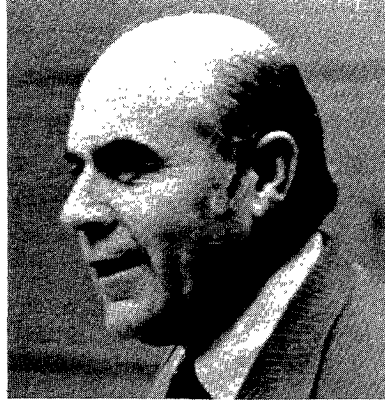


NOVEMBER 10, 1977

# Review

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



## Annual Council 1977

See article on page 4.



## Thank God for His 7,000

Farmersville, Texas

Elijah was "down"—and almost "out"—under a juniper tree south of Beersheba. After his Carmel experience with the priests of Baal, the prophet of God had fled the wrath of Queen Jezebel, ending in a slough of despond.

The man who could pray down fire from God out of heaven was completely discouraged, feeling that his crusade against evil had miscarried—that he was entirely forsaken by God and man. At "Horeb the mount of God" some days later he told God, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:14).

But God had news—good news—for His desponding servant. "And the Lord said unto him, Go, return on thy way to the wilderness of Damascus. . . . Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (verses 15-18).

I have been thinking much about God's church and the needed preparation for the Saviour's soon return. I have been thinking much also about the messages of various Adventist leaders in the REVIEW AND HERALD. Many of these messages deal with the Laodicean condition of the church, its many shortcomings, its lukewarmness, the need of its members to overcome sin in their lives, their need to shape up and to fire up—in short, to be all that God would have them be in this late, late hour.

We still feel a great burden to see every member of God's last-day church be what God expects of a people living in the tiptoes of time, awaiting our Master's advent. We would not wish to change the thrust or the earnestness of a single message. But . . .

Today I want to say something else about our Adventist people around the world. I love every one of you and I believe many thousands of you are earnestly seeking the Lord and are living up to all the light you have—that you are ready if the Lord should come today!

In writing to a certain brother who had taken the position that the Seventh-day Adventist Church was Babylon, Ellen White makes this interesting and comforting statement:

"God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred truth and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to *Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step*

*with their Leader, that will be spewed out of His mouth unless they repent.*"—*Selected Messages*, book 2, p. 66. (Italics supplied.)

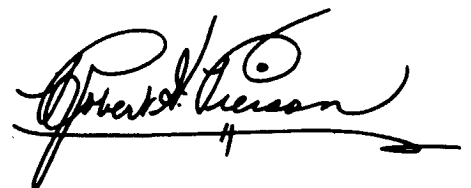
Did you notice those words "The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light," and "those who have made great profession, but have not kept in step with their Leader" (Jesus Christ)? These are the ones whom the Lord pities, whom He will spew "out of His mouth unless they repent."

We would not discourage the many thousands of loyal, dedicated, earnest, God-fearing church members who are doing their best, with Heaven's help, to live the life their God would have them live, trusting fully in the merits of their risen Saviour. Such need not wonder *whether* they are accepted of God or *when* they will be accepted of God. If their sins are sincerely confessed and God has forgiven them and has put upon them the white robes of Christ's righteousness, and if they are daily seeking to do His will, they may *know* that they are accepted of God. God says so!

"Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."—*Steps to Christ*, pp. 52, 53.

"Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. They must have His grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity."—*Ibid.*, p. 52.

When you and I are walking hand in hand with our Master, our sins confessed and forgiven, living up to all the light we have, having on the white raiment the true witness counsels the Laodiceans to buy (Rev. 3:18), we need not fear. The message to the Laodiceans need not distress us!



President, General Conference

# This Week

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**Annual Council 1977**, the meeting of the General Conference Executive Committee, which exercises full administrative power

on behalf of the General Conference during the intervals between General Conference sessions, has ended. To pick up the mood of this council, J. J. Blanco, an associate editor of the REVIEW, asks readers to accompany him as for the first time in his experience he attends an entire council (see cover and pages 4-9). The numerous photographs, taken by REVIEW Photographer Skip Baker, accompanying his article give readers an idea of the people involved. During the next few

weeks we will publish the actions of the Council.

**Marcus C. Siqueira**, a student working toward his Master of Divinity degree at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, did a project for one of his classes, the results of which are published in "Letters to the Editor—What Do They Reveal?" (p. 10). In an analysis of all the letters published in the REVIEW during 1856 and 1857, 1973 and 1974, Mr. Siqueira categorizes some of the

hopes, fears, concerns, and thoughts of Adventists during those years.

While the thoughts of the "silent majority" could not be analyzed, because this group does not write to the editor, readers will still find food for contemplation in the conclusions drawn.

**Art and Photo Credits:** Cover, pp. 4-9, Skip Baker; p. 12, left to right, J. Byron Logan, A. Devaney, Inc., Review and Herald; all other photos, courtesy of the respective authors.

## 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.]

### A Good Book

I wish that every Seventh-day Adventist would read the book *We Still Believe*, by Robert H. Pierson. It was recently given to me by a church friend. What a blessing this book has brought to me!

I felt grateful that God had blessed His church today with spiritual leadership.

HELEN LAMBERT  
Knoxville, Tennessee

### Homosexuality

Re "Anita Bryant and Homosexuality" (Oct. 6).

When people as attractive and popular as Anita Bryant and Miriam Wood take a stand on an issue, who would want to find himself opposing them? But because I take the REVIEW seriously, I must ask a few questions.

Have Adventist theologians begun research on the Biblical references to homosexuality? Has the church ever talked with the homosexuals in its ranks or sought out those who have left the church because they have been abandoned and cursed? Has the church tried to separate myth from fact in regard to homosexuality? Has it used the arm of scientific inquiry and the body of data that has been accumulating over the past two or three decades?

To answer the charges in the When You're Young column would require a lengthy series of

articles. I would like to comment on one point, however. Gay people come together in Christian fellowship, sometimes even in special churches, not so much to "flaunt" something as to find refuge from a hostile world in which, paradoxically, Christians are often in the forefront.

One of the reasons church leaders of Jesus' day denied His mission and His claim upon their lives was that they were sure that the Messiah would not be found among publicans and sinners. If He were here perhaps many of today's churches would miss Him. Wouldn't He still be among outcasts such as women and homosexuals?

NAME WITHHELD

Many Seventh-day Adventists seem to display an attitude of judgment and condemnation, often in areas that are little understood by the majority of church members. Examples of such areas are homosexuality, alcoholism, and mental illness.

I feel saddened and angry that words such as "garbage" and "deviant" were placed in an article on homosexuality in the REVIEW.

I believe the way one shows Christian love and caring is with understanding, support, and prayer, not human judgment and rejection.

RUTH MCGREGOR  
Reading, Pennsylvania

### A Bonus Issue

After the bonus of good things in the September 22 issue, is it any wonder that I feel we should be home on Sabbaths delving into the REVIEW?

VERNON ENTWISLE  
Hollywood, Florida

### An Additional Thought

Appropriate to the discussion in "Salvation by Faith—Subject of Argument or Source of Experience?" (Sept. 29) is this statement in *Selected Messages*, book 2, page 23:

"We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness."

HAROLD DAMON  
Moab, Utah

I am in complete agreement with the idea of moving away from argument in our dealings with the important subject of salvation, but it seems the author unintentionally may have invited further argument. He suggests that we use theological terms more precisely, and that is a valuable suggestion. However, he then calls for "wider use of the term *salvation by faith*" because "it is the term with the broadest meaning." It seems doubtful that terms

with broader meanings could move us toward more precision in theological terminology.

FRANK C. HUTCHINS  
Mountlake Terrace,  
Washington

### "Commitment"

In "Commitment" (Sept. 29) there is the following statement: "If we need renewed commitment anywhere, it is in the meaningful exchange of lasting marriage vows."

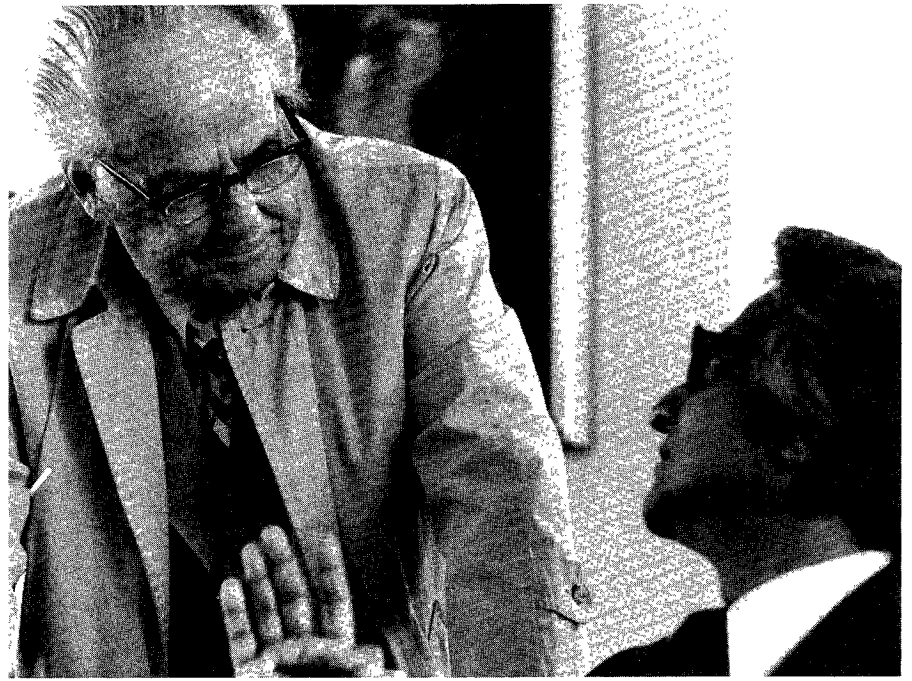
It is my belief that one cannot make the right kind of commitment in anything without first being totally committed to Jesus Christ. All "right commitment" is meaningless unless it starts with Him. If we need renewed commitment, and we certainly do, it is in a meaningful, total, daily commitment to Christ. If both partners of a marriage have totally committed their lives to Jesus, and continue to do so on a daily basis, I submit that there will be no serious problem in "the meaningful exchange of lasting marriage vows."

ERWIN P. GROTE, SR.  
Ooltewah, Tennessee

### Rainbow Cover

Thank you for the rainbow-promise cover of October 6. If prints become available I would like to have several copies, as would my non-Adventist doctor. I also would like to have the picture together with the comments about it that appeared in This Week in card or tract form to give to people who show a hunger to know about that rainbow promise of God's love and His everlasting arm.

BETH FREIDLINE  
Columbia, Missouri



**MAMÃE,  
sempre-viva em  
meu coração.**

*JOVENS ADVENTISTAS DO 7º DIA*

Above left: During the Trans-Africa Division report P. M. Mabena, president of the Southern Union (South Africa), told of baptizing royalty in Swaziland. Above right: W. R. Beach, retired General Conference secretary, chats with the Southern Asia Division secretary, G. J. Christo. Elder Beach took a keen interest in the proceedings, sharing with the council the insight of his years of experience. Left: During the South American Division report Enoch Oliveira, president, showed council members a huge poster put up by youth in his division on Mother's Day. It says, "Mamma, you will always live in my heart." Below: Eastern Avenue separates the Takoma Park church, in Maryland, from the General Conference and Review and Herald buildings, in the District of Columbia. The picture was taken from the tenth floor of the GC North Building.





General Conference and division leaders stand in response as Robert H. Pierson, General Conference president, challenges council members and guests to reach a goal of 1,000 baptisms a day during 1979. The challenge was repeated in a number of languages representing various parts of the world field.

# Annual Council 1977

By J. J. BLANCO

THE 1977 ANNUAL COUNCIL of the General Conference met in Takoma Park, Maryland, October 12 to 20, with representatives from ten divisions of the world field, including the North American Division. This was a midterm council (meeting midway between General Conference sessions), and according to policy, there was overseas representation.

The Annual Council is a meeting of the General Conference Executive Committee held annually in the autumn of the year. The Executive Committee exercises full administrative power on behalf of the General Conference during the intervals between General Conference sessions.

At this session, a budget of \$114,482,410 was voted for the fiscal year beginning July 1, 1978. This represents an increase of \$9,375,610 over the past year's budget. The delegates also voted to accept a baptismal goal of 1,000 per day by 1979.

The Takoma Park church, where the meetings were held, is situated directly across the street from the General Conference and the Review and Herald buildings. On my way to the opening meeting of the council, I parked my car in the Review and

Herald parking lot and crossed Eastern Avenue from Washington, D.C., into Maryland. The light from the Takoma Park church warmly beckoned me as I joined others, some of whom had parked their cars near mine, and others of whom were alighting from buses provided by the General Conference.

