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



A Balm and a Physician

“God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

“There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there.”—*Christ's Object Lessons*, p. 418.

Stoning God's Prophets

For many millenniums prophets have filled a key role in God's efforts to communicate with, and save, human beings. Not surprisingly, then, Satan has tried frantically to counteract the prophet's work. He has stirred up rebellious feelings against him, causing people to resent and reject his inspired messages. He has tried to discredit the prophet by character defamation. He has endeavored to turn aside the thrust of the prophet's message, arguing that times have changed so drastically that the inspired counsel is irrelevant, that the need for repentance is not as great as pictured, that the rebukes are harsh and lacking in love.

But succeeding generations have always looked back and noted that the messages borne by the prophet were precisely the ones needed. They have seen that if the counsel and warnings had been heeded, much heartache could have been avoided, and God's work could have made much greater progress. Like the hypocritical scribes and Pharisees during Christ's earthly ministry, later generations "build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. 23:29, 30).

But do those who lament the mistakes of their forebears do any better? Do they listen attentively to the messages given by contemporary messengers from the Lord? Do they accept reproof and act on it? Do they repent and reform? No. They react exactly as did their spiritual ancestors. They stone the new prophets—either actually or verbally—that the Lord has in mercy sent them.

God's people two millenniums ago paid lip service to the memory of the prophets of previous generations, but rejected Jesus who was the way, the truth, and the life. The Jews cast aspersions on His ancestry, scorned His message, and crucified Him. Though they claimed to honor the prophets, they showed that they were one in spirit with their rebellious predecessors who had mistreated God's inspired messengers. Had the prophets been raised from the dead, once more to bear their straight messages of counsel and reproof, the people would promptly have stoned them again. They would have silenced their voices without delay.

No doubt all of this welled up in the heart of Jesus and nearly choked Him with sorrow as His earthly ministry drew to a close. On the day of His triumphal entry into Jerusalem a few days before His crucifixion, He looked out over the city, His eyes filled with tears, His body rocked "to and fro like a tree before the tempest," and a wail of anguish burst "from His quivering lips, as if from the depths of a broken heart" (*The Desire of Ages*, p. 575). Jesus loved Jerusalem, and was broken-hearted that it had rejected His ministry and the testimony of the prophets before Him.

Here in the late 1970's the sacred canon of Scripture long has been closed, and as the centuries have passed, the men to whom God spoke in ancient times have been accorded a place of honor in the pantheon of history's spiritual greats. The humble backgrounds of the messengers have been forgotten. The strong language with which they laid bare the sins of the people seems entirely appropriate and justified. The resistance of the people to the calls to repent seems incomprehensible. The apostasy that deepened with every rejection of the appeals to reform seems appalling. We mentally garnish the tombs of the faithful messengers of ancient times, self-righteously sucking in air as we comment, "How could the people have been so dull of heart, so rebellious, so unwilling to listen, so blind to their faults, so resistant to reform! If we had been living at that time, we would have been different. We would have thanked God for divine counsel and acted on it at once."

Really? What we would have done anciently is best revealed by what we do today. God has been merciful in giving to this last generation special, inspired messages. Through Ellen G. White He has set before the church the challenge of various reforms, thus enabling the remnant to reach a high level of spiritual development. Using modern language—pointed at times, but in a voice always touched with pathos—God has applied eternal principles to the problems of life in this end time. He has revealed clearly His will and has unmasked the deceptions of the enemy. He has told us how we may best fulfill the gospel commission. He has told us what kind of institutions to operate. He has told us how to maintain our distinctiveness, how to avoid apostasy, how to lean on His divine arm rather than on the arm of flesh.

What Are We Doing?

What are we doing with His modern prophet? Are we heeding her inspired counsel? Or are we stoning her, figuratively, by disregarding her clear, pointed, and pertinent messages? Is it possible that God sees little difference between us and those who in olden times built impressive tombs for the prophets and decorated the sepulchres of the righteous?

Each new generation that lauds the ancient prophets and rejects contemporary ones becomes guiltier than the preceding one, since it has greater light and additional lessons from history. How great, then, is our guilt today if we fail to study and apply the counsels given to us by God through Ellen G. White. To avoid sharing the guilt of the ancients who stoned the prophets, we must react differently than they did. We must accept the abundant light gratefully, embrace it joyfully, and act on it vigorously. Thus we can show that we are not "partakers with them [our spiritual predecessors] in the blood of the prophets." And thus we can move ahead to reach the spiritual objectives set before us, hastening the day when the work in the heavenly sanctuary can be ended and Jesus can come. This is no time to stone God's prophets. It is time to heed them.

K. H. W.

This Week

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In the experience of the centurion, whose meeting with Jesus is illustrated on our cover, we see an example of the practical living out of the quotation accompanying the picture. According to Ellen White (*The Desire of Ages*, pp. 315, 316), although the centurion was a heathen, he recognized that

the Jewish religion was superior to his own. Because of this attitude, he was kind to the Jews who worshiped the true God.

Tenderly attached to his servant, the centurion went to great lengths to request that Jesus heal him.

This is what all Christians are asked to do. God wishes us to be kind to those around us, ascertaining their needs and supplying those needs to the best of our ability. We need to go to great lengths to put those around us in touch with the Great Physician, who only can heal them permanently.

Last week an article by Jocelyn

Fay told readers "How to Use 'To New Posts' Column" (Sept. 8). This week we are publishing a huge "From Home Base to Front Line" list (p. 4), in which appear the names of all those who left their homelands to become expatriot workers during the past year. These people need our prayers, our attention, our support, as Miss Fay's article reminded us.

Miriam Wood in "The Gospel in Poetry" (When You're Young, p. 7) mentions two poets and their book, *Right Side Out*. This book is published by the Review and Herald Publishing Association and is available through your Adventist Book Center for 75 cents.

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Letters

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

Moving Colleges

One half of the Seventh-day Adventist colleges in North America are situated in cities. While we need lights in the city, it is not a favorable environment for Christian education. Why are we still stuck in the asphalt? Mainly because it would cost about \$20 million to move a college. If each North American member systematically gave one dollar a week to such a project, we would have \$25 million within one year. We could move our schools now and pay for doing so in five years. Are you with me?

CLAUDE A. DOUDNA
Lincoln, Nebraska

All Glory to Christ

As a newly baptized church member, I have been receiving the REVIEW. Please help me out. Is "self-glory" being propagated? I refer to the awarding of plaques or trophies for good deeds such as books sold, and members brought into the church. Should we not give all the glory to Christ alone?

ROBERT B. SMITH
Forest Grove, British Columbia

Censorship?

Re "Tape Recording Piracy" (July 21).

There is no correlation whatsoever between telephone conversations, private letters, and public entertainment for hire and the re-

cording by whatever means of a sermon given in an open meeting. When a minister or a politician speaks before an assembly, his words are then public property, and he must stand or fall on his pronouncements whether he later regrets his statements or not.

Even more serious, however, is the threat of censorship implicit in this editorial. A person, whether minister, politician, or layman, who makes a statement before a group that he then contradicts before another, demanding that his words be kept off the record, would be one example of this type of abuse.

DAIL W. MAGEE
Moab, Utah

Charles Lindbergh

Re "Anniversary of a Flight" (editorial, May 19).

My wife and I became acquainted with the Lindberghs in 1968. He was interested in a project I had undertaken, writing on the history of the company that built the *Spirit of St. Louis*.

We found the Lindberghs to be sincere, humble, and Christian people, interested in other people, children, our country, and the preservation of it and our natural resources.

Our members may be interested in the following statement made by Charles Lindbergh some years ago:

"It was not the grandeur of the Romans, but the inner simplicity of the Christians that lived through the ages."

EV CASSAGNERES
Cheshire, Connecticut

Removing Confusion

To me it is amazing how confused some people are on the Incarnation. God's plan is simple. Jesus, the "Son of man," bore in His human hereditary structure the "transgressor nature" of fallen Adam. But in His spiritual identity He was "Christ, the Son of the living God," infinitely, inerrantly, and sinlessly holy and incorruptible.

The difficult question in theology through the centuries has been, and still is, Was Christ's human heredity from Mary fallen or unfallen? If we carefully classify the mass of quotations from inspiration relating to the natures of Christ in the Incarnation into three categories—His divine nature, His human hereditary nature, and His personal character nature—we find that no apparent contradictions remain.

ALBERT H. OLESEN
Avon Park, Florida

Foundations Unchangeable

Re "Preserve the Landmarks" (May 26).

As the wife of an evangelist, I find it alarming to be confronted continually by those who question and doubt, mistrust and distrust authority, and challenge the pillars of the faith—the foundations that cannot and will not be moved—to the point that much unrest and insecurity is created in the church.

People who come into the church are assured that the Holy Spirit is leading them into truth. They ought to know that the

basics and fundamentals of the truths taught by the church relating to the plan of salvation are unchangeable. There is no "new light" that will shut out the "old light," or make the old light grow dim.

In my estimation, teachers in our schools, Sabbath school and Vacation Bible School teachers, ministers, and all employees of the church ought to be willing to live and teach in complete harmony with the beliefs of the church. It seems to me that the influence that non-Seventh-day Adventist educators have had on the thinking of those who have sat at their feet is part of what makes statements of belief necessary.

NAOMI GREEN
Spokane, Washington

It is proposed that persons already serving the church and those to be appointed to serve be evaluated according to their agreement with these "basic tenets of faith." I therefore ask, What about the prospective teacher who has a deep and loving personal relationship with Christ, but is unsure about the age of the earth and does not wish to take a stand on that subject? It would not only be preposterous but most un-Christlike to refuse such a person a position if his other qualifications are satisfactory.

It is the love and the Spirit of God dwelling in the teacher's heart that will impress the inquiring young mind, not the rigidity with which a teacher follows a church statement.

KATHY M. ROGERS
Toronto, Ontario

From Home Base to Front Line

Orientation courses are today playing a major role in helping to shape missionaries for their varied responsibilities.

By CLYDE O. FRANZ

"I SUPPOSE YOU COULD SAY THAT I was born a missionary," I said.

My friend thought about that for a few moments. "Perhaps so," was her reply, "but I think missionaries are made, not born."

I had told her about my parents, who, before marriage, had decided to be missionaries. Recognizing their need of special preparation, they had gone to Madison College in Tennessee as soon as the preacher pronounced them husband and wife, and had enrolled in a missions orientation course.

When they had completed a three-month course they collected the "indispensables," including their steamer

Clyde O. Franz is secretary of the General Conference.

tickets, and with \$32 left over, they sailed from New York for the West Indies.

They spent four happy years in self-supporting missionary ministry. It was while they were in the islands that I was born, hence my claim to being a born missionary.

My friend was right, of course. While missionary "stars" appear to be born, even these have been shaped and prepared by multiple forces: trial and error, mistakes and successes, good decisions and decisions not-so-good.

But, as in the case of my parents, a missionary's shaping process can be accelerated by an orientation course.

Recognizing the value of such courses, the General Conference Committee authorized a missionary orientation program at Andrews University in 1966. It was begun as the Summer Institute of Mission. Usually offered for six weeks in June and July, it was conducted by the personnel of the Department of World Mission.

From the first it was planned that most, if not all, new appointees from North America should attend the "Institute." However, it was recognized such a goal would take some time in fulfillment. Attendance at first was in the range of 30 to 40 appointees. This grew to 60 and finally to approximately 100. This number represented about the maximum that could suitably be accommodated at one time. At this point it was decided to offer a Winter Institute in addition to the summer session. This made it possible for a much larger number of appointees to attend, since the waiting time for some was approximately halved. The concept was also broadened at about this time to include a few missionaries on furlough.

Recognizing the encouraging results seen in the lives and work of the appointees who have attended the Andrews University Institutes, the overseas divisions have begun to plan and hold orientation courses for the missionaries who are sent from their respective divisions. The Australasian Division has been a pioneer in this



One of the encouraging features of the Home Base to Front Line listing in recent years is the increasing number of workers leaving home bases other than North America. Typical of these is the Kojirol Matsunami family, pictured saying goodbye to representatives of the Japan Union Mission, left, as they leave Tokyo airport for mission service among the Japanese people of Belem, Para, Brazil. The Matsunamis have been serving in Brazil for several years, and recently returned to that country after a furlough in their homeland.

Summary of Workers Sent Overseas in 1976

Division	Workers	Returning Missionaries	Student Missionaries	Adventist Volunteer Service Corps	Sustentation Overseas Service	Relief/ Special Service	Nationals Returning	Totals
Afro-Mideast	---	---	---	---	---	---	---	---
Australasian	63	22	---	9	---	---	---	94
Euro-Africa	42	42	---	10	---	---	---	94
Far Eastern	14	10	---	---	---	---	---	24
Inter-American	2	1	---	---	---	---	---	3
North American	189	221	184	21	38	156	60	869
N. Europe-W. Africa	24	16	5	1	---	2	1	49
South American	5	2	---	---	---	---	---	7
Southern Asia	---	---	---	---	---	---	---	---
Trans-Africa	6	1	---	---	---	---	---	7
TOTALS	345	315	189	41	38	158	61	1,147

program, and the Northern Europe-West Africa Division is also involved in such a program.

The Institute of World Mission, as it is now known, has received the enthusiastic endorsement and support of the officers and committees of the divisions. A division president and the secretary of another division were among the 102 appointees and furlougees who attended the 1977 Summer Institute.

