): Songa Hospital (French-speaking), Africa

Staff nurse: Mwami Hospital, Africa
Assistant sister-tutor: Kanye Hospital, Africa

[For further information please contact: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012. Telephone: (202) 723-0800, ext. 371 or 372.]

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.]

R. A. Forbes, Bible teacher, College View Academy, Lincoln, Nebraska, formerly returned missionary, attending Andrews University.

Merle Greenway, educational superintendent-teacher, Wyoming Conference, formerly principal, elementary school, Lincoln, Nebraska.

Clay Grice, publishing director, Iowa Conference, formerly assistant publishing director, Colorado Conference.

Michael Hackleman, physical-education teacher, Mile High Academy, Denver, Colorado, formerly same position, Madison Academy, Madison, Tennessee.

Oren Hewitt, teacher, Northern California Conference, formerly principal, junior academy, Colorado Conference.

Phillip A. Huber, conference evangelist, Colorado Conference, formerly pastor, Kentucky-Tennessee Conference.

Leonard Kelley, bakery truck

driver, Champion Bake-n-Serv, Idaho Conference, formerly teacher, Colorado Conference.

Gilbert Mosher, teacher, Grand Junction, Colorado, formerly same position, Michigan Conference.

Sally Mosher, teacher, Grand Junction, Colorado, school, formerly same position, Michigan Conference.

Jim Pastor, teacher, Wyoming Conference, formerly same position, Colorado Conference.

David Pitcher, teacher, Pocatello, Idaho, formerly same position, Colorado Conference.

Juanita Pitcher, teacher, Pocatello, Idaho, church school, formerly same position, Colorado Conference.

Maureen Plumb, music teacher, Boulder, Colorado, formerly teacher, Texas Conference.

Amanda Sandefur, physical-education teacher, Florida Conference, formerly teacher, Colorado Conference.

Ronald Scott, public relations director, Southern Missionary College, formerly principal, Cedar Vale Junior Academy.

Robert E. Snell, electrical foreman, Andrews University, formerly foreman, electrical/electronics, Shawnee Mission Medical Center, Shawnee Mission, Kansas.

Izella Stuiwenga, church school teacher, Wyoming Conference, formerly same position, Idaho Conference.

Benjamin D. Thatcher, teacher, Nevada-Utah Conference, formerly same position, Wyoming Conference.

Thelma Tillman, teacher, Colorado Conference, formerly same position, Wyoming Conference.

Roger Vanetta, principal, Grand Junction, Colorado, Junior Academy, formerly teacher-principal, Central California Conference.

FROM HOME BASE TO FRONT LINE

Francisco Ottati (AU '73), to serve as theology teacher, Central American Vocational College, Alejuela, Costa Rica, and **Kathleen L. (Elkins) Ottati**, and two children, of Canby, Oregon, left Laredo, Texas, May 25, 1977.

Derek P. Seeley, to serve as manager, West Indies College Press, Mandeville, Jamaica, and **Maud (Doloughan) Seeley**, and two children, of Sunnyvale, California, left Miami, Florida, June 8, 1977.

Literature Requests

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

Africa

Pastor S. E. Manu, P.O. Box 128, Akim Oda, Ghana, West Africa: *Review and Herald*, *Signs of the Times*, *These Times*, *The Message Magazine*, Bibles.

Fred R. Mogaka, Nyantira School, P.O. Nyamache, via Kisii, Kenya, East Africa: Bibles, magazines, Spirit of Prophecy books, used greeting cards, memory-verse cards, library books, child-evangelism materials, songbooks, Bible commentary and encyclopedia, Bible concordance.

Charles Keya Ongera, Nyamemiso S.D.A. Church, P.O. Box 512, Kisii, Kenya, East Africa: Spirit of Prophecy books, Bible games, religious records, Bibles, religious books, songbooks, *Review and Herald*, *Signs of the Times*, *The Message Magazine*, cards.

Benison Nyagwencha, Kisumu Technical School, P.O. Box 143, Kisumu, Kenya, East Africa: Bibles, songbooks (preferably *The Church Hymnal* or *Songs of Praise*), *Messages to Young People*, picture rolls, Bible games.

Fredric Moruri, P.O. Box 439, Keroka, Kenya, East Africa.

Philippines

Quirino V. Alabata, Seventh-day Adventist Church, Pagadian City, Republic of the Philippines: Bibles, songbooks (preferably *The Church Hymnal*), *Signs of the Times*, *Review and Herald*, and other denominational magazines, picture rolls, memory-verse pictures.

Moises Andrada, Kayupo Seventh-day Adventist Church, Kayupo, Kiamba, South Cotabato, Philippines: greeting cards, devotional books, denominational magazines, Bibles, Spirit of Prophecy books, picture rolls.

Mariano M. Aquino, C/O Pab's Photography, Caramcam, Mangagoy, Bislig, Surigao del Sur 8616, Philippines: Bibles, Spirit of Prophecy books, songbooks, *Guide, Insight, The Message Magazine*, picture rolls.