A spirit of anticipation permeated the air as friends and fellow workers sighted one another. Some waved in recognition, others enthusiastically shook hands, and still others warmly embraced in a spirit of brotherly love.

Upon entering the church, I found a seat in the balcony, which was open to anyone who wanted to visit the Annual Council. My spiritual expectation was heightened as we all blended our voices in song as we waited for the speakers to enter.

The opening prayer was offered by Mrs. B. L. Archbold, wife of the president of the Inter-American Division. Earnestly she prayed for God's blessing on the Annual Council, for strength for each leader present, and for power to finish the work of the church.

M. S. Nigri, a General Conference vice-president, opened the meeting and called the council to order. Clyde O. Franz, General Conference secretary, passed out to each one a large, three-ring notebook, containing the agenda items, committee assignments, and financial data. The 140-item agenda was divided into five sections: general, finance, budget, plans, and nominating. Elder Franz asked the Annual Council to adopt these items as their agenda. It was voted to accept these items of business, with the under-

## OUR COVER:

We feature on our cover this week some of the many faces of Annual Council—happy faces, eager faces, thoughtful faces. Beginning in the upper right-hand corner and going counter-clockwise are M. S. Nigri, General Conference vice-president; C. O. Franz, General Conference secretary; Mokotsi Mbyirukira, Zaire Union president; L. A. Ramirez, Inter-American Division publishing director; M. T. Battle, newly elected General Conference associate secretary, formerly Afro-Mideast Division secretary; Enoch Oliveira, South American Division president; B. L. Archbold, Inter-American Division president, leading a line in the General Conference cafeteria; B. B. Beach, Northern Europe-West Africa Division secretary, making a comment with his hands; M. Carol Hetzell, General Conference communication director; Cyril Miller, Texas Conference president. Large picture, left to right: W. Duncan Eva and Neal C. Wilson, General Conference vice-presidents; Robert H. Pierson, General Conference president; Kenneth H. Emmerson, General Conference treasurer.

standing that others might be added later, as the work of the council progressed.

Next came a message from U.S. President Jimmy Carter. On hand was Landon Kite, a Seventh-day Adventist and director of Presidential correspondence at the White House, to deliver the message: "I am pleased to greet the delegates at this World Fall Council of the Seventh-day Adventist Church and to welcome your many distinguished guests from abroad.

"The United States is deeply honored to host a session so dedicated to the physical and spiritual well-being of humankind. Throughout the world your many worthwhile programs demonstrate your active involvement on behalf of better, more accessible hospital care and greater educational opportunities for all people. You bring to your work a

deep-rooted belief in God, which continues to strengthen your devotion to less-fortunate fellow citizens. The example you set is an inspiration to all of us.

"I wish you a most productive session and continued success in the year ahead."

All responded with a hearty Amen.

### Keynote

Robert H. Pierson, president of the General Conference, presented the keynote address of the council. He greeted the council members on his right, representatives from the world divisions; on his left, the General Conference staff members; and in the center, seated according to the various unions, representatives from the North American Division institutions and conferences.

Elder Pierson's subject was

"Jesus, the Master Leader." First, he amplified the thought in a quotation from *Testimonies*, volume 2, page 549, which says, "He [Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it. Love for souls for whom Christ died will lead to a denial of self and a willingness to make any sacrifice in order to be co-workers with Christ in the salvation of souls."

Next, Elder Pierson emphasized that boldness is an essential quality of leadership on all levels. He pointed out that "it is even more excusable to make a wrong decision sometimes than to be continually in a wavering position."—*Gospel Workers*, p. 134.

"Leaders must be aggressive," he continued, and quoted, "Dear brother, you need more faith, more boldness and decision in your labors. You need more push and less timidity. . . . Our warfare is aggressive. Your efforts are too tame; you need more force in your labor, else you will be disappointed in its results. There are times when you must make a charge against the enemy."—*Evangelism*, p. 297.

A solemnity settled upon the Annual Council as in closing the meeting, our General Conference president challenged us individually and collectively to follow Christ and boldly lead God's people.

It was late. For many it had been a long and exciting day. Quickly council members and visitors dispersed. Another Annual Council had begun.

At eight o'clock the next morning, we again assembled in the Takoma Park church. F. W. Wernick, a General Conference vice-president, spoke on "Maintaining Unity in Diversity."

Although the Annual Council had no officially publicized theme this year, during the morning devotionals we began to sense its emphasis. Elder Wernick's talk and "Maintaining Unity in Doctrine," by W. Duncan Eva, another General Conference vice-president, helped us to sense our need to be one in spirit for a finished work. After the Friday-morning devotional, we received our specific committee assignments and a list of committee locations.

Other devotional speakers were Cree Sandefur, president of the Pacific Union Conference; Maurice T. Battle, secretary of the Afro-Mideast Division; N. R. Dower,

## Women at Council Discuss Communication

By KAY DOWER

A workshop on communication was held October 17 to 19 for the women in attendance at the 1977 Annual Council.

Mercedes Dyer, Herman Johnson, and Ruth Murdoch, of Andrews University, led out. The women met from nine-fifteen to twelve each morning and from two to four in the afternoon.

Areas of instruction included how to communicate more effectively, how to be good listeners, how to be aware of a person's feelings, how really to listen to the content of what one is saying, to listen to the emotions that are a part of the content, to learn how to respond to these in such a way that the person feels he is being understood and listened to.

Besides the instruction, there was also practice in skills. Through having their questions answered, the women were able to establish guidelines for themselves.

Each morning we studied the chapter in *The Ministry of Healing* titled "In Contact With Others." We read silently the assigned paragraphs, after praying for enlightened minds. Then we each had an opportunity to share with the group the special message that came through to us as we concentrated on these words of inspiration.

At four-thirty Tuesday two young people who work with the National Cancer Institute talked to us. They reported that 1,000 people in the United States die daily of cancer and that 800,000 this year will develop the disease. Some 90,000 cases of breast cancer are detected each year, of which some 34,000 will result in death.

The young people emphasized that the longer the delay in detection, the more dangerous cancer becomes. They told us that progress is being made in the treatment of breast cancer and that 80 percent of the tumors examined are benign.

The young people explained the breast-cancer-education program and invited us to alert the women in our churches and communities that the publication *The Breast Cancer Digest* will be available in January, 1978, as well as a slide-tape presentation, brochures, articles, and posters. These should be used in a program of education, for education is the key to early detection, better treatment, and longer productive lives for those who have been properly diagnosed.

On Sunday, October 16, the General Conference Auxiliary hosted a luncheon and program in the new Takoma Park Youth Center.

General Conference Ministerial Association secretary; Alice Smith, of the General Conference Health Department; and Delmer and Betty Holbrook, of the Home and Family Service, on "The Adventist Home."

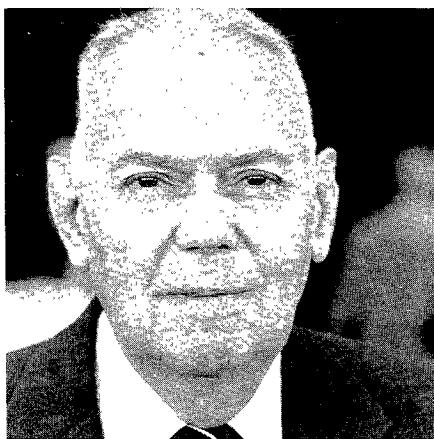
## The Weekend

The day's official meetings ended at noon, and representatives and visitors prepared for the coming of the Sabbath. The Washington, D.C., area churches give many options for worship. I decided to visit the Sligo church, which has one of the largest Seventh-day Adventist congregations in North America. Adjacent is Columbia Union College and across the street is the Washington Adventist Hospital.

When I arrived for Sabbath school, I found that the church, which seats approximately 2,500, was nearly full.

Jean Zurcher, secretary of the Euro-Africa Division, brought us the mission story. He told how the young queen of Spain was greatly impressed as she and many of her ministers attended an Adventist church service in Spain, at which the ordinances of humility and the Lord's Supper were celebrated.

N. R. Dower taught the lesson. He provoked thought with such pointed questions as, "How eager are you for Jesus to come?" and "How serious are you about His coming?" He reminded his hearers that the coming of Jesus must be first on their list of priorities and challenged them to match and even to supersede the faith of the early Adventist believers.



W. E. Phillips, retired from the General Conference treasury and presently living in Takoma Park, Maryland, has attended Annual Council 44 consecutive years. He attended his first Annual Council in 1928 at Springfield, Massachusetts, as a missionary from Peru.

As between Sabbath school and church I saw many exchange greetings between friends, I could not help feeling that the spirit of the theme song of the Annual Council, "There's a Sweet, Sweet Spirit in This Place," existed in other gatherings of God's people as well.

At the 11-o'clock service, guest speaker Walter R. L. Scragg, president of the Northern Europe-West Africa Division, preached on the subject "Christ in You, the Hope of Glory." Elder Scragg pointed to the kingdom within, challenging the congregation to examine their relationships with Jesus Christ, their belief, and their daily behavior.

In the afternoon at the Takoma Academy gymnasium, the Voice of Prophecy Quartet presented a musical program, and the SDA Radio, Television and Film Center representatives showed one of their newest films. It was about John Huss, the pre-Reformation Christian who was burned at the stake in the fifteenth century.

## Report From the World Church

When the business session resumed, Sunday morning at eight o'clock, I found myself in the Takoma Park church, listening to Alice Smith's devotional message. With clarity she set forth the relationship of the health work to the gospel ministry. She also emphasized that proper living and eating affect spiritual discernment.

Committee meetings, films, reports, discussions from the floor—all these made Sunday seem to pass quickly. Though tired, I found myself looking forward to the evening meeting, at which four division presidents gave their reports.

The Far Eastern Division, the South American and Inter-American divisions, and the Trans-Africa Division were scheduled for Sunday night. During the week the remaining divisions, the Radio, Television and Film Center, Loma Linda University, and Andrews University gave their reports.

As I listened to these reports, I had mixed emotions. On one hand, I praised God that many people are finding their way to Christ. On the other hand, as the various division presidents pointed out the millions in Asia, Africa, the Far East, and the Americas who still have not found Christ, I realized that the work cannot be finished except by the power of God.

Nevertheless, the church will march on, God's truth will triumph, and the work will be finished. In the Far East, permission has been granted for three Adventist workers to enter Brunei, the last unentered country in the division. In South America, God has given leaders and laymen new ideas for reaching the masses, such as vegetarian restaurants, Easter-week evangelism, and billboard advertising.

## High Baptismal Rate

In the Inter-American Division, evangelistic crusades have resulted in as many as 1,000 baptisms. Pastors in the Mexican Union Mission are now baptizing 1,000 people per month, and by the end of the year the Inter-American Division hopes to reach the goal of 1,000 baptized believers per week for the year 1977. By midyear they had reached more than half of this goal.

In the Trans-Africa Division, the Zaire Union has added thousands of believers. In a section where just a few years ago there was only one abandoned church, there are now 10,000 believers. In the country of Swaziland, a Seventh-day Adventist minister has just been appointed national chaplain. Members of the royal household have been baptized, and one of the princes is attending an Adventist school. Even in Rhodesia, where some of our schools have been closed, the work is going forward.

The media were featured on Monday, which proved to be another day of excitement and blessing. I saw two new films, one on the life of Ellen White and the other on the life of H. M. S. Richards, and thought both were excellent. I learned that today the Voice of Prophecy is broadcasting in more than 30 languages and receives more than



M. E. Lind, former president of the Afro-Mideast Division and for many years a worker in Uganda, is now retired and living in Norway. While in Washington for Annual Council, Elder Lind got in touch with the Ugandan representative and asked him to help lift the ban recently imposed on Adventists in Uganda.



Council members were given a glimpse of the Five-Day Plan to Stop Smoking shown on television in New Orleans, Louisiana. Marjorie Larson, left, producer of WYES-TV, reports to the council that the station received a Community Service Award for this presentation in 1976. The General Conference Temperance Department is negotiating with the station in an effort to secure nationwide television coverage for the Five-Day Plan to Stop Smoking.

10,000 letters a week. I also listened to reports on three television programs: Faith for Today, The Breath of Life, and It Is Written.

During the Euro-Africa Division report, the progress of the work in such countries as Mozambique, Angola, Madagascar, Romania, Bulgaria, and Czechoslovakia was described. Public evangelism is becoming increasingly successful in large European cities, and literature evangelists are carrying the message with increasing success.

Neal C. Wilson reported for the North American Division. He challenged council members to imagine what would happen to the church if the Government should make a decree that on November 1, 1977, all Seventh-day Adventist churches and institutions would be disbanded. Although this would be a terrible blow, it might not be an unmixed evil, for as a result the division's 35,000 workers could concentrate their energies on direct soul winning.