Most enthusiastic of all are the "graduates." Under the skillful teaching ministry of Gottfried Oosterwal and his associates, W. B. T. Douglas, R. L. Staples, and Werner Vyhmeister, they have received an enlarged vision of the mission program of the church and their place in the program. Those enrolled in the most recent course assessed the value of their learning experience in the following paragraphs addressed to the General Conference Secretary:

"We, the mission appointees of the summer, 1977, Institute of World Mission, do hereby express our deep gratitude to the General Conference for having provided for our intensive mission preparation. We, also, who are returning for another term add our heartfelt appreciation for these weeks of enlightenment. As a result of this Institute we feel better prepared for our mission.

"Attendance at the Institute has brought us closer to God and each other. We have seen and established our priorities. We have been spiritually prepared for our mission. The Institute has given us insight into culture shock and how to cope with it. We understand missionary identification and the importance of cultural studies, our ignorance of which has caused us to make mistakes in the past.

"We appreciate anew the blessings of our administrative structure. We have confidence in our leaders and in their foresight for having provided so well for our mission preparation. We desire to unite with our leadership in building a tighter bond of brotherhood and in advancing the work of God."

This issue of the REVIEW carries the names of new and returning missionaries who went to their assigned fields in 1976. It is a long list. Many of those listed have benefited from the World Mission Institutes. All of them are God's ambassadors and your representatives. Pray for them and continue to support them with your offerings and interest. □

FROM THE AUSTRALASIAN DIVISION

Aeberli, Hans J. and Helen D. and one child, to Papua New Guinea (returning).

Anderson, Hedley M. and Judith and two children, to Fiji.

Bell, Adrian and Deborah, to Papua New Guinea.

Brewin, Peter B. and Janice M. and two children, to Papua New Guinea.

Caldwell, David A. and Gwenie A. J., to Papua New Guinea (returning).

Cameron, Ian D. and Dianne E. and two children, to Solomon Islands (returning).

Carbery, Shirley, to Solomon Islands.

Cavanagh, Paul B., to Fiji (returning).

Chapman, Gary D. and Grace A. and four children, to Papua New Guinea.

Cherry, Elwyn E. D. and Ruth and one child, to Papua New Guinea.

Coombe, Raymond L. and Daphne A. and two children, to Fiji (returning).

Craig, Winston J. and Marilyn J. and one son, to Nigeria.

Crow, Garry and Deslie A., to Papua New Guinea.

Driscoll, Lyndon J. and Susanne and one child, to Fiji.

Engelbrecht, Bernard E. and Warina M., to New Hebrides.

Ferguson, Wallace R. and Phyllis N. E., to Pitcairn Island.

Fraser, Raymond J. and Jill A. and two children, to Papua New Guinea (returning).

Gibbs, Russell S. and Jann and two children, to Papua New Guinea.

Hawke, Graeme J. and Joy M. and two children, to Solomon Islands (returning).

Kerr, Trevor and Ondrea and one child, to Papua New Guinea.

Lawrence, Leonard R. and I.

Lynn and two children, to Madagascar.

Lee, John R. and Melva J., to Tonga.

Lee, Paul W., to Papua New Guinea.

Macgillivray, Alastair J. and Jillian H. and one child, to Western Samoa (returning).

Mackay, Fergus L. and Elsie M., to Ellice Islands.

Mackertich, Cyril M. and Veronica, to Papua New Guinea. Manners, Hector L. and Robyn, to Tonga.

Naden, Roy C. and Jennifer and two children, to United States (returning).

Newman, John H. and Merle H., to Pitcairn Island.

Parkinson, Cecil T. and Faith C., to New Hebrides.

Potter, Walter J. and Beryl F., to Johannesburg (returning).

Price, Warren G. and Lynette T. and one child, to Papua New Guinea.

Richter, Raymond W., to Papua New Guinea (returning). Robertson, Douglas E. and Angela, to Papua New Guinea.

Rosendahl, Alan E. and Deidre and one child, to New Hebrides.

Sills, Raymond H. and Janet D. and three children, to Papua New Guinea.

Steel, Archie N. and Lynette G. and one child, to Papua New Guinea.

Steley, Dennis and Jennifer F. and one child, to Solomon Islands (returning).

Sutcliffe, David C. and Patricia, to Tonga.

Taylor, Gordon W. and Lynette K. and two children, to Papua New Guinea (returning).

Twist, Owen O. and Christine B. and two children, to Fiji.

Wallace, Peter B., to Papua New Guinea.

Waters, Graham L. and Joe Ann R. and one child, to Fiji.

Webster, William L. and
(Continued on page 16)



Through the Windows of Nursing

To the dedicated nurse come
opportunities to witness while
loving and caring for her patients.

By **GLADYS DURAN**

CHRIS, A 32-YEAR-OLD MOTHER OF four young children, knew she had cancer. One day the doctor wrote on her chart that he did not think she would live until midnight. Wishing to be of encouragement, the nurse who was feeding her said she had a friend who had lived several years with a diagnosis of lymphosarcoma, the diagnosis Chris had.

Chris responded, "Tell me about her."

Gladys Duran, R.N., is assistant vice-president of Kettering Medical Center, Kettering, Ohio.

When the nurse finished telling Chris about her friend, Chris asked, "Nurse, am I going to die?" The nurse tried to answer this question, for which she was not prepared, by saying, "We cannot know. Only God knows when the final end will come."

As she started to leave Chris's room, the nurse asked if there was anything else she could do. She had never prayed with a patient before, but she asked Chris if she could pray with her. As they prayed together, the nurse did not pray for Chris to be healed but prayed that God would be glorified through Chris so that she would be a Christian witness.

The next morning, when the nurse came into Chris's room, Chris threw back the covers and said, "Nurse, I am going to get up today and weigh and walk down the hall." All of which she did.

For several days Chris seemed to improve. Each day the nurse prayed with her.

The next week Chris again grew weaker. But as her body grew weaker her faith grew stronger. She would say at the end of the daily prayer that she and the nurse had together, "In the blessed name of Jesus." The two talked together about heaven.

At the end of one of their prayers together Chris said, "Nurse, I will see you in the morning. You know what I mean."

"Yes," said the nurse, "I know what you mean. I will see you in the morning." Chris died that evening.

The nurse commented, "As nurses, we see so much strength in our patients that we are inspired to reach out to God to obtain the same kind of strength for ourselves."

Commenting on the purposes for which the church's medical institutions are established, Ellen White said, "They are established to relieve the sick and afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform. These institutions, rightly conducted, will be the means of bringing a knowledge of the reforms essential to prepare a people for the coming of the Lord, before many that otherwise it would be impossible for us to reach."—*Testimonies*, vol. 7, p. 104.

The First-named Objective

The order in which these objectives are listed is impressive. Note that the command to "advance reform" is the fourth objective, not the first. "To relieve the sick and afflicted" is listed first. Apparently such relief is necessary before the other three objectives can be accomplished.

In seeking to fulfill the first objective, the nurse should maintain a right relationship to God. Only as she makes provision for her own spiritual needs each day can she be sensitive to the needs of her patients. The nurse who recognizes her own inadequacy and her need for daily, intimate, personal fellowship with God will be sensitive to the needs of her patients. She will be able to offer them words of wisdom, comfort, and courage as she seeks to relieve their pain and sorrow.

"To awaken a spirit of inquiry" is the second objective. The third is "to disseminate light." If there is no interest, no spirit of inquiry, apparently light cannot be disseminated.

The following letter, written by a retired U.S. Army colonel following his stay in a Seventh-day Adventist

hospital, shows how carefully woven together these first two objectives are:

"When you are lying inactive, your mind contemplates many things. Yesterday I found myself wondering, Why are some institutions excellent and some great? I pounded the question to the head nurse. This was her reply: 'We are a Christian institution and we treat the whole person.'

"How true this has been in my own case. When I came to the hospital a few days ago, my body was badly in need of healing. My physical needs were secondary to my psychological and emotional needs. My wife was taken away from me last November. We were very much in love, and the half a lifetime we had together seemed so short. Then there was Christmas, the first one alone in

more than 50 years, and then an anniversary with thousands of memories of other anniversaries, and the five and a half weeks in the hospital with two operations. Emotionally, I was at the lowest ebb.

"Suddenly I discovered that I was surrounded by a group of people who really cared about me. Not because it was in the books but because I was a person badly in need of love, sympathy, and understanding. I know I must have broken some rules as I wandered through the halls and offices, but, if I did, no mention was ever made of it. Friendly words, little squeezes of the hand, a little pat on the shoulder, and, one morning when things were very low, a strong arm around my shoulders and a soft voice filled with love and compassion telling me to cry if I wanted to do so, that just because I was a man did not

When You're Young By MIRIAM WOOD

The Gospel in Poetry

DO YOU LIKE poetry? Some people do. Some don't. Children love poetry—the rhythm, the rhyme scheme, the economy of words. And people ought to keep on feeling that way, because a poem really gets it all together.

Did you ever think of poetry as a unique way of expressing various phases of Christian living? What might take paragraphs and paragraphs of dry prose can be said in just a few lines. And you find yourself going back and reading the poems again and again, each time discovering something new and helpful. I've just had one of those experiences; I've discovered two marvelously gifted poets and I've been dipping each day into their small volume entitled *Right Side Out*. This has provided so much brightness in otherwise dreary, dull days, that I just have to share a few extracts with you.

"Did you ever
stop to think
about
the snail?
How we talk about him
about how slow he is
about how little he gets done,
and in general
drag his reputation
in the mud?"

"Did you ever
stop to think
that
he never once talks back,
never once gets even?
He just goes on
minding his own business,
doing what God told him to,
ignoring all the gossip."

I plan to memorize that one for use on days when people are very eager to let me know what's being said about me. (And I'm not referring to compliments.)

If this next one doesn't get you "right where you live," then you're not like the rest of us.

"Why am I
always wishing
to be
what I'm not;

beautiful and
wise and
charming and
rich?

Will I ever learn
to trust the Potter,
not the clay?"

Having spent a shocking amount of my lifetime "wishing to be what I'm not," this poem is one I ought to repeat to myself pretty frequently.

If you've been a regular reader of this column for any length of time, you're aware that one of the themes that runs through all my writing is the everydayness of living, the deadly necessity to function on the mundane level, to keep on keeping on. Poets, though, say it much more succinctly.

"It takes a lot of courage
to be a hero,
to face death calmly
for yourself,
for a friend.
It takes an even stiffer brand
to die for someone you don't know,
may not even like;
to die for causes,
or a principle.

"But sometimes just ordinary living
takes a lot of courage—
bravery of a different sort;
the kind that won't gossip
or cheat on exams or income tax.
This special type
gets no recognition on Memorial Day,
no headlines,
no news bulletins.
It just goes quietly on
making the world better
and braver
where it is.

"I wouldn't be a bit surprised to discover
that ordinary people
are really the most courageous of all."

This is just a tiny taste of the pleasure and help you can get from this slim volume of poetry. Thank you, Aileen Andres and Eunice Fisher. I hope you'll keep on writing and helping.

mean I was to hold back honest emotions. No one has ever treated me with more consideration and greater kindness than all of the personnel with whom I have been in touch during my stay at the hospital. I wish there were some way I could repay it. I can only say, God bless you for all your love, kindness, and help."

While helping to relieve Chris's pain and sorrow, the nurse helped Chris to find a new relationship with her Lord and helped to prepare her for eternity. The spirit of inquiry was awakened in the retired Army colonel because he was surrounded by a group of people who really cared about him and because a Seventh-day Adventist head nurse responded to his inquiry, "Why are some institutions excellent and some great?" by saying, "We are a Christian institution and we treat the whole person."

New Relationship With Christ

The greatest way for a Christian nurse to fulfill the third objective—to disseminate light—is to help the patient discover a new relationship with his Lord. How wonderful to have the patient leave the hospital with a reformation in faith and trust and hope. This can best be done by dedicated and knowledgeable nurses whose hearts are totally committed and whose lives are consistently lived.

What a unique experience for Seventh-day Adventist nurses to help fulfill the fourth objective—to advance reform! After suffering has been relieved and a spirit of inquiry is awakened and light is disseminated, then we are to "advance reform." Reform is essential to prepare people for the coming of the Lord. Reform encompassing the whole person involves spiritual uplifting, principles of healthful living given in a spirit of loving and caring. If the nurse has been able to help the patient discover a new relationship with his Lord so that he has a renewed faith in God and His great love, opportunities to discuss principles of healthful living may often be presented.

A severe diabetic patient who was in and out of the hospital over a period of time finally died. He had been a leader of his church. After his death the nurse clinician who cared for him was able to assist the family with needed food and other things. Before his death the nurse had made regular visits to his home, and he and his wife had completed the Bible Speaks course of Bible studies. The patient was an earnest Christian who had been a lay preacher in his church. From his own study of the Word of God he had accepted the seventh day as the Sabbath of the Lord and had kept it as best as he understood.

While in the final stages of diabetes he sensed a strong burden for the people of his church. No longer able to walk, he had men carry him into his church where he had been a leader and where he preached his final sermon from a bed.

The nurse who cared for him believes he will rise in the first resurrection, when he will be called to spend eternity with his Lord.

To the dedicated nurse come many beautiful opportunities to witness while loving and caring for her patients.