Ephraim C. Babao, Plaridel Street, Dumingag, Zamboanga del Sur, Philippines: picture rolls, MV KITS, songbooks, Bibles, used Christmas cards, Primary Treasure, denominational magazines.

Rebecca Bardago, Sapu Padidu, Malapatan, South Cotabato, Philippines: *Signs of the Times*, *These Times*, *Review and Herald*, *Insight, Guide, Our Little Friend*, tracts, picture rolls, missionary books, songbooks, Spirit of Prophecy books, Bibles, visual-aid material for children.

The Back Page

Gitwe Choir Sings at Cultural Center

The Gitwe College choir, under the direction of Dan Rathbun, conducted a joint concert with the Kigali Choral Society in the new Franco-Rwanda Cultural Center in Kigali, Rwanda's capital city, recently.

Each choral group presented a sacred and a secular series of numbers. The last four selections were presented by combined choirs. The Gitwe College choir's presentation included some Rwandese traditional songs, spirituals, and hymns.

The Gitwe College choir has been asked by the Government of Rwanda to participate in the official opening of the Cultural Center, which is to take place soon.

N. L. Doss

Kettering Provides 41 Hours of TV

Kettering Medical Center, Dayton, Ohio, is now providing 41 hours a week of visual health and religious education programming for patients in the 450-bed hospital. Patients can tune in the program on TV screens at their bedsides.

David Kinsey, director of institutional media, and Don Duncan, producer and director of patient TV programming, have developed the service in harmony with the institution's philosophy. They

have also found themselves in concord with U.S. President Jimmy Carter's recent call for increased emphasis on the prevention of ill health.

Commenting on the therapeutic value of sharing information about Biblical teachings, Mr. Duncan says, "A reaffirmation of faith brings to the patient a sense of perspective and the assurance that his life has meaning and purpose."

Religious programs shown at the hospital include segments of the Media Bible, It Is Written, Westbrook Hospital, Breath of Life, and Arrow of Prophecy.

VICTOR H. COOPER

Work Continues on New Campus in the Philippines

Construction continues at the new Philippine Union College campus at Silang, 25 miles from Manila, according to Alfonso P. Roda, college president. Completion in November is expected on two apartment buildings for seminary and other graduate students. Also to be completed at the year's end are ten houses for staff and faculty.

It is hoped that the graduate-seminary program will be conducted at the Silang campus during the second semester of 1977-1978. Finances permitting, the undergraduate program of PUC will move

from the Baesa campus to the 400-acre Silang farm and campus toward the end of 1979.

D. S. JOHNSON

White Estate Offers Countdown Tapes and Kits

The Pastor's Kit and cassette tapes of the ten pilot Testimony Countdown II programs, at Sligo church, Takoma Park, Maryland, are now ready for mailing to pastors and teachers of the new Countdown II classes. The tapes are each an hour and 15 minutes in length.

Countdown II guidebooks and other materials can be obtained at Adventist Book Centers throughout North America and also at the camp meeting bookstands. Sets of the nine volumes of the *Testimonies* and other Spirit of Prophecy books are available at 25 percent discount.

The Pastor's Kit (of more than 200 pages) and the ten tapes may be secured only from the Ellen G. White Estate office, 6840 Eastern Avenue NW., Washington, D.C. 20012. The prices are: kit, \$3; tapes, \$24; both items together, \$25.

With the Pastor's Kit and tapes, pastors leading out in Countdown II this fall will be furnished with an array of new and fresh ideas and stories to keep the class interest high during the ten-week series. Wednesday night, September 14, is when the series will begin in most churches.

D. A. DELAFIELD

VBS Materials Are Updated

A committee of 15, representing various sections of North America, met in Washington, D.C., on June 14 and 15 to study ways of improving the effectiveness of Vacation Bible School materials. They decided to prepare new lessons, program helps, teachers' manuals, and activity materials for kindergarten,

primary, and junior levels for each year of the three-year cycle.

The new emphasis is to adapt the Vacation Bible School program for the whole family. While the children are absorbed in Bible lessons, stories, songs, and crafts, special classes are conducted for youth and adults. These may include the subjects of health, child care, the Bible, or cooking. Evening Vacation Bible Schools are best suited to this new approach.

Vacation Bible School materials are used also overseas and translated into several languages. In 1976, 4,240 Vacation Bible Schools attracted 215,709 children. In North America, 1,439 Vacation Bible Schools involved 85,203 children, of whom 52,912 were from non-Adventist homes.

HOWARD F. RAMPTON

Indian Member Sets Aside a "Sabbath Box"

Mrs. Boota Ram is a Seventh-day Adventist in the remote northern Indian village of Chhangala. She loves the Lord and especially loves the Sabbath day.

Mrs. Ram owns few earthly goods, but what she has she has dedicated to the Lord. Throughout the week she looks forward to the Sabbath.

For many years she has kept in her home a "Sabbath box," in which she places her Sabbath clothing, her Bible and song book, her Sabbath school quarterly, and other items reserved for Sabbath. Daily, throughout the week, her Sabbath box reminds her of the Sabbath to come.

D. A. ROTH

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