On Tuesday morning a special report was given on the success of our medical work in New Orleans, where the Five-Day Plan to Stop Smoking was presented on television with remarkable success. Those assembled were so encouraged by this report that they expressed their gratitude to God by a spontaneous outburst of applause.

In the evening the Afro-Mideast Division told of instances of outstanding bravery in the face of death. This division reports more baptisms in proportion to the number of workers than any other division. In the five-year period from 1972 to 1976, nearly 50,000 persons

were baptized. Although the church has been banned in Uganda, negotiations are going on, and we pray that soon the ban will be lifted.

Although the Southern Asia Division is beset with legal problems and harassment, the work is progressing, especially in the areas of health and communication. This year alone more than one million correspondence lessons have been mailed out. Church schools are being established in record number, and soon the division will be able to offer a graduate program in health affiliated with Loma Linda University.

V. N. Olsen, president of Loma Linda University, gave an encouraging report on the progress of that institution, which has nearly 5,000 students enrolled this year. Millions of dollars in nonchurch grants and gifts flow into Loma Linda yearly. The outreach work of our doctors, dentists, and other health professionals is a credit to the university and an immeasurable blessing to the church.

On Wednesday evening K. S. Parmenter, president of the Australasian Division, which includes many islands in the South Pacific, reported that more than 9,000 persons were baptized during 1976. Literature evangelism is flourishing. Last year one union grossed more than one million dollars in sales. In Australia, health-food outlets continue to be an important factor in witnessing. The 24 Adventist health food factories have captured 24 percent of the market with their breakfast cereals.

As a theological training center, Andrews University continues to at-

tract students from all parts of the world field. J. G. Smoot, president, reported that the university has enlarged its curriculum, expanded its program for extension schools, and is developing further affiliation ties with schools in Africa, Asia, and Australia.

In the Northern Europe-West Africa Division, nearly 3,000 were baptized during the first six months of this year. This represents a 97 percent increase over the same period a year ago. In West Africa, two mission fields have been organized into self-supporting conferences. In Nigeria, where many SDA schools and hospitals are operated by the government, leaders and members continue to improvise by using church buildings for teaching facilities.

In Iceland, Poland, and other areas of Northern Europe, young people are responding to the claims of the gospel by witnessing to the love of Christ in word and song. Opportunities for literature evangelism are opening everywhere. There are nearly 1,000 full-time literature evangelists throughout the division.

### Actions

Frequently during the Annual Council I was impressed with the complexity of our church organization. I was also impressed with the openness that existed among leaders as they freely and frankly shared their convictions on various items brought to the floor for consideration. The unity of purpose to finish God's work was evident throughout the session.

The council members voted to accept with minor modifications most of the 140 items listed on the agenda. Some items were referred back to various committees for reconsideration. Small ad hoc committees were set up to care for modifications of other items, which were then returned to the floor, discussed, and finally voted.

The council was concerned with a variety of topics. Some problem areas under consideration were: loss control and international insurance, having to do with denominational property assets around the world; institutions and labor unions, an area in which problems are increasing; funding of higher education which in a time of inflation demands greater management skills than ever before; large-city evangelism; guidelines on baptism and church membership; youth ministry seminars; guidelines for early childhood education; policy changes permitting women as



pastoral associates; etc. (The actions of the Annual Council will be published in a future REVIEW.)

Some of the most significant and far-reaching actions taken were:

1. World health care. This action provides guidelines for the implementation of health-awareness programs. It states that health care is "the ministry of reconciliation to restore in man the image of his Maker." It urges that each church member should become more knowledgeable in the theology and principles of health and become more aware of the health needs of his local area.

2. Financing education, K-12. This action applies to the North American Division and provides for a minimum of 17.25 percent of gross tithe equivalent to be allocated by each conference for elementary and secondary education. It provides a more secure financial structure for the entire kindergarten through secondary school program. In addition a new K-12 General Conference Board was appointed to care for problems in these areas of education.

3. Adventist approach to psychology. In essence this document

says, "There are certain Christian concepts held by Seventh-day Adventists concerning the origin, nature, and destiny of the human race which cause us to view the science of psychology from a unique perspective." This means that though some of the techniques by psychologists may be similar, the underlying philosophy of Adventists is different and unique.

4. Bible-instructor internships. There is a fresh emphasis to employ Bible instructors by providing internships to such young people who may be interested in devoting their lives to personal evangelism. To begin with, each union conference in the North American Division was allotted one internship.

5. Sustentation. A new approach to sustentation was also voted that will place the emphasis on a "Retirement Plan." The plan hopes to continue to use retired men and women of experience in the service of the church.

### Closing Challenge

As the Annual Council drew to a close, there were sundry items discussed and voted, including the dates for the next General Confer-

ence session to be held in Dallas, Texas, April 17 to 26, 1980.

In the morning meeting on this final day, I was impressed with the dedication and determination of division, departmental, and General Conference leaders as they unitedly responded to Elder Pierson's challenge to 1,000 baptisms a day sometime before the next General Conference session. In languages representing various parts of the world field, council members, missionaries, and retirees repeated the challenge, "One Thousand a Day."

Earlier the Ministerial Association of the General Conference had also challenged those assembled to evangelize for a finished work. Listeners were made painfully aware of the fact that if they had continued with the 11 percent increase in membership achieved between 1870 and 1880, by 1930, 47 years ago, the church would have had the membership it has now; today its membership would have been 300 million. The need for the Holy Spirit was emphasized. If God's people would seek Him as earnestly as did the early Christians before Pentecost, the outpouring of the Holy Spirit would be assured. □

## For the Younger Set

# Mingo and the Skunk

By SHIRLEY M. BROOKS

TAKING my dog, Mingo, for a walk to the hills one morning, I saw him suddenly take a detour and begin investigating an object by a trash container. I thought perhaps his interest was in a cat, because his most enjoyable exercise is chasing the neighbors' cats.

As I came closer I saw that the object had long, beautiful black hair with white stripes. Yes, you guessed it! It was a skunk.

Now skunks are famous for protecting themselves by spraying their enemies with a very bad-smelling liquid. Mr. Skunk sat there calm, cool, and collected, looking Mingo straight in the eye while Mingo nervously danced back and forth,

snarling at this poor little, seemingly defenseless creature.

Knowing that Mingo was in danger, I tried to call him away. I begged, I pleaded, I even tossed rocks at him, hoping to prevent what was sure to happen if he kept pressing his attack. But he would not listen to any of my pleas or cautions. Nothing I tried got him away from that skunk.

Then it happened. Mingo got too close. True to his nature, Mr. Skunk let Mingo have it. Yes, he did. He sprayed Mingo right in the face, including his eyes, ears, nose, and the teeth that were threatening to bite.

Without uttering a sound, Mingo took to the crest of the hill, running and shaking his head. Following on the road below, I finally coaxed

him to come back down.

The smell was terrible. But I took him home and called a veterinarian medical society to find out how to get the skunk smell off Mingo. I

followed their instructions.

First I bathed Mingo in tomato juice, waiting 15 minutes before rinsing him. Then I gave him a good bath with shampoo and water. It still took several days for the odor to disappear completely.

Even though I was displeased with Mingo for disobeying and getting into such a predicament, when he crawled to me for help with that terrible odor I couldn't reject him because of it. He was sorry for the mess he had gotten into, and I love Mingo because he's my dog.

During the cleansing process and afterward, Mingo licked my hand, his way of showing gratitude to me for helping him.

How much like sin is the skunk's repellent substance. Mingo got rid of his terrible smell, and we too can be cleansed of sin, which is terribly offensive to God.



# Letters to the Editor— What Do They Reveal?

The author samples letters  
to the editor in an effort to ascertain  
the spiritual health of the church.

By **MARCIUS C. SIQUEIRA**

WHAT DO ADVENTISTS THINK ABOUT? What are some of their hopes, fears, and concerns? Without conducting surveys it is not easy to give concrete answers to these questions. Even a study of our books and magazines will not yield all the information needed, because these are written by relatively few church members. Yet there is a simple way to study the Adventist mind, and that is by reading the letters-to-the-editor section of the *REVIEW*.

As a special project I have read all the published letters written to the editor of the *REVIEW* for the years 1856, 1857, and 1973, 1974.

*1856, 1857.* By 1856 Adventists, who had gone through the great Disappointment, had accepted the sanctuary message, the ministry of Ellen White as a messenger of God, the validity of the seventh-day Sabbath, the third angel's message, and related truths. They also were putting out a paper called the *ADVENT REVIEW AND SABBATH HERALD*. And in this paper, through its Communications section, the scattered flock communicated with one another.

A basic concern shown in these letters is that the truths they had recently received, especially the Sabbath, be correctly understood and effectively disseminated. Three hundred and sixty-two letters display this concern. A typical letter is that of Margaret Shepard, who from her sister heard of Sabbathkeepers living in her city. Eventually she went to one of their meetings and began to search the Bible to find which day is the true Sabbath. As she searched, she found many books and friends that told her the first day of the week is the Sabbath, but this did not satisfy her, for the Bible says that the seventh day is the Sabbath. Eventually she began to keep the seventh day in spite of much opposition.<sup>1</sup>

Many correspondents express their joy in being part of the remnant and in knowing the third angel's message. Asa Kimball says, "Glory to God for the light, the truth, and the convicting power there is in the Third Angel's Message and Sabbath."<sup>2</sup> James Loudon says, "It is lamentable to see what a state of lukewarmness the

churches [the established denominations] are in—perfectly at ease."<sup>3</sup>

A smaller number of the letters—114—express the importance of personal godliness. These include letters that emphasize the need to overcome sin, to live a holy life, and to walk with God. Hannah Clough states that "the mere name of being a Sabbath-keeper will not deliver us in the great day of His wrath: it will only be the pure in heart that will then stand the solemn test."<sup>4</sup>

## Requests for Workers

Some 202 letters tell of the work of the church. They report the progress of the work and announce plans for the future. Some request workers to come to particular areas. One such request is that sent by Brother and Sister Ayers: "Brethren, send one or two here if you can this Winter. We are praying for it."<sup>5</sup>

Some 300 letters speak of the centrality of the *REVIEW* in the lives of the people. Many correspondents express their deep gratitude for the fact that letters are published in the *REVIEW*, for to many this is the only means of communication with the believers. Some, such as Sister C. A. Ingalls, "prize the *REVIEW* next to" their Bibles.<sup>6</sup>

Beginning with October 30, 1856, a new emphasis is added. From then until the end of 1857, 277 letters confess to laxity among the believers. Many express the belief that "we are the Laodicean church; but, thank the Lord, there are a few that will give heed to the message, and repent before it is too late."<sup>7</sup> A characteristic response is that of William W. Miller, who says, "I do believe that the testimony to the Laodiceans is meat in due season. I believe it is the only message that could rouse God's lukewarm people from their indifferent state. . . . We have felt that we were well posted up on the Sabbath question, the truth of man's mortality, the signs of the times, &c. We have had the theory, but have lacked the power. My prayer now is, Give us the Spirit, and give us the power. O that I may be able to heed the counsel of the faithful and true Witness."<sup>8</sup>

These comments on the Laodicean condition came in response to a series of articles by James White that began to appear in the *REVIEW* on October 16, 1856. This series showed, on the basis of prophecy and of the lax attitudes among the believers, that the scattered remnant was the Laodicean church. Ellen White also gave testimonies supporting the idea.<sup>9</sup> Though the responses in the beginning were given in earnest, by the end of 1857 it seems that some of the earnestness of earlier months had been lost.

## A Greatly Enlarged Church

*1973, 1974.* The church in the 1970's is no longer the small scattered flock of the 1850's. It has grown to become a worldwide movement, present in almost every country of the globe. It is a well-organized church, concerned with both local and worldwide programs. Its institutions are scattered throughout the world. The truths preached have not changed, although in the intervening years there has been a developing understanding. The *REVIEW* is still being published, and people still write to the editor. Of course, not all letters are printed (as was largely the case in the 1850's), and the ones printed are always edited and shortened. And the letters are written principally in reaction to material that appears in the

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magazine, rather than to communicate with other believers, as they did in the 1850's.

The overriding concern of Adventists in these years, as seen in their letters to the editor, has to do with issues. In all, 264 letters show such a concern. These issues include music, education, Santa Claus, jewelry (for example, Ella Rydzewski's response, in which she wonders why so much fuss is made over "the gnat of wedding rings" while we swallow the camel of expensive "furniture, cars, boats, houses, clothes, and whatever"<sup>10</sup>), women's clothes, and clothes worn to church. Other issues include TV (two stand out: Smuts Van Rooyen says, "When you stop whistling gospel choruses and whistle commercials instead, it's time to sell it."<sup>11</sup> Caesar Nawalkowski feels it is better to learn to control it and use it for good. "Where does the problem lie? In the machine or the operator? Do I get rid of my car because I cannot stay within the speed limit?"<sup>12</sup>), use of force to protect one's family, divorce, Watergate, women preachers, sports, health reform, government aid.