The profession of nursing is surely one of the noblest, but it is also arduous, grueling, and sometimes lonely. A nurse needs spiritual comfort so that she can, in turn, pass it on to the suffering patients for whom she cares. □

For the Younger Set

Bitza and Aunt Agnes

By NORMA TROOD

BITZA, a lovable, loyal dog, was full of fun and frolics. She especially liked her version of hide-and-seek.

"Go on, Bitza, go to the whippy while we hide," one of us directed her when we played the game. (In Australia, where this story took place, people call the place one stays while the others hide the "whippy.") She would run behind the shed to the henhouse door, which we always used for the whippy. When we had hidden somewhere in our sprawling garden one of us would call out, "O.K., Bitza, come and find us." It did not talk her long to sniff us out. She barked and romped as we all ran back to the whippy.

Then it was the turn of the first person Bitza had found to stay at the whippy, while the rest of us hid, including Bitza. This was where the real fun came into the game, for Bitza would trot off and find the most unusual places to hide. She hid by poking her head into, or under, something—just anything so she couldn't see. She then considered herself hidden. It didn't matter to Bitza how much of her body we could see.

"Where can Bitza be?" someone would ask, pretending not to see her.

Then another called, "Bitza, where are you?" Suddenly from her hide-out would come a joyous bark. It spoiled Bitza's fun if we found her too easily.

"So that's where you are, Bitza." Whoever was doing the hunting sounded surprised at finding her. Then came a noisy dash for the whippy.

One hot afternoon mom was having a hard time trying to entertain tiresome Aunt Agnes, who had come to visit. Even though they were comfortably seated under some shady trees, Aunt Agnes looked as sour as a bowl of unsweetened rhubarb, and her criticisms of everybody and everything were about as poisonous as rhubarb leaves.

Tiring of her talk, we youngsters went off to play hide-and-seek with Bitza. Before long, Bitza, looking for a "hidey," trotted up near the two ladies. "Here, Bitza," mom called softly, patting her knee, and lifting her apron. Bitza quickly hid her head under the apron, while mom explained to Aunt Agnes how she played hide-and-seek.

The dog's antics so amused Aunt Agnes that she decided to join in the game. She soon forgot her criticisms and spent the rest of her visit helping Bitza hide. She poked about the garden looking for hide aways and was soon laughing as gaily as the rest of us.

When later in the afternoon Aunt Agnes left, it was with reluctance. She assured us she had never enjoyed a visit to any of her relatives as much as she had enjoyed visiting us. As she waved goodbye she looked like a bowl of rhubarb that had been sweetened and topped with a liberal dollop of cream.

Mom sat down and lovingly hugged the dog. "Well, Bitza, you saved the day. Aunt Agnes certainly went home in a happier frame of mind because of you."



The Glorious Heritage of the Redeemed

The saints are to take the place
in heaven that once belonged to
the angels who rebelled.

By DUNBAR W. SMITH

I USED TO THINK THAT WHEN the earth is re-created at the end of the millennium, conditions simply will be restored to what they were before sin entered. But there will be more to it than that.

John said concerning the re-created earth, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face" (Rev. 21:1-3, 22; 22:3, 4).

"The earth itself, the very fields that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be with men, 'and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'"—*The Desire of Ages*, p. 26.

This little planet, now in rebellion, polluted with human filth, and saturated with the blood of countless martyrs, yes, and stained with the blood of the Son of God Himself—this little bit of cosmic dust in God's illimitable creation, insignificant as it is today, is to be signally honored. Not only is this earth to be exalted above all created bodies, it will occupy a more exalted position than before.

"Thou didst make him [man] for a short while lower

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than the angels," and even Christ, when He became man, occupied a position a little lower than the angels "for a short while" (Heb. 2:7, 9, N.E.B.). But resurrected humanity will be equal to the angels: "And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:34-36).

The resurrection will make fundamental changes in humanity's basic nature. "They [men] will be as the angels of God, members of the royal family."—*Medical Ministry*, p. 99. Each angel was a separate creation, as was Adam. Each of the redeemed is a separate re-creation. Yes, the redeemed will be equal to the angels. In some respects human beings will be placed even higher than the angels: "To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."—*Christ's Object Lessons*, p. 163.

God planned for the redeemed human race to take the place of the fallen angels: "God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to re-populate heaven with the human family, if they would show themselves obedient to His every word."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 2:16, 17, p. 1082. "'Are these,' he [Satan] says, 'the people who are to take my place in heaven and the place of the angels who united with me?'"—*Testimonies*, vol. 5, p. 473. Could it be that the "mansions" Jesus went to prepare for the redeemed were the previous accommodations of the angels who fell? "The angels who did not stay within the limits of their proper authority . . . abandoned their own dwelling place," and their place was found no longer in heaven (Jude 6, T.E.V.; Rev. 12:8). The Scriptures imply that a third of the angels fell (Rev. 12:3, 4).

God's Ultimate Plan for the Redeemed

In the new earth human beings will actually outrank the angels: "Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen."—*Sons and Daughters of God*, p. 242. The redeemed will also be exalted as a result of their experience in overcoming sin, the flesh, and the devil through the merits of Christ. No angel or inhabitant of another planet can understand the love of God as can the redeemed, nor can an angel enter into the same relationship with God. Angels have never experienced the joy that our salvation brings.

What will exalt mankind? The Son of God, though possessing all the fullness of the Godhead and having existed from the days of eternity coequal with the Father, took upon Himself human nature (Col. 2:9; John 1:1-5, 14).

This second person of the Godhead was given to the human race for eternity. He is ever God and He is ever man (see *Selected Messages*, book 1, p. 258). He is my blood brother, and yours, and will remain so throughout

the ceaseless cycles of eternity, "that we might become members of the heavenly family" (*The Ministry of Healing*, p. 104).

What a relationship! What a privilege! A member of the rebellious race redeemed can become a member of the imperial family of the universe! This is the fundamental difference between a redeemed soul and an angel or an inhabitant of any other planet.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it

knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:1-3).

This is our privilege when we accept Christ as our Saviour.

Have you accepted Jesus fully as your personal Saviour? Have you permitted Him to wash you white and clean in His precious blood? Are you qualifying for a glorious future life through Him? □

From Hogs to Peanuts

By JOSEPH PAUL BEACH

Since the Presidential election in the United States is past and the peanut has obtained prominence by its association with the new President, I would like to tell an experience I had while I was serving as educational and MV secretary of the Georgia Conference back in the 1920's.

I had just taken office when the Georgia Conference president, A. S. Booth, called me into his office and urged that I go down to the Boston, Georgia, church the next Sabbath to deliver the Sabbath sermon, and then get their church school started for that year. In addition to the educational work, the conference committee voted that I should pastor several southern Georgia churches, since the conference was short of pastors.

Elder Booth went into detail to acquaint me with a long-existing problem the conference had had with that particular church. He informed me that all the church officers had for years been raising hogs for profit—not eating them, of course, but fattening them for sale. Over and over conference officials had attempted to convince the members that their attitude was contrary to the best advice available. There had already been many clashes.

I was told that it was up to me to resolve this problem. Word was sent to the local church elders and leaders that I was to be with them the following Sabbath and for several more days to help them in many ways—perhaps even with the hog problem. I was to arrive there the next Friday afternoon by train, and the local elder, T. J. Highsmith, was to meet me at the train. A full description was also sent so that they would recognize me.

At the appointed time Brother Highsmith was there in his Model T to meet me. The conference had described me so well that he knew me at first sight. His home and the church and school were several miles out in the country. I enjoyed the trip out to the Highsmith home. It was a common, ordinary cabin with a front porch, and right across the road from the cabin was the hog pen with its filthy, fat hogs.

I met Mrs. Highsmith, and the three of us sat on their porch for at least two hours, talking. Of course, the hog question came up. Brother Highsmith went to great lengths to inform me as to just why he and his members

insisted on fattening hogs for market. First of all, the hogs were the only income they could convert into tithe and cash for living expenses. He said the conference was always anxious to get their tithes and other church moneys, and to have the members support their school.

Then, facing me squarely, he asked, "Just what do you personally have against this kind of program?" His wife was showing equal interest. In fact, the whole church was upset because of the attitude of the conference. The Highsmiths told of how many conference officials had labored to get them to quit the hogs, but none had ever shown an alternative.

I quickly informed them that I had no intention of trying to change their ideas. I had only one desire, and that was to preach the truth and let that settle the matter.

After a good night's sleep we were at the church door by nine o'clock the next morning. I was quickly introduced to this group and that group. As I shook hands with these dear people they with one accord wanted to know what I was going to say about their hogs. I asked for time to think it over. I was sure the Lord had an answer. They all became quiet, and we went ahead with the Sabbath school. Then I was introduced to preach.

In my introductory remarks I assured them I was going to leave no stone unturned until I had found a satisfactory answer to their hog question. In closing I said, "I know what I will do. Tomorrow I will fill a quart jar with some of your soil and take it back to Atlanta. Then I will take it to the Statehouse and locate the department of agriculture. I shall give them that quart of earth for analysis to find if there is some food that you can raise that would provide more profit than hogs." This idea pleased them very much. You should have seen the smiles!

I spent several days with that church and school, getting a new, inexperienced teacher started. She proved to be a good one.

No sooner had I reached Atlanta than I carried out my idea about their soil. The results were fantastic! The department of agriculture said they could raise peanuts with better profit, and provided me with enough brochures to show every family just how to plant peanuts, care for them, and harvest them.

A few weeks later I made it back to Boston, Georgia, and had the service there again. At the close those brochures were handed out. It all worked like magic. This new program changed the whole atmosphere at the Boston, Georgia, Adventist church. I was greatly surprised, and so were the members. The conference was pleased beyond measure, to be sure, and I was forever welcome at Boston!

Joseph Paul Beach is a free-lance writer living in Mount Vernon, Ohio.

Reader to Reader

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?

► I see no way a Seventh-day Adventist could properly operate a seven-day-a-week motel business and keep the Sabbath. The "No Vacancy" sign that you suggested might solve part of the problem for Friday night and Saturday, but is it being honest? Also, wouldn't guests who were staying over the weekend be entitled to services that you as a Sabbathkeeper would not wish to provide or hire someone else to provide?

There are some who feel it is all right to work at certain occupations on Sabbath if the wages or profits are donated to the church. But I believe that this thinking is a delusion of Satan, except, of course, in the case of certain occupations providing emergency services.

I would suggest that you pray for guidance in finding another suitable business.

However, if you feel that you must operate a motel business, the only proper route I can see would be to put up a sign each Friday stating that you are closed from sundown Friday until sundown Saturday. Throughout the week you should accept no guests who would be staying over the Sabbath—no exceptions. Even though you would be closed during some of the busiest hours, God would bless you. We can't outdo God!

NOLAN PUCKETT

Lawrenceburg, Kentucky

► I feel it is improper for Adventists in the motel business to use the "No Vacancy" sign on

Sabbath if there are vacancies. This is lying. The proper sign would be "Closed for Today, Will Reopen Tomorrow."

BILL CLARK

Philadelphia, Pennsylvania

► A motel business, like any other business, should be closed down for Sabbath. I do not believe using the profits from Sab-

to handle the long-distance calls. Perhaps it would be better not to have phones in the rooms, or perhaps it could be set up so as not to allow long-distance calls on Sabbath. Investigation into the matter would probably yield some possibilities that would allow the Sabbath to be kept properly.

Linens and various routine services could be provided for ahead of time. As long as the rooms were paid for in advance, guests should be able to check out without any service from the office. Of course, any business connected with the motel, such as a restaurant or gift shop, would be closed down for Sabbath.

CHARLES ALLEN

Miami, Florida

► The fact that you have a question about whether you would be able to keep the Sabbath properly in the motel business should be considered a warning signal. Could you devote your thoughts to your Creator if you were concerned about guests who would stay during the Sabbath hours? What about emergencies or complaints? Would not people have the right to ask, Why are you running this business if you cannot conscientiously be there to

God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330.

NAME WITHHELD

► My wife and I are also considering the motel business and we also are wondering how to manage the Sabbath closing question.

Of course the "No Vacancy" sign would partly solve the problem. But recently while staying in a motel in Newport, Washington, I discovered how the problem can be solved completely. The people who operate this motel are not Adventists, but when they want to leave or don't want to bother with any more business, instead of turning on the "No Vacancy" sign, they put an "Office Closed" sign on the office door. After it is closed and locked, no business is done. The managers were pleasant people to talk and deal with and they kept a neat, clean, and well-furnished motel.

My wife and I were thinking that as far as guests staying over the weekend is concerned, they would have to pay in advance and make any arrangements that would be necessary while the office is open, on Friday. Extra clean towels and glasses can be placed in the rooms on Friday, enough to last them over Sabbath. No room service would be provided on Sabbath.

OLIVER FURMAN

Healdsburg, California

Questions for this feature are welcome.

bath business for a worthy cause would justify breaking the Sabbath.

As you suggest, a "No Vacancy" sign would help solve the problem. However, a sign simply indicating that the office is closed perhaps would be more accurate.

There could be a number of problems with guests staying over the weekend. However, with forethought I believe most of these could be worked out satisfactorily. For instance, some motels have phones in the rooms, and these require a switchboard

take care of our needs? There is more to Sabbathkeeping than refraining from work. A love relationship with Christ is the answer to many of our doubts about what to do in these situations.

Your final decision should be made only after much prayer, study, and honest self-examination. If you feel that you cannot conscientiously operate a motel, God has told us He has a "thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of

NEXT QUESTION

My parents and parents-in-law live thousands of miles from us, as well as many miles from each other. Our financial situation allows us to visit them only once a decade, although business trips allow me occasionally to visit them for a day. Because of advancing age they soon will be unable to travel and eventually will be unable to live alone. I cannot justify moving my family to a new job, which would bring us closer to each other, and both families flatly refuse to move. I would like to hear suggestions from couples as well as parents in similar situations.

[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.]

Created to Be Free

Seventh-day Adventists believe that freedom of the will is basic to man's relationship with God (see John 8:32-36). Ellen White says, "A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator."—*Steps to Christ*, pp. 43, 44. "He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service."—*The Great Controversy*, p. 493.

Man—Enslaved by Sin

When Adam was created his will was in harmony with God's will, his thoughts were pure, he was perfectly happy. But Adam's serenity and freedom were cut short. He chose to disobey God rather than be separated from Eve, who also had sinned by eating of the forbidden tree (see Gen. 2:17; 3:1-6; also *Patriarchs and Prophets*, pp. 55-57).

Created to be free, Adam and Eve had now become the slaves of sin and the servants of Satan (see Rom. 5:12; 6:16). But the instant they sinned, Christ diverted the death sentence and man was given another opportunity to choose the good. (See *The SDA Bible Commentary*, vol. 1, p. 1085.)

Apart from the grace of Christ, human beings would have no desire to choose the good. Ellen White says, "When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. . . . Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. . . . It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding."—*The Great Controversy*, pp. 505, 506.

God implanted in humankind a hatred for evil and thereby restored to men and women the opportunity to choose Christ. This gift of grace or moral option was totally unmerited. In figure, Christ was slain from the foundation of the world (1 Peter 1:18-20). And the salvation He provides is all of grace and not of works (Eph. 2:8, 9).

This "good news" of what God has done has sounded through the ages. It is a message of hope and freedom from sin. Reading from the book of Isaiah in the synagogue on the Sabbath day, Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them

that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

When a person sincerely accepts and begins to observe the seventh-day Sabbath, he acknowledges the ultimate truth that there is no freedom except in Jesus Christ. All freedoms are enjoyed because in His love for mankind God inaugurated the plan of salvation.

Humankind was created in freedom and redeemed to be free. In that context men and women have a right to choose. God acknowledges this right when He invites man to choose whom he will serve (see Joshua 24:15). God also invites men and women to come and reason with Him, and though their "sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

While the cross is a symbol of God's love (John 3:16), the resurrection a symbol of the new life (Rom. 6:1-4), and the Passover a symbol of deliverance (Ex. 12), the Sabbath, which is a memorial of Creation (Ex. 20:8-11), is a reminder of the right of a person to worship God according to the dictates of his own conscience. It is a sign of opposition to any form of oppression that would restrict freedom of worship (see Ex. 5:4, 5; Deut. 5:12-15; Acts 4:18, 19; 5:29).

The Seventh Day a Sign of Freedom

Speaking of the captivity of the children of Israel, Ellen White points out that they "had to some extent lost the knowledge of God's law, and . . . had departed from its precepts. The Sabbath had been generally disregarded, and . . . taskmasters made its observance apparently impossible" (*Patriarchs and Prophets*, p. 258). The Egyptians taunted the Israelites, pointing to their captivity as evidence of the inability of God to make them a free people. "But Moses had shown his people that obedience to God was the first condition of deliverance" (*ibid.*). Observance of the Sabbath became a symbol of the priority of obedience and the freedom to worship. Freedom and obedience are basic to the free spirit of man and therefore take precedence over slavery or any self-imposed work ethic that would restrict this spirit and right to worship.

God's grace has provided humankind with the moral option to choose the good. Without this freedom there can be no true worship. The soul must freely submit to God (see *Steps to Christ*, p. 43). Men and women are free moral agents, and without this freedom to worship and to choose they would be little better than a robot.

Seventh-day Adventists could never initiate or support a Sunday or Sabbath law that would deprive others of their right to worship or compel them to worship contrary to their beliefs. To do this would destroy their individuality and consequently their identity.

Seventh-day Adventists want others to know that they have chosen to serve God and the interests of His kingdom in perfect freedom and without coercion (see Eze. 20:12, 20). They have given themselves to God of their own free will and recognize the right of others to do the same.

J. J. B

Education in the Trans-Africa Division—3

TAD Strengthens Education in Southern Africa

By WALTON J. BROWN

T. V. GORLE, Trans-Africa Division education director, and I headed for cooler areas as we completed our itinerary through the division. After Rex Pearson took us from Solusi College down through Bulawayo to the airport, we flew to Johannesburg, South Africa. There W. A. Hurlow and W. du Plessis, directors of education of the South Africa Union and Transvaal conferences, respectively, met us. They drove us to Sedaven High School, situated on a hillside overlooking the city of Heidelberg, about 30 miles from Johannesburg. We found an attractive institution with 58 primary and 115 secondary students. What especially attracted our attention was the incipient bee industry, interesting because it is not maintained on campus. The 120 beehives are scattered all over the country and are moved from place to place according to crops. The farthest are located 200 miles away. Teachers and students must go out to take care of them. There is also a dairy with Holstein cows, and a furniture-making industry. The Seventh-day Adventist True Foods Industry has recently been located near the campus, and as soon as it becomes well-established it will provide work for the students.

From Sedaven we motored over to Pretoria, the administrative capital of the Republic of South Africa, and then to Johannesburg, the largest modern city of South Africa. We visited the elementary school facilities at each place.

Our flight to Bloemfontein, the judicial capital of the republic, located in the Orange Free State, was a short one. There we attended the South

African Union Commission and Board of Education meetings. The main topic at the former was the establishment of a more definite plan for the financial support of the elementary and secondary schools in the union. A long-range plan was also adopted for the establishment of new schools.

Our next stop was at Cape Town, at the extreme southwest tip of the African continent. This city is the legislative capital of the Republic of South Africa. We first drove to Good Hope College, 12 miles east of that city. This school has been offering secondary work only since its postsecondary theology course was transferred to Helderberg College. Its campus reminded me of my days as principal of Sandia View Academy, when we had to fight resolutely to get a blade

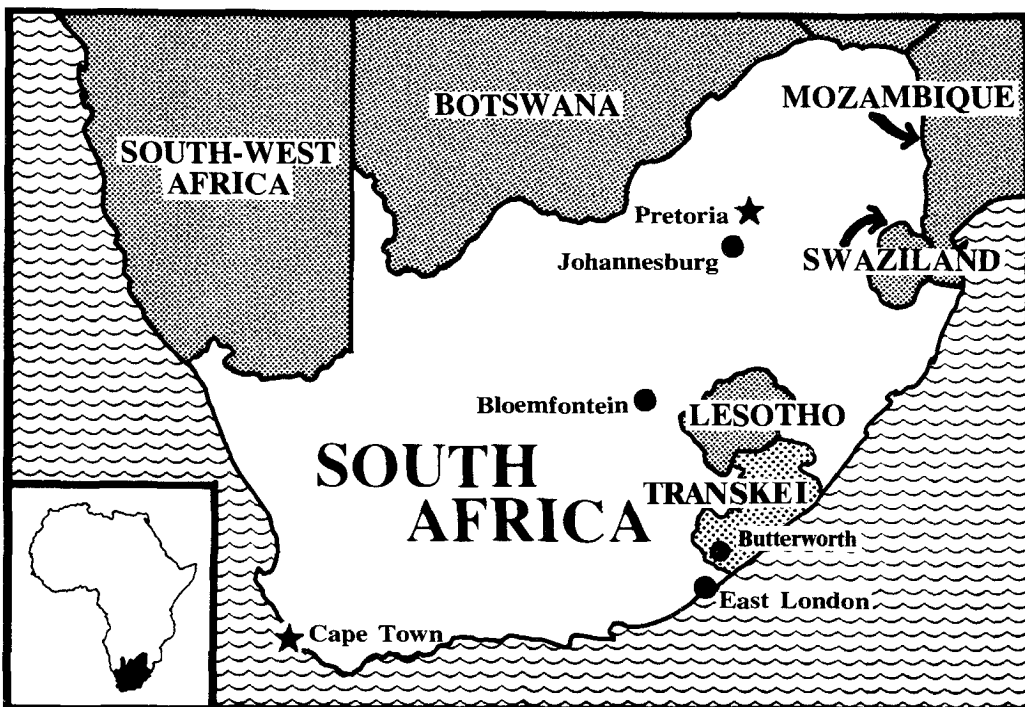
of grass to push its way through the sand, and even then often all we got was sandburs! We met with the faculty and listened to the exposition of several difficult problems affecting the school and its personnel.

From the Good Hope campus, we could see in the distance Helderberg Mountain, which serves as a backdrop to Helderberg College. We drove 18 miles from the one institution to the other. At Helderberg we found a most beautiful, gardenlike campus, with a breathtaking ocean view ranking with those of Middle East College in Beirut, Monterey Bay Academy in California, and South China Union College in Hong Kong. From my comfortable guest room in Anne Visser House, the new \$400,000 three-story ladies' dormitory inaugurated last January 23 (one of the results of a recent Thirteenth Sabbath Special Projects Offering), I could see in imagination, Antarctica to the south, Buenos Aires beyond Cape Town and its Table Mountain, to the west, and the meeting place of the Indian and Atlantic oceans to the east. During the days we

visited this institution, we attended weekend services and programs; toured the excellent industrial, academic, and residential facilities; and discussed various institutional problems with the administration. We also had sessions with the faculty, and ministerial seminar and education department students. Helderberg's theology and business courses are affiliated with Andrews University. At the time of our visit, there were 126 college, 170 secondary, and 90 primary students. Incidentally, this is another college where teachers, as part of their regularly assigned program, work each week with the students.

Helderberg College

Bilingual persons (Afrikaans and English) have no trouble at Helderberg College. The Republic of South Africa requires the use of these two languages in its school system, and this affects the school program somewhat disadvantageously, especially in the case of those who understand only one of the two languages. At times the activity or class is presented in one language and then translated



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into the other. At other times, part of the content is given in one language and then continued in the other language, with no translation. Under the first system all hearers, including bilingual persons, lose one half of the content that could have been given during the time spent in translation. Under the second method the monolingual student loses one half of the content. Students appear to be divided about half and half between the two languages, being mostly English in the secondary school and mostly Afrikaans in the college.

Another factor that must be programmed into the church operation in all its activities is the national law that does not permit different racial groups to intermingle freely. This obliges the church to maintain Helderberg College for the Caucasians, Good Hope for the Coloureds, and Bethel for the Africans. There is no school for the Asians. If no given specialty is available in a racial school, students are allowed to enter classes in a different racial school but not their dormitory or dining facilities. It is on this basis that Coloured students now attend theological courses at Helderberg College. Church leaders are working to decrease these differences as swiftly as national laws permit. The law does not apply to short-duration programs such as summer schools, extension courses,



The author found Helderberg College in South Africa to have a gardenlike campus with a breathtaking ocean view.

institutes, and workers' retreats, at which time our brethren mingle freely and pleasantly, wishing that it could be so always.

From Cape Town we went across the southern part of the African continent to East London, where Milton R. Siepmann, principal of Bethel College, met us with two of his students. After loading the school truck with provisions, we headed northward on a fine highway to the country of Transkei which received its independence from South Africa in October, 1976.

Bethel College is located about five miles from Butterworth. To our left, facing the school property, we could see the hill where in 1919 I. B.

Burton and W. Claude Tarr had set up their tent. They had come by ox cart from East Cape to establish a mission near Butterworth, where several Protestant groups had jointly set up a mission. Burton and Tarr were received with open hostility by these "brethren," and were forced to set up their headquarters a long way from town. The evangelical groups carried on a strong campaign against the Adventists. The two men had practically no success.

The Rains Came

Then came the summer, and with it constant heat and an unusual period of no rain. Crops failed. Streams dried up. The people were desperate. The African witch doctors and the Protestants prayed for an end to the drought, but to no avail. Finally, in desperation, the African chief of the area came to our two Adventist brethren. "We know that your God is different from the God of the others, for you worship on Saturday and they on Sunday. Can your God send us rain?" Burton and Tarr gave an immediate and positive answer: "Yes, He can!" "All right, you do this, and we will believe in your God." The two men told the chief to bring everyone of his tribe to the tent next Saturday morning—men, women, and children, and that God would produce the rain.

Sabbath came and with it

another cloudless, blistering day. The chief with the members of his tribe all appeared on schedule. Prior to the beginning of activities the chief admonished Burton and Tarr: "We don't want any promise of rain at some time in the near future. This is what our witch doctors and the Protestants have done. We want rain today if we are to believe in your God." The men assured him that they would have rain that day. Then the meeting started. While one man preached, the other retired behind the tent. They preached and preached, and prayed and prayed: "O Lord, Your reputation is at stake with these people. Please send rain!" This continued through all the hot and cloudless morning and into the afternoon. Then, around 3:00 clouds began to appear, and the chief and his people were admonished to get home as soon as possible, since a heavy rain would come very quickly. At 3:30 the heavens opened and it did rain! Many of the people were unable to return to their homes because of swollen streams and had to stay in the tent all night. The drought was over! This changed the attitude of the people toward Seventh-day Adventists. Soon afterward, the 36-acre property where the present school is located was acquired, and the work of the church began.