The concern for witnessing and missions is still present, with 124 letters mentioning these areas. Many share various ideas on how to witness, especially how effectively to use our literature. Concern is also shown concerning apostasies from the church, health evangelism, and the drop in mission offerings. A unique letter is that of Ludwig M. Ninaj, who would like to see the church build either a full scale or smaller replica of the wilderness sanctuary as a means of awakening interest in the sanctuary message.<sup>13</sup>

Doctrines are rarely mentioned, with only 31 letters clearly focusing on them (though some might argue that they are involved in the other classifications as well). But another area, that of personal and public devotions, is prominent, being the topic of 78 letters. Discussion centers on aspects of Bible study, worship services, prayer, and related ideas. The REVIEW, of course, is still dear to Adventists, 137 letters expressing appreciation for it. Some, such as Louise Pearson, would "rather miss meals than be without the REVIEW."<sup>14</sup>

Personal godliness also surfaces, with 47 letters expressing concern for it. Those who talk about it deplore the worldliness in the church and express the need for revival and reformation. Many express their deep appre-

ciation for the special issue of the REVIEW on righteousness by faith, which appeared May 16, 1974.

In the December 6, 1973, issue of the REVIEW, "An Earnest Appeal From the Annual Council" appears. Leaders express themselves as believing "that the return of Jesus has been long delayed" and that the basic problem is that "as a body the church still is in the Laodicean condition as set forth by the True Witness in Revelation 3:14-19." An appeal is made for a renewed relationship with Christ and obedience to His directions.<sup>15</sup>

### Indecisive Response

Whereas the response to the appeal of 1856 was overwhelming, the response to this 1973 appeal is hardly overwhelming—not even decisive. In the whole year of 1974 only 34 letters express a concern over this and like appeals. Two enthusiastic responses are: Maryellen Newman states that "the natural thing to do after" reading it "was to drop to our knees and have a season of prayer in reconsecration"<sup>16</sup>; Helen Andrew speaks of it as "the most important message to appear in the REVIEW in my lifetime. I have prayed for this day for nearly 25 years."<sup>17</sup>

Can any meaningful conclusions be drawn about the health of the church from these letters? Our sampling is limited, and thus these letters are not necessarily representative of all the believers. Though I take these limitations into consideration, my conclusions are as follows:

First, the guiding hand of God is clearly evident. As He revealed truths to His people, many accepted them. There have also been positive responses to calls for repentance, revival, and reformation. Second, throughout their history God's people have felt the burden to present the truths with which they had been entrusted to others around them and beyond them. Third, there is an underlying feeling that personal godliness is important, though this aspect is not as open or forceful as the others. Fourth, as the years have gone by, the church has become more heavily concerned with the need to apply its doctrines to daily living. And at times it has faced the danger of becoming preoccupied with issues. Fifth, the church has been led, helped, inspired, moved, through one of God's instrumentalities—the REVIEW.

As a result of the study of these two periods I would venture to say that God has truly led this people into His truths and mission, and that He has sought to lead them into a deeper experience of holiness. But in this latter aspect His people have not fully permitted Him to do for them what He wishes to do. There still remains the urgent need of the church fully to respond to the message of the True Witness as found in Revelation 3. □

### Empathy

By HERMAN T. ROBERTS

'Twas nothing that you said,  
But when you gripped my hand,  
I knew you knew  
Your heart's keen eyes had read  
And seemed to understand  
What I'd been through.

Though no clear word was spoken,  
My heart could hear you pray  
In accents clear,  
With spirit almost broken,  
I seemed to hear you say,  
"I'm here."

### REFERENCES

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- <sup>2</sup> *Ibid.*, Oct. 2, 1856, p. 174.
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- <sup>4</sup> *Ibid.*, May 29, 1856, p. 47.
- <sup>5</sup> *Ibid.*, Jan. 10, 1856, p. 119.
- <sup>6</sup> *Ibid.*, July 30, 1857, p. 103.
- <sup>7</sup> *Ibid.*, Dec. 4, 1856, p. 38.
- <sup>8</sup> *Ibid.*, Jan. 29, 1857, p. 102.
- <sup>9</sup> *Testimonies*, vol. 1, pp. 127-146.
- <sup>10</sup> *Review*, Jan. 25, 1973, p. 10.
- <sup>11</sup> *Ibid.*, Jan. 3, 1974, p. 14.
- <sup>12</sup> *Ibid.*, Sept. 26, 1974, p. 3.
- <sup>13</sup> *Ibid.*, Jan. 31, 1974, p. 13.
- <sup>14</sup> *Ibid.*, Aug. 2, 1973, p. 3.
- <sup>15</sup> *Ibid.*, Dec. 6, 1973, pp. 1, 4, 5.
- <sup>16</sup> *Ibid.*, Feb. 21, 1974, p. 14.
- <sup>17</sup> *Ibid.*, Feb. 28, 1974, p. 13.

# Simplifying the Plan of Salvation

A teacher finds a way of effectively illustrating for second-grade students what it means to love Jesus.

By ESTHER LAUSTEN

"MY LITTLE SISTER WANTS TO BE SAVED in the worst way. But she doesn't know how, and I can't tell her how!" exclaimed a little boy in my second-grade classroom recently.

It can't be that hard! I thought. Even a child should be able to understand the plan of salvation.

"How many of you have a pet at home?" I asked the students. Most of the hands went up. "How many of you love that pet?" I continued. Immediately the hands shot up again.

"Why do you love your pet?" I asked. The answers were varied.

"Because it's cute."

"Because it's soft and cuddly!"

"Because it sleeps with me and keeps me warm."

"Because I can play with it and it plays with me."

"Because it loves me. It's my friend."

"Because my dog guards me and keeps me from harm."

"In other words, you do many things for your pet, and it does many things for you. Right?" I continued.

"Yes," was the chorus of answers.

"Now, I want to tell you a story, then I'm going to ask you some more questions."

"You all know my son, Dick, and his dog, Tinkerbell. We got Tinkerbell as a gift when my son was very sick and had to be in bed much of the time. Tinkerbell lay on the bed beside Dick and snuggled up to him. She licked his face and had 'fun fights' with him. Dick petted her and brushed her. He gave her food and water. Whenever anyone came into the room Tinkerbell would stand up in front of Dick and growl and growl. She's a tiny dog, but she will tackle anyone who stretches out his hand toward Dick. She wants to protect him.

"If anyone is mean to Tinkerbell, Dick protects her too. Dick found that to keep a puppy safe and happy he had to have rules for her. When she was still a puppy he

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taught her to stay in our yard so she wouldn't get run over or stolen. Tinkerbelle loves sweets, but Dick doesn't give them to her, because he knows they aren't good for her. Besides, there aren't any dentists around for dogs if Tinkerbelle should develop a toothache. He buys good, nutritious dog food for her so she will live a long time.

"When she wants to go outside, Dick stands by the door, ready to let her in when she wants to come in, so that she does not suffer from heat or cold. When she needs exercise he takes her out on a leash. Do you think Dick loves her?"

"How do you think Dick would feel if when he put food or fresh water in her dish Tinkerbelle would bite his hand? What would he think if when he picked her up to love and pet her she would growl and pull away from him and run under the couch? Suppose when he called her to go to the park with him she would snarl and crawl into a corner. If she acted like this you would know that she didn't love Dick, wouldn't you?"

"Now, let's pretend that all of us are Tinkerbelle, and Jesus is in the place of Dick. Jesus gives us food and water, and He tells us which foods are best to keep us

well and happy. He likes to have us give our hearts to Him and go places with Him, but He wants us to go to only the places that won't hurt us physically or spiritually. He tells us that if we love Him we will want to keep His rules.

"Now, if we don't like to go to church to meet Jesus, do we love Him?"

"If we never want to study our Sabbath school lesson, which is all about Him, do we love Him?"

"If we would rather watch TV than think about Jesus, do we love Him?"

"If we don't want to keep His rules, do we love Him?"

"Giving our heart to Jesus is just telling Him that we love Him. Since we can't see Him, He tells us, 'The way you treat other children, your parents, and your friends is the way you would treat Me if I were on earth. So if you want to show Me that you love Me—love them!'"

"Don't lie, don't steal, don't kill, don't swear. Keep the Sabbath holy, don't covet. That's how you show that you love Me."

"And when you love Me with all your heart you can be sure that you're saved." □

## Especially for Men By WALTER R. L. SCRAGG

### "All Our Children"

THE EXPERTS keep telling us that children today are different from those of past generations. In a recent report the Carnegie Council on Children offered a list of the factors that make them different.

There is the increase in the number of children affected by divorce—up 700 percent in the United States since 1900.

Then there is the increase in working mothers, up from 26 percent in 1948 to 54 percent.

And in the sociological area is a distressing comment on society that records that only 326 out of 1,000 of the children of the well-to-do will retain that status and only four out of every 1,000 from the poverty level will move up to become wealthy.

Finally, they've quoted again the well-worn statistic that puts the American child in front of a television set for up to 15,000 hours before age 16, longer than he will spend with his teachers or his parents.

This may make you feel that tomorrow's child will be

so different that you ought to avoid having one, or at least make provision for expert counseling in the formative years.

Far be it from me to dismiss the experts. We'll need all the help they can give. But before we opt out of parenthood or delegate it to a counselor or an expert's book, let's remind ourselves that having a child is as natural as eating. A sane, well-balanced parent can cope as well today as his parents did. The modern parent is also a part of the society in which his child will be reared, and so starts even with previous generations.

Give them food and shelter, remembering that these are not always as well planned and provided for as might be wished. Reassurances that fast-food chains offer better-balanced diets than the average home indict the quality of home fare rather than endorse McDonald's. Adventist homes have no excuse for providing dollars for "eating out" at a lower standard than they might "eat in" with a little

more thought and planning.

Love and affection used to be thought of as so fundamental that they never got listed in the requisites for a good home. To be wanted and loved and to know that you are wanted and loved is the greatest stabilizing force in any home.

Security and discipline walk hand in glove. To know that there is a path of rightness, well-defined and understood, in which you may walk and thus receive probation stabilizes the child. Also to know that divergences from that path will bring a known and certain discipline is invaluable in giving direction in an unstable world.

Such simple values can protect a child as well today as in those "good old days" before Vietnam and Watergate. If you doubt this, read the solutions the experts offer. They advise adherence to the same values.

And, of course, the Christian has another duo, worship and faith, which forms a background against which the tapestry of life can be surely woven.

Pessimism isn't part of my view of the present or future child. Experience teaches

that he will be different, but that he will make his special contribution toward society.

The expectant, optimistic, and well-ordered child of the 50's has given us the present generation of able people who are organizing our world and sacrificing their talent and time to advance our mission.

And the idealistic and committed youth of the 60's, who wanted to overthrow inconsistency and hypocrisy, have brought new life with their demand for direct involvement in the church's processes and their clear eye for all that is cant or a "put on."

Now that the pendulum has swung once more to quieter, more conformist youth, it does not seem that, for all its evils, TV-itis has ruined them completely, or even that a working mother necessarily means a delinquent child.

What does come through is a timeworn message. A secure, loving, and Christian home is still the stabilizing force behind society and the church. It is something that defies the statistics and offers hope for all our children.

# Sabbath in Nebraska City

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As long as we have students who  
will give up passive pew-occupancies  
to help a tiny church,  
the future looks bright.

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By MAYLAN SCHURCH

9:05 A.M. I PUSHED THE BUTTON in the end of the black turn-signal lever and felt the chromed white Dodge van tug slightly under me. Cruise control took over, and, as I took my foot off the gas pedal and placed it on the floor, the van continued to whisper down the narrow highway at precisely 56 miles per hour.

Glancing to my right, I saw Paul watching me from his seat beyond the motor bubble. He'd never seen cruise control work before, and probably wondered how we were still moving with my foot off the accelerator. But his mahogany face under its genuine wiry afro remained impassive, accepting this as still another miracle of the giant America one did not dream of in Micronesia.

"How far is it to Nebraska City?" somebody behind me asked.

I glanced in the rear-view mirror, not recognizing the voice. "Fifty miles."

"Fifty miles?"

The van was loaded with students from Union College in Lincoln, Nebraska. I knew a few of them: Don and April, husband and wife, were directly behind me, and behind them were a bearded young man named Roger, a couple of girls, and a couple of men. Back in a distant corner, red-haired Leah was tuning a brown guitar, and in the other corner a lithe, blond student named Jim was alternately making soft wisecracks and trying to get to sleep.