In Transkei, Bethel College is considered to be one of its



Teachers regularly work with the students at Bethel College, near Butterworth, Transkei. Forty percent of the students are non-Adventists.

best schools. Forty percent of the 278 students, secondary and college, are non-Adventists. Past and present influential personages of the government, including the prime minister and the secretary of the interior, have sent or are sending their young people to this school. At the time of our visit, a young tribal king was a student while regents were governing his kingdom during his absence.

A work-study program is in full swing at this school. Teachers have included within their workload distribution the same number of work hours as the students, and they are responsible for, and work with, the students. The school at the present time is carrying on a two-year theology and a three-year business course (both are post-secondary), as well as a teacher-training program. Something that gave me great personal pleasure was hearing the full student body sing in four-part harmony some of the Negro spirituals.

Future Plans

The last of the commissions on education was held at Johannesburg, at the headquarters of the Southern Union. Plans were laid for a stronger development of the Seventh-day Adventist schools to be based on a strong promotional program among the members of the church to create a larger interest in Christian education.

The last phase of our itinerary took us to the Trans-Africa Division headquarters at Salisbury, where we presented a report of the nine-week trip to the three administrators of the division. The division is giving excellent support to the entire educational program, and plans for still greater development. Priority is being given to the development of Bible textbooks in English and Afrikaans, and to the strengthening of the educational program in Francophone Trans-Africa.

One more trip of about 27 hours (including a 19-hour night) and I was home, after a very revealing trip through one of the great divisions of the world field. *Concluded*

ARGENTINA

Thousands Request SDA Gift Book

Forty of the most important newspapers throughout Argentina carried a patriotic and a Biblical message sponsored by the Seventh-day Adventist Church, on Sunday, May 22, to commemorate Independence Day on May 25. The message included an offer for a gift book, *Este Es Nuestro Dios* ("This Is Our God"). The next day the church received 355 letters requesting the book. By June 6, two weeks later, 6,000 requests had been received. The book has 105 pages, and covers all the fundamental Seventh-day Adventist doctrines.

Jose Tabuenca, president of the Austral Union Conference, said, "We are working hard to fill the requests for the book. Soon our members will visit these people to make sure they have received the book, to invite them to evangelistic meetings, and to enroll them in the Bible correspondence course."

This Independence Day advertisement has had a tremendous impact upon the church, and there has been a favorable response from people all over the country.

"One night an industrialist called me by telephone," Elder Tabuenca reported. "He had just read the message in *El Clarin*, in Buenos Aires.

"He said the message of the second coming of Christ had impressed him very much, and he asked permission to attend our church with his family.

"We felt it was important for people to know that our church loves its country's flag and respects its chiefs of state and its government," continued Elder Tabuenca. "We thought that during this holiday celebration such a message is highly appropriate. Our main purpose, of course, was to announce the second coming of Christ, and it is this announcement that I believe made the strong impact."

M. S. NIGRI
Vice-President
General Conference

Dateline Washington By F. C. WEBSTER

PREPARING FOR MIDTERM ANNUAL COUNCIL. The month immediately preceding each Annual Council is an especially busy time at the church's headquarters. The quickening pace is centered around several activities. One of these activities is the preparation of the world budget for the upcoming year, which is authorized at Annual Council. These endeavors entail gathering from each division a composite and detailed study of the projected budget of all fields and institutions within each division territory. This study contains justification for any increases over the preceding budget. A similar composite is required of all North American unions and General Conference institutions, together with all areas of the General Conference operation.

The General Conference Treasury must seek to match the needs with the funds available (there are never enough), and recommend to the Budget Committee of the Annual Council the results of their study.

Another activity that occupies many hours of planning is the preparation of material for the Committee on Authorized Meetings. The many institutional boards, departmental activities, special study groups, and other important church meetings that need to be held each year demand careful scheduling so that indicated personnel may attend these meetings and do so with the maximum efficiency, insofar as travel is concerned.

Then there are a number of actions taken by subcommittees, various world organizations, and North American unions and institutions, which have been referred to the Annual Council for study. These matters must all be screened through study committees and prepared in proper form for presentation to the Annual Council. These matters occupy considerable time and careful study.

The 1977 Annual Council is the midterm council and has a considerably larger attendance than the other Annual Councils that convene during the quinquennium.

RELIGIOUS LIBERTY DEPARTMENT ACTIVE IN U.S. CONGRESS. On Capitol Hill, General Conference Religious Liberty staffers continue to meet with congressmen in studying legislation of specific interest to the Seventh-day Adventist Church members who work in industry. Bills have been introduced by Representatives Frank Thompson, Jr., of New Jersey, and John N. Erlenborn, of Illinois. One of Erlenborn's bills was cosponsored by Representatives Shirley N. Pettis and Don H. Clausen, of California.

VISITORS. Elder and Mrs. P. E. Giddings and son, Donald. Elder Giddings served in the East African Union for almost 25 years. His most recent post there was as the educational and temperance secretary. Returning to Africa for a full term, he will serve as a teacher at the Maxwell School in Nairobi.

Elder and Mrs. Ray L. Jacobs, who served in the Afro-Mideast Division for many years. The Jacobs, who are now sustentees, are going to Hawaii for three months, where Elder Jacobs will serve as chaplain in a privately-owned nursing complex.

Elder and Mrs. Harold Johnson, of Laurelbrook, Tennessee. Elder Johnson is under appointment as the Ministerial secretary of the South-East Africa Union Conference, pending visa approval. Elder Johnson served previously in the Afro-Mideast Division.



Elder and Mrs. Jewell Bolejack, back row, left, are coordinating the activities of the ten Walla Walla College students working in Chicago.

ILLINOIS

WWC Students Work in Chicago

Donating their time during the summer months, ten Walla Walla College students have been working in Chicago, America's second-largest city.

Realizing the great need to reach out to the great cities of this nation, Richard D. Fearing, president of the Upper Columbia Conference in Spokane, Washington, and formerly pastor of the Hinsdale, Illinois, church, approached his conference committee to see whether it would be possible to sponsor ten students to work in Chicago during the summer of 1977.

Under the direction of Jewell Bolejack, lay-evangelism coordinator for the city of Spokane, and his wife, Betty, the ten students arrived in Chicago during the middle of June. To most of the students, Chicago was a city they knew little about. Some were afraid, but they all believed the Lord would be with them and lead the way.

Serving as host church was the North Shore church in Chicago, which provided rooms for the students in the church school building.

Using interest cards from Faith for Today, It Is Written,

and the Steps to Christ Project,* the students began visiting homes two by two. It was not easy work. Chicago was new to them. They had to learn the streets, and maps were constantly in their hands. Many times doors were slammed in their faces, but more often than not, doors were never opened, either because the people were working or because the callers were unknown. The weather was hot. The high-rise apartments seemed to be prisons holding their tenants in. There were other disappointments, but each day found the students more and more dependent on Christ.

Yet within a short time they had hundreds of people who wanted to study with them. During one week alone they were able to call on 387 homes, line up 80 Bible studies, and conduct 37 Bible studies.

What did they find, feel, and experience? Many found friends, people who were lonely, discouraged, and searching for truth. The students themselves learned a lot, and others found Christ because of their efforts.

DAVID L. GRAY
Communication Intern
Illinois Conference

*The Steps to Christ Project is a pilot program to mail Steps to Christ to every home in Chicago. This was done during the past summer and fall.

From Home Base to Front Line

Continued from page 5

Heather H., to Solomon Islands.
Williams, Peter and Roberta and three children, to Papua New Guinea.

FROM THE EURO-AFRICA DIVISION

Artal, Benito and Pamplona and two children, to Rwanda (returning).

Bodenmann, Albert and Catherine and two children, to Chad (returning).

Bru, Janick, to Burundi.

Carbone, Giuseppe and Rita and two children, to Cape Verde Islands (returning).

Caron, Benito and Pamplona and two children, to Rwanda (returning).

Cassard, Jean, to Cameroun.
Castagne, Gerard, to Cameroun.

Collin, Raymond and Amelia, to Cameroun (returning).

Collin, Rene and Regine and two children, to Cameroun (returning).

Cordas, Daniel and Odette and three children, to Gabon.

Cosendai, Aime and Madeleine, to Cameroun (returning).

Dardenne, Robert and Marlyse and two children, to Reunion Island.

Dos Santos, Alberto M. B. and Joan W. and two sons, to Haiti.

Dunkel, Florian and Bianca and two children, to Ivory Coast.

Durband, Josseline, to Zaire.
Eisenmann, Jean-Claude, to Cameroun.

Fernandez, Marcel and Dorothy and three children, to Cameroun (returning).

Heise, Paul and Gilberte, to Togo (returning).

Hugli, Francois and Annie and two children, to Senegal.

Kaufmann, Johann and Brenda and two children, to Zaire.

Kempf, Jean and Sigrid and five children, to Congo Republic (returning).

Krakolning, Walter and Odile and one child, to Central African Republic.

Kuesel, Siegfried and Elsbeth and one child, to Ethiopia (returning).

Lienard, Jean-Luc, to Rwanda.

Lovera, Jacques, to Cameroun.
Mamin, Bernard and Eva, to Cameroun.

Martins, Daniel and Ruth and two children, to Cape Verde Islands.

Matter, Arnold and Ruth, to Zaire.

Monnier, Eric and Francoise, to Brazil.

Obenaus, Hans and Sylvie and one child, to Cameroun (returning).

Pala, Ernst and Agnes and three children, to Senegal (returning).

Pichot, Paul and Diane and four children, to Cameroun (returning).

Pollin, Maurice and Chantal and two children, to Ivory Coast (returning).

Prunty, Robert and Kay and two children, to Cameroun.

Radovanovich, Milos and Ruth and two children, to Australia.

Roeland, Robert and Mireille and one child, to Madagascar.

Rossier, Bluette, to Cameroun (returning).

Roy, Pierre-Andre and Suzanna and two children, to Cameroun (returning).

Sabot, Claude and Farida and three children, to Canada.

Scheidegger, Kurt and Lisbeth, to Cameroun (returning).

Seechurn, Silvio and Maryse, to Haute Volta.

Steveny, Kohlia and Dominique and two children, to Cameroun (returning).

Vervoort, Eugene and Julie and two children, to Madagascar (returning).

West, Frank and Marie-Claire and three children, to Burundi.

Yeretian, Jean and Lydie, to Cameroun (returning).

Yeretian, Juliette, to Cameroun (returning).

FROM THE FAR EASTERN DIVISION

Aqui, Ernesto A. and Erlinda G. and four children, to Mexico.
Camagay, E., to Thailand (returning).

Cuvin, R., to Thailand (returning).

Daquila, Romulo A., to Surinam.

Foo, Jonathon, to Hong Kong.
Galinato, E., to Taiwan (returning).

Gayares, A., to Uganda (returning).

Guerrero, Magdalena, to Bangladesh.

Mabaquiao, G., to Thailand.

Mostrales, I., to Taiwan (returning).

Obanana, H., to Hong Kong.
Obregon, M., to Hong Kong (returning).

Ocampo, D., to Thailand (returning).

Ombiga, John D. and Mitylene A. and two children, to Papua New Guinea.

Osorio, Abelardo, to Pakistan (returning).

Pangkey, Paul, to Pakistan.

Pelayo, N., to Kenya (returning).

Sacay, Dinah, to Uganda.

Tagalog, Armando, to Uganda.

Tan, Amy, to Hong Kong.

Wong, Yew Seng, to Taiwan.

FROM THE INTER-AMERICAN DIVISION

Celicourt, Claude, to Zaire (returning).

Chandler, Luc, to France.

Rhone, Ruth Naomi, to Rwanda.

FROM THE NORTH AMERICAN DIVISION

Abbey, Donald H. and Janelle and two children, to Rhodesia.

Ahlers, Lloyd A. and Vivian C., to Zaire.

Albertson, Glen R. and Marilyn E. and five children, to Nicaragua.

Allen, Jane M., to Singapore (returning).

Amundson, Wesley E. and Dorothy and one child, to Singapore.

Ash, John W., III, and Connie M. and two boys, to Taiwan (returning).

Baker, Robert A. and Edna M., to Guam (returning).

Bascom, Maurice T. and Dorothy M. and two daughters, to Singapore (returning).

Bassham, W. Steven and Nongnuch and one son, to Thailand.

Battle, Maurice T. and Esther R. and three children, to Lebanon.

Baxter, William and Marian E., to Mexico.

Beach, Bert B. and Eliane M. and one daughter, to England (returning).

Beckworth, Billy J. and Constance S. and three children, to South Africa.

Bell, Arthur F. and Viola, to Thailand (returning).

Bennet, Jack L. and Sharan and

four children, to Puerto Rico (returning).

Berger, Clarence H. and Ruby J., to Pakistan (returning).

Berkeley, Stuart P. and Roberta M., to Puerto Rico.

Bettle, Dan R. and Sheryl M. and three children, to Zaire (returning).

Bidwell, Starr E., to Singapore.

Bird, Robert C. and Diana L. and two children, to Taiwan (returning).

Blinci, Robert E. and Karen L. and two children, to Cyprus (returning).

Bohr, Harold P. and Dorothy E. and one daughter, to Argentina.

Bouit, Jean-Jacques and Mildred O. and three children, to West Africa (returning).

Burgess, Robert G. and Treva A., to Korea (returning).

Burke, Irmin E. and Dorothy J. and one daughter, to Puerto Rico (returning).

Burton, Robert G. and June L. and one daughter, to Bangladesh.

Camara, Joseph and Ruth, to Chile.

Chaffee, Gary D. and Patricia L., to Trinidad.

Clark, Winston T. and Helen F., to Singapore (returning).

Clarke, Wilton E. L. and Sylvia J. and two children, to South Africa (returning).

Coleman, Bernard W. and Judith E. and one son, to Brazil.

Crawford, Merritt R. and Doris

J. and one daughter, to Philippines (returning).

Crider, Franklin N. and Jane G., to Thailand (returning).

Crump, R. Patience, to Nigeria.
Cummings, Clinton S. and Esther and two children, to Zaire (returning).

Dale, Louis L. and Cherie L., to Sri Lanka.

Dales, Dorothy J., to Singapore.

Delafield, Trevor J. and Bernandine C. and one child, to Puerto Rico.

Diaz, Lucas M. and Lucila and two daughters, to Colombia (returning).

Donaldson, Clarence M. and Margaret L., to Puerto Rico (returning).

Doss, Gordon R. and Cheryl D., to Malawi.

Dulan, Irwin R. and Laura L. and three children, to Ethiopia.

Ekkens, David B. and Sharon and three children, to Nigeria.

Ekvall, Merlin D. and Jean A., to Taiwan.

Elkins, Bert and Louise, to Honduras.

Erich, Louis R. and Lillian A. and three children, to Singapore (returning).

Erickson, Harold D. and LoRita M., to India (returning).

Ermshar, Douglas E. and Susanne and three children, to Ecuador (returning).

Essig, Paul W., Jr., and Karen J. and two children, to Singapore.

Estey, Ernest W. and Eleanor J., to Puerto Rico.

Felix, Joseph F. and Gisele and two sons, to Zaire.

Felker, Hazel L., to Singapore.

Fellows, Marilyn C., to Kenya (returning).

Fisher, Helton R. and Mary E. and three children, to Thailand (returning).

Fisher, James R. and Ann and two sons, to Taiwan (returning).

Fisher, Stephen D. and Karyl E. and one daughter, to Mariana Islands (returning).

Fitzgerald, Myrtle M., to Singapore (returning).

Ford, Robert E. and Venessa, to Belize (returning).

Fordham, Gary O. and Sonja K. and two daughters, to Uganda.

Fritz, Ronald E. and Lonna L., to Puerto Rico (returning).

Gammon, Evelyn L., to Japan (returning).

Gibson, L. Jamesen, Jr., and Dorothy J. and two children, to Sierra Leone.

Gibson, Thomas E. and E. Dolores and two children, to Guam (returning).

Glantz, Marvin E. and Phyllis J. and one son, to Brazil (returning).

Goransson, Robert C. and Mary K. and three children, to Puerto Rico.

Grady, Robert B., Jr., and Carol J. and two sons, to Singapore (returning).

Green, Richard E. and S. Elaine and two children, to Singapore.

Green, Robert J. and Eppy and two children, to Cyprus (returning).

Gulley, Norman R. and Leona G. and four children, to Philippines (returning).

Hagele, Lowell C. and Elaine and three children, to Japan (returning).

Haley, George S. and Barbara J. and four children, to Korea (returning).

Harder, Palmer and Neusa, to Brazil (returning).

Harms, Arthur E. and J. Ruth, to Zambia.

Harris, Helene, to Zambia.

Harris, James H. and Dorothy E., to Australia.

Harrison, Delbert O. and Shirley L., to Liberia (returning).

Hauk, Elmer D. and Mary and two children, to Cyprus.

Hebard, Harold G. and Etta A., to Hong Kong.

Heisler, Robert L. and Anita J. and three children, to Singapore.

Book Sale Brings Request

Little did the literature evangelist who sold the book *Highways to Heaven* some time ago know that Eleanor Oldenburg, who lives in Lehigh Acres, Florida, would write to the Florida Conference office and ask about the Seventh-day Adventist Church.

"Dear Brothers and Sisters in Christ," the letter began, "Some weeks ago a friend gave me a book somewhat worn, with several pages missing. It was purchased by a friend of hers, and as neither of them found it interesting, it was given to me. Praise God! The book *Highways to Heaven* has been a joy and a revelation.

"I feel such a great desire to hold a Bible study from the book so others can be blessed as I was, that I am writing you, hoping you can tell me where I can buy more books.

"Until reading this book I had not heard of you. Please, may I know more about you and your work?"

S. L. DOMBROSKY
Lay Activities Director
Florida Conference



CALIFORNIA SINGERS RECALL ADVENTIST HERITAGE

Roy Brandstater, a retired minister, has discovered a unique type of witness. Touring Adventist churches in southern California with the Pioneer Singers, he reminds church members of the rich heritage of the Adventist Church.

Dressed in the style of the nineteenth century, the Pioneer Singers sing old Advent hymns, narrate intimate glimpses into the lives of such early church leaders as James and Ellen White, Joseph Bates, and Hiram

Edson, and provide interesting historical vignettes.

Elder Brandstater states, "Adventists are acutely aware of their heritage, and well they should be. Adventism is no accident: It is part of God's long-distance planning. Because our modern view is often close up, and our movement has grown to large proportions, the inspired beginnings of the church can easily slip out of focus, and our mission can be blurred."

Heyden, Richard F. and Karen K. and one daughter, to Singapore (returning).

Higa, Atsushi and Emiko and three children, to Japan.

Hiscox, Elizabeth J., to India (returning).

Hoehn, John B. and L. Deanne, to South Africa (returning).

Holbrook, Robert W. and Judy R. and two sons, to Peru (returning).

Holm, Jess C. and Juanita H., to Ethiopia (returning).

Hooper, Harry R. and June E., to Pakistan (returning).

Hunt, Kirk E. and Dorothy J. and two children, to Taiwan (returning).

Iles, Harold A. and Rosemary, to Rhodesia.

Ingersoll, Dale M. and Flossie, to Rhodesia (returning).

Jacobs, Bobby E. and Betty J., to Singapore (returning).

Jacobson, Arvid L. and Irma D. and three children, to Singapore (returning).

Jamison, Robert A. and Judith M. and two children, to Mexico.

Jensen, William G. and Frieda H., to Trinidad (returning).

Johnson, Cline B. and Charlotte and three children, to Singapore.

Johnson, Delbert L. and Andrea L., to Guam.

Johnson, George C. and Mari-

lyn F. and two children, to Pakistan (returning).

Johnson, Samuel J. and Judith G. and four children, to Pakistan.

Jordan, Richard D. and Jeanne, to Rwanda (returning).

Kaufholtz, Leland L. and Vernell O. and two children, to Mexico (returning).

Keith, Dennis C. and Dorothy and three children, to Korea (returning).

Kelln, Kenneth L. and Marilyn and three children, to Nigeria (returning).

Kendrick, Clarence G. and Elaine and three children, to Rhodesia (returning).

Ketting, Samuel and Effie Jean, to Malaysia (returning).

Kettner, Lois, to Hong Kong (returning).

Kirk, Ora Mae, to Malawi.

Kloosterbuis, Robert J. and Ruth, to Haiti.

Koehn, Gerhard W. E. and Kathleen G. and two daughters, to Guam.

Korgan, Julius and Evelyn and three children, to Nigeria.

Kraft, Edwin C. and Ruby M., to Kenya (returning).

Kruger, Davona J., to Zambia. Kubrock, Daniel V. and Gladys and one daughter, to Iran (returning).

Kuerzinger, Wilhelm, Jr., and Rita L., to Guam.

Kuester, Dorothy M., to Taiwan (returning).

Leavitt, Keith J. and Bernice J., to Pakistan.

Leazer, Wilma L., to Singapore (returning).

Lee, W. Milton and Helen, to Taiwan (returning).

Lemon, A. Jean, to Zambia (returning).

Lowry, Gentry L. and Helen, to India (returning).

Lowry, Roscoe S. and Jessie L., to India (returning).

Lust, Ivan R. and Bonnie S., to Chad.

Mattenson, Gerald L. and Sharon E. and two sons, to Sierra Leone.

Mattison, Weldon H. and Clara H., to India (returning).

McCormick, Sherman L. and Betty R. and two children, to Sri Lanka.

McDonald, Barbara J., to Puerto Rico (returning).

McGhee, John K. and Denise E. and one child, to Pakistan.

McHenry, Edward G. and Sarah M., to Pakistan.

McHenry, Milton D. and Carol J. and one child, to Bolivia.

McHenry, Winston H. and Ruby Florine, to India (returning).

McNeil, Frank H. and Janet L. and two children, to Honduras (returning).

Meyer, David B. and Ethel, to Lebanon (returning).

Meyer, Earl G. and Hazel and one child, to Puerto Rico (returning).

Meyers, Daryl L. and Kerstin M. and two children, to Nigeria (returning).

Miller, Joyce A., to Kenya.

Mills, Elizabeth L., to Rhodesia (returning).

Mohr, Theodore W. and A. June and three children, to Venezuela.

Moore, Arthur A. and Verna L. and one son, to Hong Kong (returning).

Moore, Robert M. and Eileen M. and three daughters, to Kenya (returning).

Morris, Wayne A. and Lois L. and one child, to Bangladesh (returning).

Morton, Gladys E., to Thailand (returning).

Moses, Keith W. and Anita and two daughters, to Ethiopia (returning).

Moyer, Arthur M. and Virginia and one son, to Lebanon.

Nelson, Bradley W. and Drusilla J. and two children, to Rwanda (returning).

Nelson, Deane F. and M. Kay and two children, to Australia.

Nicolacopoulos, Elizabeth, to Rwanda.

Nolin, Russell A. and Frieda A., to Puerto Rico (returning).

Nosworthy, Sylvia B., to Korea (returning).

Oberg, Marsha D., to Korea. Oliver, John B. and Eunice, to Nepal.

Olsen, Allen J. and Barbara A. and four children, to Indonesia.

Page, Donald F. and Thelma I., to Puerto Rico (returning).

Parks, Perry A. and Gloria L. and three children, to Rhodesia (returning).

Payne, Allan R. and Leigh E., to Bolivia.

Peckham, Norman H. and Bonnie, to Tanzania.

Peters, Andrew, to Guam.

Pettibone, Don M. and M. Susan and one son, to Kenya.

Pierson, Kenneth W. and Gloria A. and two children, to Malawi (returning).

Pitts, Jon E. and Gloria F. and two children, to Bangladesh.

Pulley, Dorothy E., to Ethiopia.

Purkey, Kenneth L. and Janice E. and two children, to Puerto Rico.

Putz, Vernon D. and Jean M. and two children, to Japan.

Rathbun, Daniel L. and Carolyn L. and one son, to Rwanda (returning).

Raymond, Lois V., to Sierra Leone (returning).

Richards, Edward E. and Ann C. and three children, to Kenya (returning).

Richert, Donald E. and Laverne B. and one daughter, to Sierra Leone (returning).

Richli, William C., to Ethiopia (returning).

Riggs, James D. and Orlene R., to Guyana.

Rincon, Ricardo I. and Isabel, to Colombia.

Roberts, Bruce A. and S. Joan and one son, to Liberia.

Roberts, Robert F. and Janice E. and one son, to Ethiopia.

Robinson, Leonard C. and Ruth E. and two sons, to Burundi (returning).

Rogers, John R. and Sue I. and two children, to Zambia.

Roos, G. Richard and Bonnie G. and one son, to Zaire.

Rowsell, Heath and Reba C., to Indonesia (returning).

Ryan, Roy E. and Carol J. and two children, to Palau.

Saarinen, Karen J., to Kenya (returning).

Sauder, Harvey L. and Dorothy and one daughter, to Rhodesia (returning).

Schacht, Delmar N. and Joni M. and one son, to Ethiopia.

Schlehuber, Fred E. and Laura M., to Guam (returning).

Schuler, James D. and Ruth E. and one son, to Thailand.

Schwantes, Siegfried and Maria, to France (returning).

Sellers, Ralph M. and Barbara H. and three children, to Singapore.

Shigley, Gordon D. and Barbara L. and two children, to Hong Kong (returning).

Short, Donald K. and Garnette G., to South Africa (returning).

Shultz, Leland R. and Joyce R. and two daughters, to Indonesia.

Simmons, Catherine, to Thailand.

Smith, Dunbar W. and Kathryn A., to Singapore (returning).

Sorensen, Ervin L. and Mildred O., to Indonesia.

Sparks, Charlene M., to Hong Kong.

Speer, O. Leslie and Patricia and three children, to Rhodesia.

Stahlnecker, Robert E. and Ruby, to Guam (returning).

Staples, Thomas G. and Karen E. and two children, to Ethiopia (returning).

Steen, Claude E., III, and Donna M. and three children, to Ethiopia.

Stirling, Paul M. and Judith and two children, to Ethiopia.

Strawn, Dale A. and Rachele, to Puerto Rico.

Swiatek, Irene M., to Mexico (returning).

Taggart, Richard O. and Margaret L. and three children, to Kenya.

Talley, G. Luther and W. Wilma and three children, to Ghana.

Thomas, Dale L. and J. Annette and three children, to Zambia.



GC COMMUNICATION LEADER VISITS SOUTH AMERICA

Harold Reiner, right, associate secretary of the General Conference Communication Department, completed an extensive visitation program in the South American Division, guiding in the development of the radio and television work and in public relations in South America. He is pictured giving out diplomas at a Bible correspondence school graduation.

Elder Reiner participated in workers' meetings and a communications seminar, visited the studios of the radio and television program *Una Luz en el Camino* ("A Light in the Way") and Bible correspondence school offices. He was interviewed by newspaper and television reporters, and took part in two graduation ceremonies for students of the Voice of Prophecy.