Small Church Outreach was our name, and this was Sabbath morning, December 18, 1976. We were on our way to Nebraska City, Nebraska, to conduct the weekly

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services at a little white 20-member church. SCO's goal is to seek out "dying" Adventist churches near Lincoln and revive them; Nebraska City had had no regular pastor for quite a while, and the members were overjoyed when Union's SCO decided to help.

Somewhere along this glistening gray highway, Delmer Johnson was thundering along in his black Mustang, with Richard McCrumb beside him. Delmer's the head of Small Church Outreach, and he and Richard (both Taskforce buddies from South Dakota Indian Reservation days) had virtually pioneered the weekly pilgrimages to Nebraska City.

10:15 A.M. "I usually wait a few months before playing my banjo in a new church," said Delmer, grinning (as usual) from ear to ear. "I don't want people to think I'm wild."

The congregation chuckled, and settled back expectantly, watching as Delmer adjusted the neck strap and thumbed an introductory twang. The church was nearly packed: the few members had turned out in full force, and scattered through the group were the ten or so college students who would later give the opening prayer for church, tell a mission story, give special music, and announce what the offering was to go for.

"The song I'm going to do is one I'm sure you all know: 'At the Cross.'" And he did it, once in a while joining the jingling banjo with his robust baritone, praising the Lord on an instrument of five strings and two vocal cords.

When he sat down, there was a gentle murmur of approval. The Sabbath school superintendent, a gray-haired lady, rose and smiled reminiscently.

"You reminded me of my uncle," she said. "He used to play the banjo. Our mission story will be brought to us by Richard," and broad-shouldered, amiable Richard rose and began a tale of one of his South Dakota adventures.

### Students Join Outreach Group

As Small Church Outreach became known throughout Union College, it was amazing to watch what happened. College students who could have stayed back at the 1,000-plus-member College View church to hear popular ministers speak chose instead to ride 50 miles to give opening prayers, read mission stories, and hear earnest theology students practice their painfully researched sermons on live audiences. Students who could have heard the Unionaires fill College View with harmonious choral chords chose instead to listen to a couple of vocal duets accompanied by Leah's soft guitar, sung in a tiny white church in a parched Nebraska village.

Paul has two furrowed scars on his left cheek. I don't know where he got them, but when you consider that his father is a witch doctor on a small island somewhere around Guam, it makes you wonder.

Even more worthy of wonder was seeing Paul standing in the rare December sunlight on the concrete steps of the Nebraska City church. He had come along just for

the ride, but it was indeed symbolic: he had already come thousands of miles to Union, and yet he was ready to come still farther to help fill the pews of a church in a strange, cold land.

Services were over, and a mind-boggling (and waist-expanding), German-style potluck dinner was being prepared in the basement by chuckling ladies who didn't realize they had a real live "mission story" in their midst. For Paul had a tale to tell, and Roger (another dedicated SCO member) and I were drawing it out of him. He'd been telling us about the tiny island of Yap, where he'd come from.

## Only Adventist on the Island

"I am the only A'ventist on my island," he said. "They is no one else."

"What does your father think of your coming to America?" asked Roger.

"My father say he cannot help me if I go away to America to school. He do not stop me, but he do not like me to go." Paul's face bears more scars than one thinks at first. There are small, sad lines coming down from his nostrils.

Roger was fascinated by Paul's father's trade. "Was your father a *powerful* witch doctor?"

Paul's eyes opened earnestly. "He is very powerful. One time he ask me to go to the store, but I say, 'Father, it is raining.' He say, 'Do not mind, but go.' I go, and when I step outside, I am not wet."

"Wait a minute," said Roger. "You mean to tell me—"

"Yes." Paul was emphatic. "I have seen many strange things. In the night we hear sound like ghosts—*ooooohhhh*—or like sound of people choking to death. Also, one night I walk outside my house and I see a man sitting on the ground. I think he is my father, and I go to touch him on the shoulder and speak to him. But he is not my father, and *he rise up in the air and fly away, still sitting.*"

"What are you majoring in, Paul?" I asked.

"Theology," he said, looking at me in surprise, as though to say, *What else should I be majoring in?*

"And then you're going back to your island?"

His lips firmed and his eyes gleamed. "Yes," he said through clenched teeth. "Yes. I am going back."

3:00 P.M. I pushed the cruise-control button again, and the white van tugged softly and settled into the long ride home. Beside me, Paul was watching the rolling Nebraska hills.

I glanced in the mirror. We'd left some of the students behind; it was Ingathering night in Nebraska City, and when the territories had been covered, the Ingatherers would drive up to Omaha to Happy Joe's Pizza Parlor to get refreshed. The few that were riding back with me were either sleeping or talking quietly to one another.

So I talked to God. *Lord, I said as I watched the road, this experience has given me lots of courage. As long as we have young people who will travel I-don't-know-how-many-thousands of miles to come to learn theology so they can go back home and talk about it, we're O.K.*

*And as long as other students will give up passive pew-occupancies and professional Sabbath programs to help a tiny church get back on its feet again, the future looks bright.* □

# Sadventist and the Lukewarm Church

By LOY LORRAINE RYAN

There once was a man with face so long it seemed to touch his toes.

"Why art thou sad?" one asked of him. "Dost thou not know the Lord?"

"Oh, yes," the man replied, "and that is why I'm sad. The people in the church are so lukewarm, and the minister's sermons leave much to be desired." The corners of his mouth drooped even lower as he continued, "The members are unfriendly. Only a handful bother to attend prayer meeting or study their Sabbath school lesson. There isn't any singing band to cheer up the patients in convalescent hospitals. It is all so discouraging." A tear trickled down his cheek. "No one wants to go out and give Bible studies, and the church budget shows how little concern there is for the needed repairs on the church. The Lord will never be able to come for a people like this!"

Another tear ran down his cheek, and he continued on his way, spreading his cloud of gloom.

Have you guessed his name? It was Sadventist.

But there came a day when Sadventist was telling his tale of woe that One answered him in a different way.

"What do you think is the reason the church is not on fire for Me?" this One gently asked.

"Well, Lord, I don't really know, except, of course, they are all so busy with earning a living and doing their own pleasure they just don't have time for You."

"And did you have time for Me when you awoke this morning?" The Lord looked lovingly at Sadventist.

"Well, now, Lord, I had an appointment this morning and was in such a hurry I couldn't spare the time to pray, but I was going to pray longer tonight."

"Yes, I understand." Pity was mirrored in His kind eyes. "And of course there wasn't time to study My Word."

"But I'm going to, Lord, I'm going to!"

"My child, are you one on whom the Sabbath school superintendent can rely for help?"

Sadventist hung his head, remembering how many times he had asked to be excused.

"And are you willing to help clean and repair the church?"

Sadventist opened his mouth to explain how busy he had been, but the Lord continued, "Have you thought how much joy you could bring to the patients if you visited them each Sabbath afternoon, and how it would warm the pastor's heart to know you are praying for him and setting such a beautiful example of loving Christlikeness?"

With tears streaming from his eyes Sadventist fell on his knees. "Lord," he cried, "forgive me! All the faults I found in others are the very sins I am guilty of! Take my critical, unloving heart and give me a new, loving heart."

Gently the gracious One lifted Sadventist to his feet. "Be it unto thee as thou hast asked. I have given thee a clean, new heart and a new name. From henceforth thou shalt be known as Gladventist, My faithful, happy servant."

And it was so. And all the church members wondered at this change that had come to pass—from Sadventist to Gladventist! So great was their delight that they too desired transformation, and soon they too became Gladventists. And the lukewarm church became known as the Church of the Gladventists, and the fame of its loving deeds spread throughout the city until there was not room to hold all those who desired knowledge of the One who could change sad, lukewarm hearts into happy, loving, working Gladventist Christians!

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## Anti-Sabbath Elements in Future Sunday Law

On August 4 we answered in our Bible Questions Answered column a question that reads as follows: "Suppose a Sunday law is passed forbidding anyone to work or to conduct any business on that day. Let us say that I comply. If I continue to keep the Sabbath would I be receiving the mark of the beast by resting on Sunday?"

Our answer was No, for which position we tried to present evidence.

Not satisfied with our answer, a reader responded, "I think this answer is unsatisfactory, and that it should be dealt with more fully. . . . It is not clear as to whether the question refers to the national Sunday law predicted in prophecy, which will bring on end events, or to State blue laws. It seems to me there is a difference."

She felt that our answer would be correct if we referred to State Sunday laws such as now are being or may be imposed by any State, but that it would be incorrect if applied to the national Sunday law. She says, "If we obey this national Sunday law, will we not be taking the mark of the beast in the hand? This seemed to be the interpretation placed on Revelation 14:9 when I came into the church, namely that receiving the mark on the hand (a symbol of labor) signifies refraining from labor simply because the law requires it, whereas receiving the mark on the forehead signifies regarding the day religiously and with affection."

The reader asks further, "What will bring on the persecution of Sabbathkeepers? If we 'comply' with the national Sunday law while still keeping the Sabbath, will we not be attempting to yield allegiance to both God and man?"

### Solution Hinted At

We believe our reader hinted at a solution to her problem when she inquired, "Will there be an anti-Sabbath law?" It seems to us that an anti-Sabbath law is implied in the national Sunday law and that failure to

comply with this aspect of the law will be the major factor that will arouse the ire of the proponents of Sunday and bring persecution.

For details on these developments, we are indebted to Ellen White, through whom God revealed to this present generation how the prophecies of Revelation 13 are to be applied. The chapter itself gives the broad outline of events, but to the people living in the time when these events are in the process of fulfillment God has given additional details.

One of the clearest statements pointing to an anti-Sabbath law, or at least movement, is the following: "At present Sundaykeeping is not [a] . . . test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives."—*Maranatha*, p. 177.

The anti-Sabbath element here is "to force men to labor on the Sabbath." Sunday proponents are not going to be satisfied with Adventists' mere refraining from work on Sunday. "To subscribe to Sunday observance" implies renouncing the Sabbath of the Lord. In other words, anyone observing the seventh day of the week and refraining from work on it would not be considered as subscribing to Sunday observance no matter how carefully he refrained from work on Sunday.

It is fearful calamities that will bring on the national Sunday law issue. "As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. 'These people stand out in defiance of law,' they say. 'They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments.'"—ELLEN G. WHITE, in *Review and Herald*, July 16, 1901.

### Adventists Singled Out

In other words, Seventh-day Adventists are singled out, and no mere refraining from work on Sunday will lift the charge from them or lead anyone to think that they have adopted a new rest day. Pressure will be brought on them to give up their Sabbath.

"Satan puts his interpretation upon events, and they [leading men] think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest-day higher and still higher, compelling obedience to the Sunday law, the spurious sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God."—ELLEN G. WHITE, Manuscript 85, 1899.

### Giving

By BONNIE MOYERS

If you would be happy,  
Make giving an art.  
Your gifts will be treasured  
When sent from your heart.

Other statements declaring that oppressive power will be exerted against those who keep the true Sabbath are the following: "When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land."—ELLEN G. WHITE, in *Review and Herald*, Dec. 18, 1888.

"They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of His Word."—*Ibid.*, Nov. 8, 1892.

It is those who keep the Sabbath who will be forbidden to buy or sell: "Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath."—*Ibid.*, Nov. 19, 1908.

The last phrase is significant: "observe the first day of the week as the Sabbath." Apparently the demand will go far beyond refraining from work on Sunday. Observing Sunday *as the Sabbath* could imply such things as church attendance or even active promotion of Sunday.

In the light of these statements and others that could be cited, it seems clear that the authorities will not accept as meeting their requirements a mere refraining from work on Sunday. Much less would they consider that the one refraining is showing honor to the false sabbath.

It is for these reasons we feel our answer "No" still holds, whether the reference is to State Sunday laws or to the national Sunday law.

At the same time, we would say that no one should violate his conscience. If someone feels that in that period of national test, refraining from work on Sunday would be a sign of allegiance to the apostate power, he should perform on Sunday such acts as may be necessary to keep his conscience clear.

Momentous events lie ahead. Now is the time to fortify our minds with the truths of the Bible so that in the testing time we may know our course. D. F. N.

## Response From Readers

### Let's Define Adventist Beliefs

IN THE JULY 7 edition of the REVIEW three letters appeared expressing opposition to a statement of beliefs by the Seventh-day Adventist Church. (See guest editorial, "Preserve the Landmarks," May 26, page 2). I believe some of the arguments in these letters need serious scrutiny.

One writer declared that the topics of the age of life on the earth, Christian standards, the uniqueness of the remnant church, and the status of Mrs. White as a prophet were topics that "are hardly Biblical." In support of this conclusion the writer states that "the Bible does not give a clear statement about the age of life on the earth. It does not discuss the Adventist Church or Mrs. White, or specific standards for twentieth-century Christian living."

True, and neither does the Bible give "a clear statement" about pipes, cigarettes, and cigars. In fact, the word *tobacco* does not

appear in Holy Writ. Shall we, therefore, delete the nonuse of tobacco from a list of our church standards? Does not the apostle Paul's indictment against defiling our body temples serve as acceptable authority for our church's stand against tobacco?

Since the Bible does not specifically name Mrs. White, shall we therefore merely point out to baptismal candidates the Biblical certainty of the gift of prophecy in the remnant church and let it go at that? Or shall we place our feet upon what we know is solid ground, and declare as a position of the church Ellen G. White's prophetic status? I believe so.

Another letter commended the Bereans for searching the Scriptures *before* accepting Paul's teachings and asks, "Should we do less?" We answer, certainly not! We would not be discarding this procedure if we published the beliefs of the Seventh-day Adventist

Church. When we teach the Sabbath doctrine, do we not admonish our hearers to search the Scriptures to see whether the doctrine be true? When we teach the state of the dead and the second coming of Jesus, do we not give the same admonition?

One writer decried the time spent drawing up creeds and declared that he "would rather we spent our time encouraging one another to become more like Jesus." A most worthy objective, but how can we become more like Him if we ignore His doctrinal utterances? Is His church in error in taking a position on that which He taught? Is it thereby preventing men from becoming more like Him?

Again, the proposal was made that since we should do our own thinking, "how can we accept 'church position' for our authority?" First, may we ask, How can you even have a church if it has no "position"? A church has identity only by virtue of its beliefs. And one who is unwilling to accept those beliefs as authority for his way of life, yet claims allegiance to that church, places himself in a most

unrealistic, indefensible position.

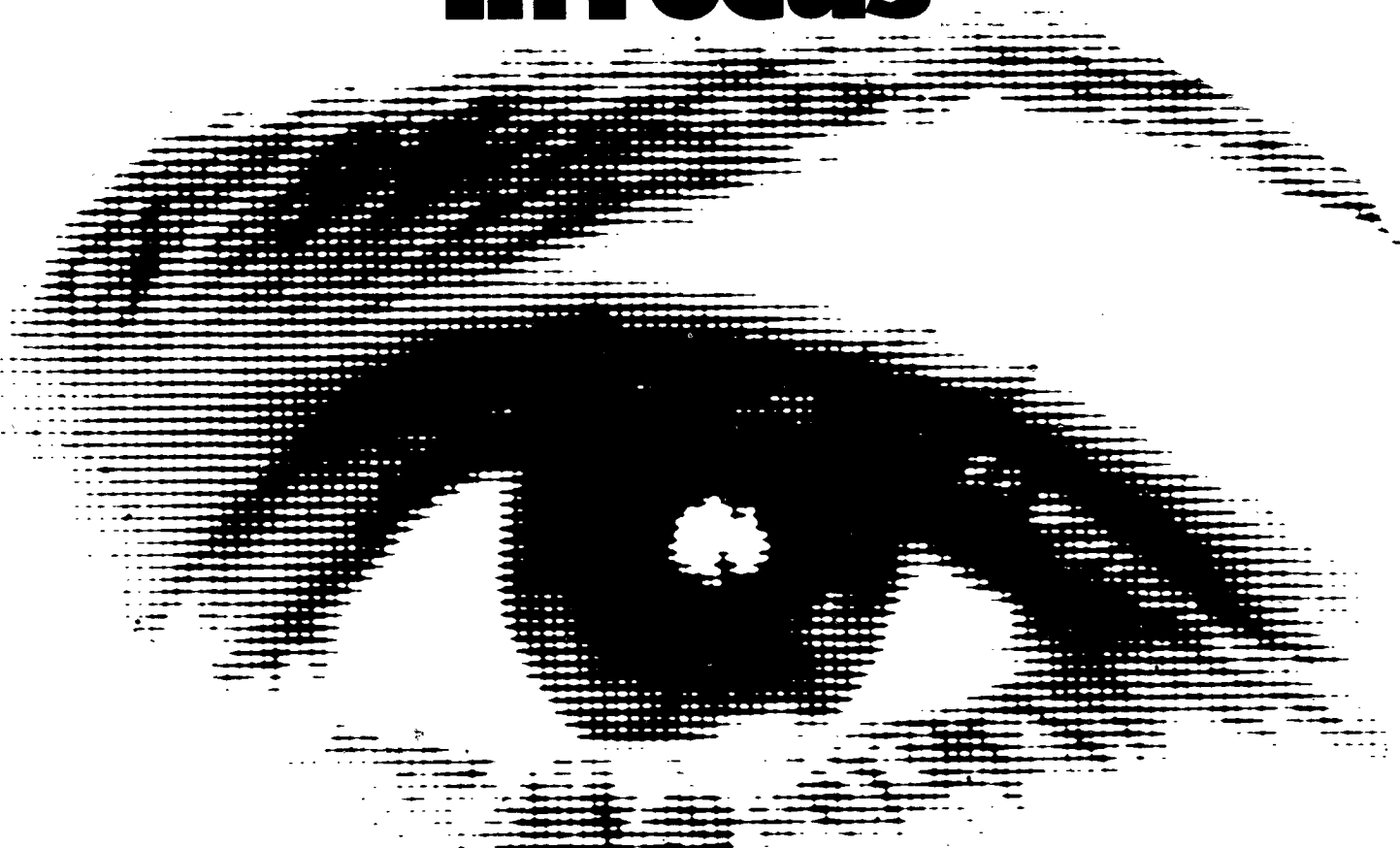
The church has every right to wield authority—Jesus Himself assigned it authority. And the church has a right to expect recognition. One letter suggested that because of the exercise of such authority in the preparation of statements of beliefs, some may "go elsewhere for Christian freedom of worship." Those who do so may discover that such a careless use of "freedom" could lead to a loss of confidence in the Advent Church.

The church is not the Bible. But it bears the credentials Jesus gave it to herald Bible truth to a waiting world. It had better believe something—and know what it believes!

Let the church define its beliefs. Let its members stand on something solid in this vacillating, theory-soaked world of religious uncertainty. Let them declare with confidence, "This my church believes!" And let those beliefs be established not only upon the Bible but also upon the gift of prophecy's amplification of the Scriptures.

SPENCER BURROWS  
Winnipeg, Manitoba

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Youth directors agreed that spiritual activities would be most important at Camporee '77. Few Pathfinders in the Northern Europe-West Africa Division attend church schools, and many come from non-SDA homes.

## Camporee '77 Is Largest Ever in Europe

By MIKE STEVENSON

ALMOST 700 Pathfinders from northern Europe and their leaders converged on Kallioniemi (Kah-lecoh-nee-eh-mee), Finland, recently for a Northern Europe-West Africa Division camporee. They came from Denmark, Sweden, Norway, Holland, England, and Finland. A charter flight from the Netherlands Union brought in more than 100 young people for the six-day event, July 19 to 26. Most came by car and touring bus to this history-making event, the largest Adventist camporee to be held in Europe.

The Exodus and Revelation theme lent itself to a decidedly spiritual atmosphere that was felt throughout the camporee. Since there are comparatively few Path-

finders in the division who are able to attend church school and receive Bible instruction, and since the Pathfinder Club is regarded as an evangelistic agency by some leaders, who have up to 90 percent non-SDA membership in their clubs, the youth directors agreed that the event should emphasize the spiritual aspect in life.

Worship and prayer bands at the flagpoles opened the cool and often rainy days. Camp council brought everyone to the "tent of meeting," where Leo Ranzolin, General Conference associate youth director, spoke to the leaders of the Exodus. His talks were translated from English to Norwegian, then Dutch and Finnish.

All of the camp's daily attractions were held together with the theme. The morning counsel tied in with the short evening devotional, which led

into a dramatization of major events in Exodus and sections of the book of Revelation.

The official opening of the camp's welcome center took place during the camporee. This coincided with the end of a press tour through Camporee City. The reporters and television cameramen were favorably impressed

with the ingenuity, order, and courtesy of the youth at this international gathering.

The Canadian white pine center was donated by Mr. Onjukka, a Finn living in Canada. Appropriately, Elder Ranzolin used a Finnish knife to cut a ribbon of birch bark.

Another unique feature was the dedication of a cairn (rock pile) at the entrance to Camporee City. Set among young white birch trees on a larger rock, many stones, one brought by every unit from their part of the world, were built into an attractive monument. The words "Pathfinder Camporee '77—Forward and Upward" in English and Finnish are on a stainless-steel plaque. At the time, tribute was paid to Paul and Eunice Sundquist for laying firm foundations for the Northern Europe-West Africa Division's youth ministry.

One rainy night the South American Division film depicting last-day events was shown. Although it was in Portuguese, Elder Ranzolin translated it, and it made a good impact.

Sabbath was a special day, a highlight. After Sabbath school for each national group and an appeal to service in the worship hour, ten young people were baptized in beautiful (but cold) Lake Perunka. The sun came out precisely at the right moment to brighten this



A local Finnish expert in birchbark craft, Mr. Mattinen, shows Pathfinders how to prepare, cut, and weave the bark into useful articles.

*Mike Stevenson is Northern Europe-West Africa Division youth director.*

happy scene. Some were so eager to witness that event that in pressing forward to the lake's edge, they made unscheduled plunges into the lake—boots, camera, and all.

Before the nature hike began, Dr. and Mrs. Antikainen told Pathfinders what to look for on the forest trail. The more than 26 "stations" taught valuable lessons and provided useful information about the Finnish forests.

## Ex-Missionaries Return to South America

By CHESTER E. WESTPHAL

A FEW WEEKS ago we had the privilege of looking down at the city of Bogota, Colombia, spread out over the plains, from the height of Monserrate. Several days later, we wandered among the ruins of an ancient Indian civilization at Cuzco and Machu Picchu, Peru; then we went to the modern city of Santiago, Chile; last night we went to sleep listening to the roar of the Iguazu waterfalls, where Paraguay, Brazil, and Argentina meet.

To many readers, South America may be a foreign continent. But to us it is a land filled with memories, and now it has become more than ever a land of interest and inspiration.

Some 83 years ago the first member of the Westphal family came to South America to carry the message of the three angels. Today there are 34 descendants of the early pioneers still living in Central and South America, 12 of whom are actively engaged in the organized work.

Since the pioneer years, tremendous changes have taken place, in modes of travel, in financial conditions, and in the spiritual outlook of the people. But even through the political upheavals that have taken place, they remain the same friendly, courteous,

*Chester E. Westphal, a retired expatriate worker, lives in Angwin, California.*

Other events included "a day at the fair" organized by Leo Ranzolin, a water show by the Jyvaskyla Ski Club, and the camp talent night.

The Pathfinders who attended will have much to remember besides the rain. It is hoped that their most lasting memory will be of the close of the six-day gathering, during which a stirring appeal to prepare for Jesus' coming was made.

receptive people that welcomed Uncle Frank Westphal in 1894 and my father, Joseph Westphal, in 1901. They gave us a genuine welcome in 1931, along with my sisters, Olive and Flora, and my brothers, Arthur and Henry, with their wives.

Having been part of denominational history, my wife and I have felt the need of reviewing the past in order to strengthen our faith in the future. Reading about historical events has not sufficed, and we have longed to witness with our eyes the places where God has worked miracles.

This year is the 50th anniversary of the Colombia-Venezuela Union, organized under the leadership of Henry Baasch. Many will recall that this is the mission field that was the subject of special fasting and prayer some 20 years ago, when the blood of more than 30 martyrs was shed.

When we arrived in Bogota, Colombia, we were the only full-time workers in the Upper Magdalena Mission (now a conference), which then had 110 members. Some of the difficulties, hardships, deliverances, and miracles of those early days are related in my wife's recently published book, *Heretic at Large*. How different was our recent visit to Colombia from that of 1931, for it took only a few hours instead of the several weeks of yesteryear.

This time we were met at the airport by Raimundo Pardo, communication director of the Upper Magdalena Conference. We were immediately taken to the home of Henry Niemann, the conference president. He presides over a field of 29,000 Adventist church members, quite an increase from 110. How often we were led to remark, "What hath God wrought!" as we witnessed the tremendous progress of God's work in this great field.

The first real estate acquired by the church was purchased in 1932. The Pavellion Chinesco of that period had been a dance hall in the beautiful Luna Park at the southeast edge of Bogota. On this spot today there stands a brick church, with a three-story brick building at the rear, which accommodates 350 students of the primary grades and the secondary school.

Statistics cannot fail to interest us after having been part of the early beginnings of the work here. At this time the 29,000 members of the Upper Magdalena Conference have formed 83 churches, 150 organized groups, and 200 smaller congregations. There are also 20 ordained ministers, 138 workers, 67 literature evangelists, and 18 primary schools with an enrollment of 1,270.