ARTHUR S. VALLE
REVIEW Correspondent

Thurlow, Barbara Helen, to Puerto Rico (returning).

Underhill, W. Arlene, to Ethiopia (returning).

Vandulek, George L. and Barbara J. and two children, to Malawi (returning).

Van Scheik, William J. and Joyce K. and two children, to Rhodesia (returning).

Vinglas, Veljo R. and Martha E., to Malawi (returning).

Vogt, G. Bruce and Barbara L. and three children, to Ethiopia (returning).

Votaw, Lois B., to India (returning).

Wallace, Elton H. and Evelyn E., to Zaire (returning).

Ward, Rae Lynne, to Australia.

Webber, Alfred B. and Edna M., to Japan.

West, Harold K. and Ruth and one son, to Singapore.

Whaley, Walton S. and Leola and three children, to Ghana (returning).

White, Gregory A. and Judith E. and one daughter, to Guam.

Wick, Palmer G. and Alice V. and three children, to Singapore (returning).

Wickwire, Bruce M. and Dorothy P. and two children, to Taiwan (returning).

Widicker, Bonnie G., to Singapore.

Wightman, Ruth, to Burundi (returning).

Willis, Craig S. and Glenda L. and two children, to Nigeria (returning).

Wilson, Fern E., to Ethiopia (returning).

Wilson, J. Michael and Barbara K., to Brazil.

Wilson, June E., to Kenya (returning).

Winebrenner, William H. and Clara and two children, to Guam.

Wood, James R. and Eloise, to Okinawa (returning).

Wooster, D. Irene and one son, to Singapore.

Workman, Allen E. and Melinda G. and two children, to Tanzania.

Young, Samuel W. and Voncile A. and three children, to Taiwan (returning).

Ytreberg, F. Martin and Sylvia T. and two children, to Taiwan (returning).

FROM THE NORTHERN EUROPE-WEST AFRICA DIVISION

Beardsell, Derek and Joy, to Tanzania.

Cherenfant, J. Michelet and Elmyre L. and four children, to West Africa (returning).

Cuthbert, Maurice W. and Theunisia, to Rhodesia (returning).

Dove, Marcus and Anne and two children, to Sierra Leone.

Fidelia, Roland and Valerie and three children, to Ghana (returning).

Gudmundsson, Erik and Mrs. Gudmundsson and one child, to Sierra Leone.

Gustavsson, Sievert and Siw, to Nigeria (returning).

Haapakoski, Miss H. K., to Ghana (returning).

Harvey, Mrs. Björg Irene and one child, to Botswana.

Johnsen, Svein B. and Anna, to Ghana.

Jonsson, Jon and Mrs. Jonsson and four children, to Ghana.

Karlman, Roland and Inger, to Nigeria.

Kazen, Roland and Mrs. Kazen, to Sierra Leone.

Mahon, Jack and Margaret, to Lebanon (returning).

Miinalainen, Laina, to Sierra Leone (returning).

Musgrave, Maurice and Annie, to Rhodesia (returning).

Nygaard, Mary, to Pakistan.

Olsen, Odd H. and Hella and one child, to Liberia (returning).

Pedersen, Thorkild and Annette and two daughters, to Indonesia.

Stijnman, Andreas H. M. and Peggy and two children, to Nigeria.

Watson, Charles D. and Kathleen, to Lebanon.

Willis, Richard J. B. and Judy and one child, to Malta.

FROM THE SOUTH AMERICAN DIVISION

Braff, Malton and Deric and two children, to Senegal (returning).

De Paula, Marenus V. and Joan Marie and one child, to Cameroun.

Hoyler, Edith, to Senegal.

Rocumback, Helio and Marie, to Chad.

FROM THE TRANS- AFRICA DIVISION

Bradley, Lilian Grace, to Malawi (returning).

Evert, William D. and Janet L. and one child, to Zaire.

Kruger, Gary P. and Davona, to Zambia.

Steytler, David C. and Helen W., to Malawi.

Far Eastern

● The temperance program called WATER, World Abstainers to Enjoy Rights, was launched May 16 in the North Philippines with a parade and program in which both Adventists and non-Adventists participated. A 300-meter parade with police escort marched through Legaspi City for one hour, with participants carrying placards with temperance slogans. After the parade, a two-hour program featuring three non-Adventist guest speakers was held in a Catholic school auditorium.

● Since TARGET 80 was launched in 1974, 462 new territories have been entered in the North Philippines, reports F. M. Arrogante, union president. During this same time 272 new companies and 117 new churches have been established, and 151 new church buildings have been completed.

Inter-American

● The 1977 graduating class of Antillian College, which numbered 88, was the largest in the college's history. Including the 29 who graduated at the end of the 1976 summer session, a total of 117 graduates received degrees during this school year. Forty received Bachelor's degrees and 48 received Associate degrees.

● Fifteen persons were baptized recently by V. G. Newman, pastor of the San Nicolas church, Aruba, as a result of a six-week evangelistic series by M. G. Nembhard, Inter-American Division field secretary. Aruba is one of the many tourist resorts of the Caribbean.

● As a result of their ministry at the general penitentiary in East Jamaica, David Mould and Fitz Henry have won 32 converts to the church.

● As a result of the Nassau Bible Crusade, during which more than 500 people received Bibles to use and mark during the meetings, 225 persons have joined the church. The

president of the Bahamas Conference, L. V. McMillan, conducted the series, which was attended by 2,000 people on the opening night and 3,000 on the night the Sabbath message was preached.

● W. Melvin Adams, General Conference religious liberty director, and local church leaders visited and discussed religious liberty with Carlos del Castillo Restrepo, secretary-general to the president of Colombia, in Bogota, on May 23.

Northern Europe-West Africa

● Some 80 non-Adventist Bible correspondence school students in Finland attended a camp held for them at a beautiful campsite at Kallioniemi. The campgrounds are situated by the beautiful Lake Peurunka, 34 kilometers from the city of Jyvaskyla. Most of those who came had completed a doctrinal course. Instruction in Adventist doctrine was given by evangelists and by union conference lay activities secretaries. On the last day of the camp, after the Sabbath services, an impressive baptismal service was held in which 22 persons were baptized. Two were accepted on profession of faith. In addition, many who were undecided were brought to a decision for Christ.

● Recently a second baptism took place in newly entered Gambia, when one national and an American Peace Corps worker were accepted into church fellowship. The latter, a former Catholic, became interested in the message through the work of Daniel Cudjoe, the Ghanaian literature evangelist who pioneered the work in Gambia. The convert from America has decided to stay on for another year to assist Del Harrison in the work there.

● Helge Andersen, West Denmark Conference president, has been elected Nigerian Union Mission president. He succeeds Sievert Gustavsson, who after 24

years of service in Africa will be the Inter-American Division health director. The Nigerian Union, with 35,000 members, serves the largest country on the African continent, with a population close to 70 million.

North American

Atlantic Union

● The Vacation Bible School held at the Calvary church in Bridgeport, Connecticut which approximately 50 non-Adventist children attended, has led to the organization of a Sunday school. Pauline Tramel is the Sunday school leader and Roberta Turner her assistant. The community is showing an interest in this venture.

● Changes in the Northern New England Conference staff include the following: Homer Trecartin has been named the Adventist Book Center manager, replacing Ronald Goodall, new principal of Pine Tree Academy, Freeport, Maine. Ralph Trecartin, former conference treasurer, will be the new treasurer of the New York Conference. Edgar Keslake, health educator and temperance director for the past four years, has retired. Terry Day will be an accountant for the Trust Services and the Conference Association. He and his wife, Cynthia, come from Southern Missionary College, where he graduated with a degree in accounting.

● Nearly 90 children attended friendship camp at Camp Lawroweld in Weld, Maine, during the week of July 25 to 31.

Canadian Union

● On July 5 ground was broken for the new Kelowna, British Columbia, church building. The mayor of Kelowna brought greetings from the city, and the ceremony was covered by the local news media.

● On June 26 the Rutland, British Columbia, church broke ground for a large wing to be added to the west side of

the building. The new addition will provide eight Sabbath school classrooms, a pastor's study, youth chapel, Community Services center, and fellowship hall.

● B. S. Edsell, Canadian Union youth director, has been visiting the British Columbia Conference. So far 15 Investitures have been conducted.

● Recently, Pathfinders from Williams Lake and Kelowna met in Kamloops, British Columbia, for a Pathfinder Fair.

● On July 1 and 2, the Rutland church and Okanagan Academy in Kelowna, British Columbia, celebrated the sixtieth anniversary of the founding of the church and school. All ceremonies took place in the Okanagan Academy auditorium, beginning with Friday evening vespers and continuing throughout the Sabbath. Graduates from as far back as 1947 took part in the various programs.

● Recently, seven new members were added to the Victoria, British Columbia, church by baptism.

● Six young people were baptized into the Nanaimo, British Columbia, church on June 18.

Central Union

● R. Curtis Barger, General Conference associate Sabbath school director, conducted seminars in Colorado, Kansas, and Wyoming in August for teachers in the youth and adult divisions.

● Workers in the Central States Conference conducted seven tent crusades during the summer months. Baptisms for the second quarter totaled 104.

● Recently a company of 17 members was organized in Granby, Colorado, by William C. Hatch, Colorado Conference president. Wayne Vorhies will be pastor. Laymen were instrumental in beginning this work in the Middle Park area.

● H. L. Thompson, Central States Conference evangelist, recently conducted a field

school of evangelism in Des Moines, Iowa. Five students from Andrews University completed the program.

● Fifty-one converts joined the churches in the St. Louis, Missouri, area as a result of the meetings held by Dale Brusett, Central Union evangelist. He was assisted by Richard Hallock, pastor of the Central church, and Michael Burton, pastor of the St. Charles and St. Louis South Side churches.

Columbia Union

● Takoma Academy, in Maryland, graduated 140 seniors in its forty-third annual graduation exercises June 3 and 4, and Columbia Union College awarded 28 scholarships, totaling \$12,000, to members of the class.

● The Charleston, West Virginia, church, the Kanawha County Adult Education Department, and the Food for Life store jointly sponsored five consecutive workshops on vegetarian cookery. Thirty-six persons attended.

● Sixty-four Spring Valley Academy students in Ohio, boys and girls 11-13 years of age, received certification in baby-sitting. The program was coordinated by Jean Pohle, director of continuing education at Kettering Medical Center, Kettering, Ohio.

● The Ohio Conference sponsored the Right to Read program through its Adventist Book Center on Sunday, June 19. In one hour, \$6,000 worth of reading materials were distributed and more than 7,000 books were sold.

● WGTS-FM, Columbia Union College's radio station, celebrated its twentieth birthday the week of May 22 to 28. The 30,000-watt station received more than 260 congratulatory phone calls and \$5,000 in cash and pledges.

● Thirteen-year-old Sally Anderson is the first eighth-grader to graduate from the Havertown, Pennsylvania, elementary church school. The June 2 graduation service was held in the First Philadelphia church.

Northern Union

● Construction of the new Dakota Adventist Academy, Bismark, North Dakota, has progressed so as to permit the school to open as scheduled this fall. More than 200 students have enrolled.

● Ten persons were baptized recently in Knoxville, Iowa, at the close of a short evangelistic series by W. G. Zima.

● The Iowa Conference lay activities department has purchased a Community Services van.

● Windom, Minnesota, church members, who have been meeting in a building belonging to another denomination, have broken ground for a new church. The city mayor, the president of the Windom ministerial association, and a representative of the chamber of commerce welcomed the prospect of a new church in their city.

Pacific Union

● Don Driver has moved from Kaneohe, Hawaii, to pastor the Phoenix Central church in Arizona.

● Louise Pester, secretary to the youth director of the Southeastern California Conference, has qualified as a certified public secretary.

● Moving from a principalship, Maurice Woods has become associate youth director in Southeastern California.

● John Hughson, former Army chaplain, will serve as pastor and Bible instructor at San Pasqual Academy, Escondido, California.

● Philip Saaty, teacher at Orangewood Academy, Garden Grove, California, was selected Teacher of the Year by this year's graduating class.

● Vacation Bible School in Silver Springs, Nevada, attracted 41 children, even though there is no Seventh-day Adventist church in that community.

● A group formed seven years ago, when 20 members of the Clovis, California,

Helm Avenue church began an outreach in nearby Pine-dale, has been organized into the Northwest Fresno church with 82 charter members.

● Susanville, California, Pathfinders received a third-place award for their 1976 Halloween-time food drive. Mable Storz is Pathfinder leader.

● Louny Morales is the pastor of the new 77-member San Pedro Spanish company in southern California.

● Nearly 900 baptisms have been reported by the Southern California Conference for the first six months of this year.

Southern Union

● Kenneth Cox concluded a series of evangelistic meetings in Columbia, South Carolina, August 20, with 175 persons added to the church through baptism or profession of faith. A second baptism was scheduled for the following week. R. N. Hubbart is the pastor.

● Arden, North Carolina, church members held opening services in their 450-seat sanctuary on August 20. Membership is about 265.

● Registration-day statistics reveal that more than 2,000 students are enrolled in the ten academies of the Southern Union. Enrollments are: Bass Memorial, 161; Collegedale, 342; Fletcher, 209; Forest Lake, 440; Georgia-Cumberland, 250; Greater Miami, about 70; Highland, 140; Madison, 131; Mount Pisgah, 234; Oakwood, 100.