It was a thrill to speak in the Central Church of Bogota, with a membership of 1,900. The church is situated just one block from the old hall that was in use when we arrived there in 1931. There had to be a double service, for the seating capacity is only 600.

When we later visited Medellin, we were met by the Colombia-Venezuela Union president, R. H. Maury, and the stewardship secretary, Mauricio Nino. Our visit to this union, with a membership of approximately 70,000, was an exciting time.

We are told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." The fact remains that there is much work to be done, and the fulfillment of our hopes has not yet been

realized. This has raised questions that demand satisfactory answers, lest we conclude that we have followed cunningly devised fables. The quotation above has been a source of great courage, for the providences of the past cannot be minimized and must remain as an evidence of divine guidance.



**101-YEAR-OLD WOMAN STILL INGATHERING**

Hattie Scealy, 101-year-old member of the East Market Street church in Greensboro, North Carolina, is still raising her Ingathering goal. Born in Anderson, South Carolina, in 1876, she is the mother of eight children—two girls and six boys. Two of her sons are living.

Since her baptism by J. S. Green in 1931 she has helped to mold and develop the characters of many youth who were members of the East Market Street church. Several of these are working for the denomination: C. D. Brooks, General Conference general field secretary; Ralph Peay, Southern Union assistant youth director; Mrs. Ruth Faye Davis, head of the home economics department at Oakwood College; and Mrs. Glennie Ford, her granddaughter, for many years a teacher at Pine Forge Academy.

Last year the Widow's Circle, an auxiliary of the East Market Street church, honored Mrs. Scealy on her one-hundredth birthday with gifts and words of appreciation for her faithfulness in Ingathering and other church activities over a period of 45 years.

OLIVER J. DAVIS  
Oakwood College

## 1,087 Are Baptized in Bucaramanga, Colombia

By RAIMUNDO PARDO SUAREZ

A FOUR-MONTH crusade in Bucaramanga, directed by Jose Osorio, Ministerial secretary and evangelist of the Colombia-Venezuela Union, closed in August with 1,087 persons baptized and four new churches established. Follow-up evangelism is continuing in all the city's churches, and it is expected that the number of new members will reach 1,500 by the end of this year.

City authorities cooperated with Pastor Osorio, sending machines and personnel to assist in the preparation of the lot, which was situated in an ideal spot in the city. An army officer and a number of soldiers also cooperated with the evangelistic team in erecting the tent. All the communication media of the city gave ample coverage to the entire program.

Laymen worked with enthusiasm and dedication throughout the evangelistic series. In preparation for the crusade, they visited thousands of homes, taking special surveys and offering interested persons the Bible course "New Horizons." Students who completed all the lessons received their diplomas during the crusade.

A Five-Day Plan to Stop Smoking began the campaign. Daniel Gonzalez, an Adventist physician, and Pastor Osorio, a psychologist, conducted the program. Even though Bucaramanga is the tobacco capital of Colombia and there were several tobacco factories situated near the evangelistic tent, more than four thousand attended the Five-Day Plan, conducted in two sessions nightly. More than 2,450 persons signed a pledge indicating their decision to conquer the tobacco habit.

*Raimundo Pardo Suarez is communication director of the Upper Magdalena Conference.*

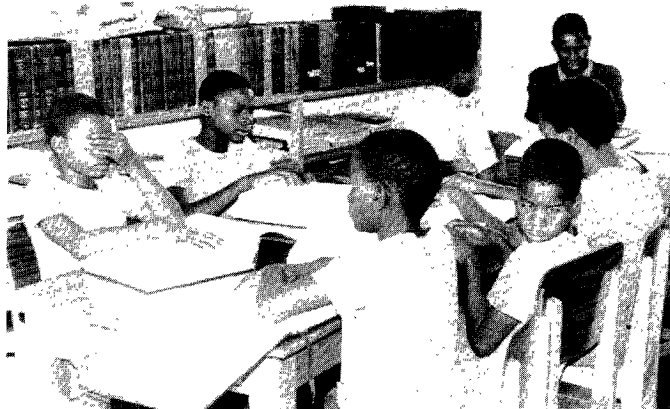
The evangelist then entered into the theme of the crusade, "Four Dimensions for a Better Life." It was a surprise in this city to see people in lines seven blocks long, waiting each evening to hear the messages.

When the call was made for baptism, more than a thousand persons joined the baptismal classes, which were held twice a week, and soon the new believers were keeping Sabbaths in the tent. None were accepted for baptism until they were keeping the Sabbath and had been thoroughly instructed in present truth. The team members worked earnestly with each baptismal candidate, and four pastors cooperated with Pastor Osorio in the baptismal services conducted in a portable baptistry in the tent each Sabbath.

Twenty veteran laymen who were especially instructed by the evangelist preached throughout the district during this campaign. Several ministers of the Upper Magdalena Conference, senior theology students from Colombia-Venezuela Union College, and laymen helped with the crusade. Pastor Osorio conducted a course in evangelism that carried academic credit. Many students expressed their appreciation at having theory and practice united.

The largest of the four new churches organized at the close of the Bucaramanga crusade has 523 members, and they have already purchased a large house that they are remodeling into a church. Many new members united with the three existing churches and their 1,500 members.

Pastor Osorio has held evangelistic crusades in many cities of the union, and once again he has been used by the Lord in a special way in this campaign. The watchword of the church in Bucaramanga is "Evangelism in Action."



Children at Lower Gwelo College's school for the blind enjoy studying from their new Braille Bibles donated by the American Bible Society.

### RHODESIA

## Society Donates Braille Bibles

M. A. Lawson, principal of Lower Gwelo College, Rhodesia, recently received two Braille Bibles from the American Bible Society in New York and presented them to Etta Mandikate, qualified instructor in charge of the college's school for the blind.

In 1961, missionaries of the Seventh-day Adventist Church pioneered at Lower Gwelo one of the first three schools in Rhodesia where blind children are educated under the "open" or "integrated" system, attending classes together with normally sighted children.

A special resource room was built onto the primary school to house the eight typing machines that type material in Braille, the maps and the other visual aids in relief that enable children to feel their shape, and the small Braille library of about 150 books.

Among the books in the library of the school for the blind were a number of portions of the Scriptures in Braille, but for several years the staff has felt a need for a complete Braille Bible. Last year Merle L. Mills, Trans-Africa Division president, visited the school, learned of this need, and presented this need to the American Bible Society in New York.

The Bible Society immediately acknowledged Elder Mills's appeal and dispatched free of charge, not one, but two complete sets of the Bible in Braille. Thanks to this act of generosity, the 12 blind children presently enrolled will be able to "feel" the Scriptures for themselves and have equal opportunities with their sighted classmates to learn of the gospel of Jesus Christ.

DON LALE

### AUSTRALIA

## Hospital Expands Health Services

Sydney Adventist Hospital in Australia is taking steps to develop its community health-education services. Its recently opened health-education center is the only hospital-based facility of its kind in Australia. This center provides offices, an auditorium with seating for 100, and a fitness-testing laboratory. This year, ten programs are available at this center to patients, staff, and the community of Sydney (population 2.5 million).

Beginning with a regular Five-Day Plan to Stop Smoking nearly ten years ago and a weight-control plan five years ago, these programs today include fitness, stress management, nutrition, dietary-cholesterol control, and coronary-risk assessment. In addition there are daily

screenings of health films in the auditorium for in-patients, who are encouraged to attend by the nursing staff.

This year, three additional activities are being tested. One is a continuing health-and-fitness program for alumni of the fitness class, providing continuing contact and motivation for those who need this. It presents talks, films, and discussion on various aspects of health. During school vacation a five-day teen "cook-in" will be held, presenting nutrition plus cooking demonstrations in the setting of total health to teenagers. A full-life seminar recently was held twice weekly for six weeks. A letter of invitation was sent to alumni of all health classes held during the previous 18 months. As was expected, the response was small numerically, but the group maintained consistent attendance and interest.

Many doctors and other health-care professionals give hours of voluntary service, lecturing and supporting these activities, most of which meet in the evenings.

Sydney Adventist Hospital's medical director, H. E. Clifford, and the board have given leadership and personal interest to the expansion of facilities and programs, and they envision that in the future a separate building will be needed to provide for this rapidly expanding department of the institution.

J. B. TRIM  
*Health-Education Director  
Sydney Adventist Hospital*

#### PHILIPPINES

### Dentist Opens Extension Clinics

Not content with staying in one office, C. C. Aba, a dentist from Mountain View College, conducts dental clinics in several surrounding barrios. In addition, he makes regular visits to the mission schools operated by MVC to care for those needing dental services. As opportunities present themselves, he gives lectures on various aspects of health. Recently he opened an extension clinic in Halapitan,

where on Sundays he cares for the dental needs of that community.

As head of the Bukidnon Dental Association, he is providing continuing education for the dentists throughout Bukidnon. Recently he led in the construction of three airstrips so the college airplane from MVC can visit remote barrios with medical attention on a regular basis. On Sabbaths he leads students to small barrios for branch Sabbath schools.

Mountain View College stands for service to humanity, service to humanity that cannot be counted by hours worked or wages received, but by converts gathered for the kingdom.

D. W. CHRISTENSEN  
*Financial Consultant  
Mountain View College*



Dr. Aba, dentist at Mountain View College, recently opened an extension clinic in Halapitan, where he goes to treat patients on Sundays.

#### CALIFORNIA

### It Is Written Films 18 Programs

A 30-person television crew has just completed a series of 18 new It Is Written programs to open the new 1977-1978 television season.

It Is Written plans two program-production sessions each year, and these 18 new programs bring the total to 36 produced since January of this year.

The 30-person crew was made up of trained personnel of the Adventist Radio, Television and Film Center in Thousand Oaks, California, supplemented with technical personnel from the Los Angeles-Hollywood area. Since It Is Written's taping operations transferred to the new

production headquarters for the Seventh-day Adventist Church in 1975, a total of more than 70 top-quality It Is Written telecasts have been produced there.

"The production studio at the center is equipped with a new lighting-control console and dimmers, and with these technical improvements the programs videotaped in August and September are of an exceptionally high level of quality," explained David L. Jones, director of program production.


Scripts for the programs are prepared months ahead of production dates. These scripts then pass through many hands in the process of production, including the safeguarding influence of a responsible reading committee, just as Adventist publishing houses prepare books for the public.

A typical production day in the studio begins with engineering set-up from 8:00 to 9:00 A.M., at which time cameras are color-balanced and technical equipment is tested. Rehearsals begin at 9:00, with each program rehearsed so that the entire production crew can be familiar with it. Videotaping follows, with three programs taped each day, ending between 5:00 and 6:00 P.M.

For each of the taping sessions, since they began at Thousand Oaks, one cameraman has traveled at his own expense from Montreal, Canada, where he works on the Canadian English and French It Is Written productions, so that he can assist with the taping sessions in Thousand Oaks. Other non-Adventist technicians reveal their respect for the project by requesting months ahead that they be on the taping staff.

Last year's first-time Christmas special telecast was so enthusiastically received that this year a Thanksgiving special is being added. Entitled "I Wonder How to Thank Him," it is scheduled for nationwide airing over the November 19-20 pre-Thanksgiving weekend.