● Conference literature sales leadership this year is alternating between Carolina and Georgia-Cumberland, with Carolina reporting \$344,308 as of August 11 and Georgia-Cumberland \$344,582. The union-wide total at the end of August was \$1,566,594, a gain of 12 percent over the first seven months of 1976.

Southwestern Union

● Seventy-two Adventist schools in the Southwestern Union recently received 100 books each for their libraries at an almost giveaway cost to the schools. The union educa-

tion department sponsored the project to enrich the school libraries. The local conferences, the union conference, and the schools all shared in the costs.

● Rick Claridad, assistant administrator at Hays County Hospital in San Marcos, Texas, is the new administrator of Memorial Hospital in Beeville, replacing John Koobs, administrator at Huguley Memorial Medical Center in Fort Worth.

Loma Linda University

● Former director of community education for the Berrien Springs, Michigan, public school system, Edwin (Bud) Racine, has accepted the position of director of development for Loma Linda University Medical Center. Mr. Racine will be working closely with the university's development offices.

● Sixteen students will be accepted into Loma Linda University's first physician's assistant program during the 1978 summer session. The program, to be offered through the School of Medicine, is 15 months in length after all prerequisites have been met. Curriculum for the program will implement the educational philosophy, teaching structure, and academic calendar of the university, and will lead to a Bachelor of Science degree with a major in physician's assisting.

● Maurice E. Mathisen, director of Loma Linda University personnel, has been selected to appear in the 1976-1977 edition of *Notable Americans* in recognition of past achievements and outstanding service to the community and State.

● Joining the advisory council for the South Coast Air Quality Management District Board is John E. Hodgkin, chief of the section of medical diseases for the School of Medicine. The major responsibility of the advisory council is to consult with and advise the Air Quality Management Board on the existing and proposed rules and regulations of the district.

Looking at the pieces of a jigsaw puzzle without a picture to go by can be a bit bewildering.

Trying to keep abreast of everything that's happening in the Seventh-day Adventist Church isn't easy.

You can gather the news in your own church and union paper, but what about the rest of the world?

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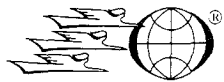


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127th Year of Continuous Publication

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TO CONTRIBUTORS

Send news stories and pictures, articles, 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.

To New Posts

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

FROM HOME BASE TO FRONT LINE

W. Leroy Fuller (WWC '60), returning to serve as industrial manager, Bangladesh Adventist Academy, Dacca District, Bangladesh, Joanne V. (Dasher) Fuller (WWC '62), and three children left San Francisco, California, July 10, 1977.

Wolfgang Touchard (Syracuse U '72), to serve as librarian, Middle East College, Beirut, Lebanon, and Irene (Vandulek) Touchard and two children, of New Market, Virginia, left Chicago, Illinois, July 24, 1977.

Bethel Y. Wareham (LLU '59), returning to serve as nurse, Malamu Hospital, Makwasa, Malawi, left New York City, July 18, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Maybelle E. Banks (PUC '44) (SOS), to serve as dietitian, Bella Vista Hospital, Mayaguez, Puerto Rico, left Spokane, Washington, September 30, 1976.

Manly R. Hyde (LLU '76) (SS), to serve as physician, Haad Yai Adventist Hospital, Haad Yai, South Thailand, of Loma Linda, California, left Los Angeles, California, July 4, 1977.

Arne Georg Oyre (Skodsborg, Denmark '60) (SS), to serve as physical therapist, Adventist Physical Therapy Clinic, Tehran, Iran, of Bladensburg, Maryland, left Washington, D.C., June 19, 1977.

Jacqueline D. (Waters) Ruley (AVSC), to serve as teacher, Tanzania Union, Musoma, Tanzania, of Keene, Texas, left with her husband, Cornelius M. Ruley, student missionary, from Montreal, Quebec, Canada, June 28, 1977.

Donald J. Sicalo (Cordoba U '74) (SS), to serve as relief physician, Nicaragua Adventist Hospital, La Trinidad, Nicaragua, Clelia O. (Dupertuis) Sicalo (River Plate College '70), and two children, of Entre Rios, Argentina, and McAllen, Texas, left McAllen, Texas, July 20, 1977, while awaiting documents in prepara-

tion for a term of service in the Trans-Africa Division.

Valerie C. Vasciannie (U of Rochester '72) (SS), to serve as elementary teacher, St. Croix Seventh-day Adventist School, Christianstead, St. Croix, of Poughkeepsie, New York, has been in the field since September 1, 1976.

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.]

New Guinea

Western Highlands Mission, P.O. Box 420, Mount Hagen, Papua New Guinea: picture rolls.

Pakistan

Karachi Hospital, 91 Depot Lines, Post Box 7289, Karachi, Pakistan: Guide, Listen, Life & Health; The Desire of Ages, The Great Controversy, Patriarchs and Prophets (paperbacks).

Philippines

Pastor T. V. Barizo, Department of Education and Stewardship, North Philippine Union Mission, P.O. Box 401, Manila, Philippines: Bibles, used books, songbooks, teaching aids, denominational magazines.

T. B. Batulayan, 185 Hombrebucno Street, Glan, South Cotabato 9703, Philippines: filmstrips for health and evangelistic lectures, visual-aid material, Destiny books, library books (grades 1-4), children's encyclopedias, missionary books, Spirit of Prophecy books (particularly Counsels on Diet and Foods) songbooks, Bibles, tracts, Christmas cards, Listen, Signs of the Times, These Times, Life & Health, Review and Herald.

Felly Binondo, 543 Int. 101-A, Sampaguita Street, Baesa Cal. City 3108, C/O Baesh Tagalog Church, Philippine Islands.

E. C. Bofetiado, Child Evangelism Director, Southern Mindanao Mission of Seventh-day Adventists, P.O. Box 52, General Santos City, Philippines: visual aids, used cards, Our Little Friend, Primary Treasure, Guide, Signs of the Times, Listen, These Times, Life & Health, Bibles, children's songbooks, children's books, Spirit of Prophecy books, Worker, Sabbath school materials.

Pastor Isidro B. Bollo, P.O. Box 13, Ozamis City, Philippines: general materials for evangelistic work.

Silvestre Cabrales, Dole Phil. Inc., Polomolok, South Cotabato, Philippines: literature, Bibles.

Cecilia C. Calibjo, San Pedro, San Jose, Antique 5601, Philippines: denominational magazines, Spirit of Prophecy books, The SDA Bible Commentary, Bibles, songbooks (for children and adults), storybooks by Arthur S. Maxwell, picture rolls, Steps to Christ, books on health, used Christmas cards, cutouts, records,

children's religious magazines, materials for branch Sabbath schools and Vacation Bible Schools.

Ben Calipusan, C/O Ariston Wargueg, Laac, Asuncion, Davao del Norte, Philippines: sermons' guide, prayer booklet guide, Messages to Young People, Bible concordance, Review and Herald.

T. Cordova, Glan, South Cotabato, Philippines: magazines, tracts, visual-aid material for children, songbooks, Bibles, Spirit of Prophecy books, missionary books, picture rolls.

Carlos M. Daguno, Seventh-day Adventist Church, Rizal, Ibabay, Aklan 5504, Philippines: Bibles, picture rolls, Guide, Spirit of Prophecy books, children's story books, SDA Church Manual.

Conchita Donlag, 495 V. Rama Avenue, Cebu City 6401, Philippines: Life & Health, Listen, Signs of the Times, These Times, Our Little Friend, Primary Treasure, Spirit of Prophecy books.

Jerry Espina, Chaplain, Calbayog Clinic, Acedillo Street, P.O. Box 6, Calbayog City 7316, Philippines: magazines, Bibles, songbooks, material for branch Sabbath schools.

Pastor O. H. Gucilat, Sr., South-Central Luzon Mission of Seventh-day Adventists, P.O. Box 51, San Rafael, San Pablo City, Philippines: Signs of the Times, The Message Magazine, Life & Health, and other health literature, Bibles, prophetic charts, picture rolls, Spirit of Prophecy books, denominational books.

Albert C. Guffman, Jr., Central Visayan Mission of Seventh-day Adventists, P.O. Box '119, Cebu City, 6401, Philippines: Review, Insight, Liberty, books, pamphlets.

Virgilio Halagay, Astorga Seventh-day Adventist Church, Astorga, Dumarao, Capiz, Philippines: Life & Health, Listen, Signs of the Times, Our Little Friend, Primary Treasure, Spirit of Prophecy books.

Notices

The International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:10 A.M., Monday, October 17, 1977, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
JOHN E. ROTH, Secretary

General Conference Risk Management Services

□ The annual meeting of the General Conference Risk Management Services will be held at 9:10 A.M., Monday, October 17, 1977, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

General Conference
Risk Management
Services
JOHN E. ROTH
Secretary

The Back Page

New SS Film Is Released

The first multilingual mission film ever produced by the General Conference Sabbath School Department has been released. Entitled *Reformation Children*, the 12-minute, 16mm., full-color presentation features the work of reformers in centuries past and shows how Seventh-day Adventists today are continuing the reformation work in the Euro-Africa Division today.

The film is available at \$95 a copy in German, French, Spanish, and English. Prints may be obtained through the General Conference Sabbath School Department or from Audio Visual Services, 1100 Rancho Conejo Boulevard, Thousand Oaks, California 91360.

MARVIN H. REEDER

"He Is Alive" Say British Youth

Adopting the theme "He Is Alive," 400 young people from the British Union Conference met for a congress at the University of Wales in Aberystwyth, South Wales, July 26 to 30.

The young people demonstrated that Jesus is alive in their hearts by witnessing on beaches and streets and in homes. People were so happy to see Christian youth in action that many asked them to

return and sing more. One group of young people brought eight visitors to the commitment service held on Saturday night.

The program included daily Bible studies by H. M. S. Richards, Jr., of the Voice of Prophecy; panel discussions on recreation, trade unions, and sex; and youth seminars on Bible study, witnessing, youth and music, and facing life in a secular society. The afternoons were spent touring, hiking, and in fellowship. Evening programs included a special multimedia presentation on witnessing and music by Leslie Riskowitz and Malcolm Taylor.

Donald John, *Insight* editor, was guest speaker Friday night, and Leo Ranzolin, General Conference associate youth director, spoke on Sabbath morning. John Thurber, Carolina Conference youth evangelist, led the music during the congress.

LEO RANZOLIN

Oregon Hosts Camp for Deaf

The fourteenth annual camp meeting for the deaf, directed by George Belser and Rex Rolls, of the Oregon Conference, was held July 5 to 11 at Milo Academy in southern Oregon.

The deaf and their families, 125 in all, came from ten States and two countries other

than the United States. Leading out were all the Adventist ministers for the deaf in the denomination: Clarence Kohler, John Issler, Arthur Griffith, Rex Rolls, and John Blake. Several lay persons, George Belser, Tom Fromm, James Womack, Tom De La O, James House, and Clarence Ching, assisted them.

The program was simple and relaxing. There were three one-hour meetings in the morning and two in the evening, with the afternoon free for visiting, hiking, playing ball, or attending a Bible-study class. All the meetings were bilingual, in sign language and voice, with interpreting and reverse interpreting as necessary.

On Sabbath afternoon Shirley Baker was baptized in the South Umpqua River. She will join the Grand Avenue church in Oakland, California.

The deaf family of God is growing steadily all over the world field. A new Voice of Prophecy Bible Correspondence Course is now available for the deaf. In Portland, Oregon, the deaf people publish a monthly newsletter, *The Deaf Advent Witness News*, which is mailed to deaf people around the world with whom the group corresponds. This has had a unifying effect on God's deaf family everywhere, and some have united with the church because of its message.

REX ROLLS

Offering Tops Million Dollars

The Thirteenth Sabbath Offering for the first quarter of 1977, amounting to \$1,036,103.29, brought joy to the Northern Europe-West Africa Division, for 25 percent of this—\$259,025.82—will be used to develop three projects: The Adventist Seminary of West Africa in Nigeria; Toivonlinna Junior College in Finland; and the Norwegian Publishing House in Norway.

This is the second time the Thirteenth Sabbath Offering for the first quarter of the year has topped the million-dollar mark. The money was given by 3,620,890 members in 37,189 Sabbath schools around the world.

HOWARD F. RAMPTON

The Good News Paper

Do you ever get tired of reading bad news? news with headlines such as "Fear of War Increases"; "Blackout Brings Looting, Arson"; "Victims of Sniper Mourned"; "Drought Continues"; "Warning of Financial Crisis"—Depressing, isn't it?

Have you sometimes wished for a magazine that features good news instead? The REVIEW is such a paper. It tells the good news of sal-

vation and how you may live a joyful, meaningful life. Here are a few typical titles: "Salvation Is a Gift"; "The Firm Fortress of Faith"; "Prayer Makes the Difference"; "Outsmarting the Blahs"; "The Joy of Witnessing." Your church paper also reports the good news of God's blessings on His people and the progress of the three angels' messages. Here are some headlines: "South India Union

Completes 250 Churches"; "New York SDA's Protected During City's Blackout"; "More Than 2,000 Baptized in Romania in 1976"; "Linketts Outsell Hotdogs at Coliseum"; "The Six Miracles of Montemorelos"; "Adventist Women Witness on the Run."

What's the good news? To find out, read the REVIEW. (Have you renewed your subscription yet?) E.F.D.

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