THEDA KUESTER  
*Public Relations Assistant  
It Is Written*



A truly unique  
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Adventist  
health message  
in the outstanding  
new volume  
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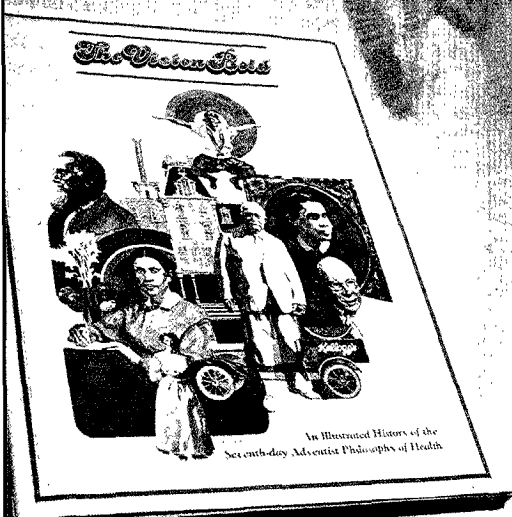
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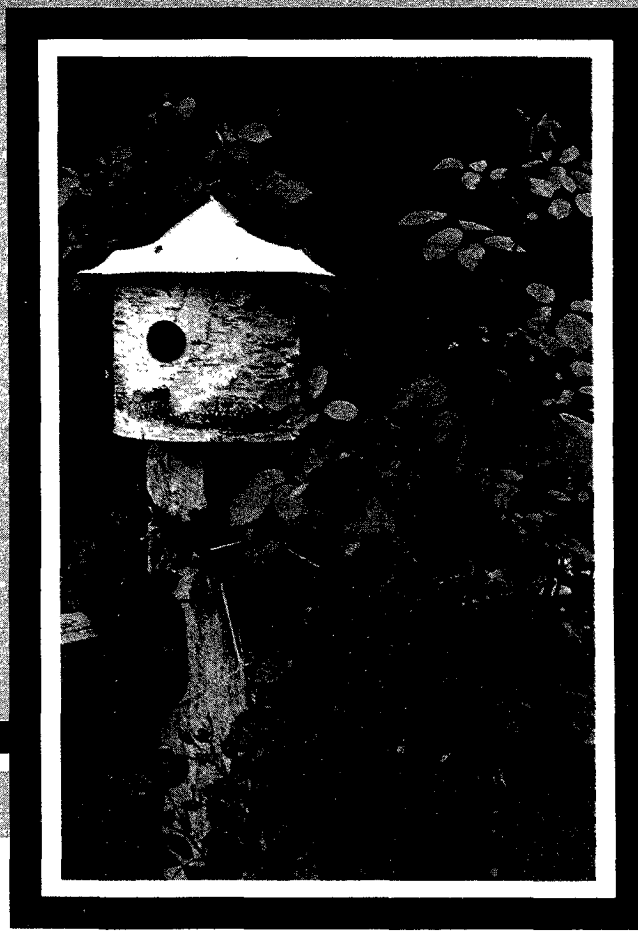
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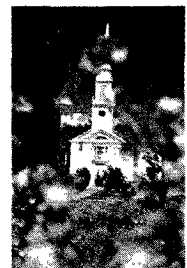
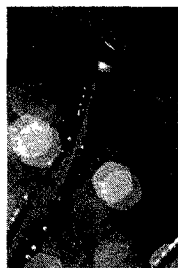
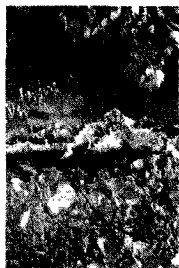
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**CHILDREN'S CHOIR IS ORGANIZED IN PERU**

Recently a children's choir was organized at the Adventist Educational Center at Lake Titicaca, Peru. The choir, directed by Sildete de Lopez, has given several important presentations in the past few months, including some on the radio. This children's choir is doing evangelistic work, awakening the consciences, and interesting people in the Seventh-day Adventist Church.

As the Seventh-day Adventist Church grows in Peru, there is great missionary fervor, and the common goal is to hasten Jesus' return. Sacred song is preeminently placed in the worship of God, and many choral groups and other musical groups are enriching Sabbath worship services and other meetings.

ARTHUR S. VALLE  
Review Correspondent

**WEST AFRICA**

**Unions Adopt Tithe Sharing**

In actions taken during September the West African and Nigerian unions adopted internal tithe-sharing plans. Sensing a need to use their own resources to develop evangelism in weaker areas, union committees unanimously voted a plan that will allocate up to 5 percent of tithe to a pooled fund.

In an area with considerable maturity in financing and leadership, many projects can be self-financed. For example, the initial opening of the work in Gambia during 1977 came largely from self-generated funds from within the West African Union. The presence of a conference in each union lends stability to the work.

The tithe-sharing plan in North America has long blessed the world field and North American programs by providing a considerable portion of the funds appropriated

through the General Conference budget. Division organizations and union conferences have also set up internal tithe-sharing plans. The adoption of such a plan in these two union missions demonstrates the responsibility all Adventists bear toward their several portions of the vineyard.

WALTER R. L. SCRAGG  
President  
Northern Europe-  
West Africa Division

**CAPE VERDE ISLANDS**

**After 14 Years Sabbathkeeper Meets Adventists**

After keeping the Sabbath for 14 years, Joaquin, known as Joca, was overjoyed when Giuseppe Carbone, an Adventist minister, visited him in his remote mountain village.

Almost 20 years ago an Adventist in the Cape Verde Islands made his way up a mountain to visit a group of

believers. Passing through grotesque lava fields at the foot of a volcanic cone, which rises to more than 8,000 feet, he came to the village of Chadas-Caldeiras, where he paused to refresh himself.

Knocking at the door of one of the stone dwellings to ask for a drink of water, he was invited inside. During the few minutes of his stay he introduced himself and his work, telling Joca and his wife that he kept the seventh-day Sabbath. When he had gone, Joca and his wife talked over the matter and decided that they had heard truth. Moreover, they would begin to worship on the very next Sabbath.

The years went by without their contacting any other Sabbathkeepers. Joca's daughter, who was only an infant when he began to keep the Sabbath, was now 7 years old and began to attend school. Each evening when she returned, Joca asked what she had learned—for he was illiterate—and he began to learn to read and write with his daughter. Four years later

he obtained a Bible from his brother and studied it thoroughly. He was overjoyed when, for the first time, he read the commandment to keep holy the seventh day. He did not keep this knowledge to himself, but made it known to all his neighbors.

In 1973 the local Nazarene pastor, finding three Adventist workers temporarily stranded on Fogo because of changed transportation schedules, offered to drive them up the mountain to see the volcano. At each village, he visited his flock and also introduced the visiting brethren as Seventh-day Adventists. Joca was out on the mountainside working, but afterward heard that there had been visitors who keep the Sabbath, and that there is a church of such people.

He sent word via friends to the chief town of Sao Felipe, and it was Pastor Carbone who received the message that in this remote mountain village was a man who wanted to see a Seventh-day Adventist minister. The next week Pastor Carbone made the journey by motor-bicycle, and when he met the man, Joca could hardly contain himself for joy. He wanted to join the church immediately, but was advised to wait and witness the next baptism to be held a few months later. In the meantime he would receive Bible studies every two weeks. At the second baptism he and his wife were baptized.

Joca is a happy man and thanks the Lord daily that He kept him faithful through 14 long, isolated years, and then gave him the joy of finding other believers in the three angels' messages.

At present there are 480 baptized members in seven churches in the islands of the Cape Verde archipelago. There are four church schools on the islands (one temporarily closed until a new building is completed), with four teachers and 243 pupils. The mission is directed by Pastor Carbone and is a part of the newly formed Occidental African Mission.

EDWARD E. WHITE  
Education Director  
Euro-Africa Division

## Afro-Mideast

● Eleven converts to Adventism from Zahle, a Christian town in the fertile valley of the Bekaa in Eastern Lebanon, were baptized recently in Beirut's Boucherich church. Others have indicated an interest in baptism. Early in 1975 an evangelistic team consisting of Borge Schantz, then president of the East Mediterranean Field; Jon Green, health evangelist; and Michael Katrib, pastor/visitor, visited the town to work in collaboration with the local pastor, Nathan Dawood. When the series ended, an armored-car escort of the Lebanese army escorted the team along the deserted Beirut highway. For many months thereafter, Zahle endured siege conditions and heavy bombardments, but through it all the pastor visited the group and kept the flock together. Filled with their "first love," the new members are going to their neighbors in Zahle and the Bekaa Valley with Adventist literature.

● W. John Arthur, formerly publishing and communication director of the British Union Conference, has been appointed circulation manager of Middle East Press, Beirut, Lebanon. The Arthurs plan to leave Britain for Lebanon early in December. Middle East Press is the only Adventist publishing house specializing in the printing of literature in Arabic. Other languages include English, Farsi (Persian), Greek, Armenian, and Turkish.

## Australasian

● Two years ago in Emerald, in South Queensland, Australia, there were no resident Adventists and no church building, but today regular Sabbath meetings are held in the Adventist church (formerly a school), with an average attendance of 45 people. Several Adventist families moved into the town, and now a group of interested people are receiving Bible studies and preparing for baptism.

● Doors have at last been opened to *It Is Written* in the South New South Wales Conference. The program will be aired in Albury, Wagga Wagga, Orange, Dubbo, and Griffith. *It Is Written* is now a regular weekly feature on 21 stations (plus relays to other stations) and covers all major population areas in all Australasian conferences except North Queensland.

● Seventy-year-old Carmel College has been rebuilt over the past three years at a cost of US\$672,000. The new complex includes classrooms, library, assembly hall, dining room, kitchen, offices, music and art studios, and other facilities. It was officially opened on November 6.

● Fourteen weeks after the footings were poured for the new church in Apia, Western Samoa, it was dedicated. This service took place on Sunday afternoon, August 21.

● The Greater Sydney Conference reports that, 12 weeks after their *It Is Written* Seminar, exciting results are being seen in Sydney with more than 20 district seminars. Total attendance is 419, and of these, 203 non-Seventh-day Adventists are either attending church or having regular home Bible studies. It appears that at least 50 people will join the church.

## Euro-Africa

● Marienhoehe Missionary Seminary in Darmstadt, Germany, dedicated a new classroom block the first Sunday after school opening. Some existing classrooms have been modernized, but the main construction work was an addition comprising laboratory and lecture rooms for science, an art room, a domestic science kitchen and lecture room, and a teachers' room.

● The French Adventist Seminary opened with the highest enrollment ever, a total of more than 500 on the campus, from the primary school to the seminary. About 50 are studying French as a foreign language, and 160—a

record number—are registered in the theology course.

● The South France Conference offices have been moved to their new building in the suburbs of Montpellier, not far from the church's home for senior citizens.

● The reconstruction of the Cramer Street chapel in Zurich, Switzerland, is almost completed. The building will



## MARYLAND ADVENTIST CELEBRATES HIS 100TH BIRTHDAY

Lyman W. Graham, one-time Review and Herald treasurer and a Takoma Park, Maryland, resident since 1916, turned 100 years old on July 2. He began work in the Review's stenographic department in May, 1898, when the plant was in Battle Creek, Michigan. He spent a lifetime in the Adventist publishing work as a production manager, bookkeeper, branch office supervisor, and treasurer. He worked in Takoma Park from 1916 until he retired in 1950.

He and Mrs. Graham were married in 1906 in Kansas City. Mrs. Graham died in 1970 after 64 years of marriage. The Grahams had three children.

Mr. Graham lives with his daughter, Juanita Hodde, in the two-story house he has owned on Park Avenue for 61 years. When able, he attends the Takoma Park church, where he is still a local elder.

FRANKLIN W. HUDGINS  
*Communication Director*  
Columbia Union  
Conference

continue to house a primary-secondary school.

● A new primary school was dedicated on Sunday, September 18, in Valence, in southern France. This two-teacher school has 18 pupils enrolled.

● Eleven young people from Pau, France, have dedicated a year of their lives to practical evangelism and will assist three workers, Brethren Graz, Cosendai, and Daures, in a sustained program of spreading the three angels' messages in that region.

● Alexandrine Ravoniarisoa, academic dean at Soamanandrany School in Tananarive, Madagascar, has been appointed director of the school during the absence of Fred Rasoanindrainy, who is on a year's study leave at Andrews University.

## Far Eastern

● The SDA Theological Seminary (Far East), based at Philippine Union College, recently formed a group of 28 members called the Singing Evangelists under the sponsorship of Norman R. Gulley, dean of the Seminary. The group, composed of seminarians from different countries in the Far East and Asia, aims to present Christ and the ideals of the Adventist Church through singing.

● Total enrollment this year at Philippine Union College is 2,095, an increase of 12.23 percent over last year's total. The breakdown of figures by levels is: undergraduate—1,341; academy—322; elementary—300; graduate school—86; Seminary—31; special—15.

● Delfe B. Alsaybar, former academy principal, is now dean of the Philippine Union College Graduate School, replacing Richard Figuhr, who returned to the United States.

● The first issue of the *China Evangelism Quarterly* came out during the summer, 1977, edited by Samuel Chien-Shen Young, chairman of the China evangelism committee, and president of the Hong Kong-Macao Mission. Issue No. 1

includes letters from listeners of the daily Adventist broadcast from Macao, a report on literature being translated into simplified Chinese characters as is used currently in China, an article on approaches to China evangelism, vignettes of experiences of some church members who have remained faithful in spite of severe difficulties, and other items related to the mission of evangelizing China.

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### Inter-American

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● Israel Recio, president of Antillan College, reports that the school's opening enrollment this year is the largest in the history of the institution: 630 on the college level and 120 on the secondary level.

● A new Adventist center is being constructed in the Palermo urbanization of Bogota, Colombia. The four-story building, plus penthouse, will contain offices for the Upper Magdalena Conference, a library, a vegetarian restaurant, the central church of the city, and an evangelistic center.

● The University of Toronto has donated approximately 800 pounds of laboratory equipment, valued at \$10,000, to West Indies College, Mandeville, Jamaica. The equipment is being air lifted from Canada by courtesy of the Air Jamaica Company.

● A persistent water problem at Central American Union College in Costa Rica was solved when drilling equipment struck an abundant water supply on August 12. That event added joy to the school's fiftieth anniversary celebration that weekend.

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### Northern Europe-West Africa

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● Ninety Sabbath school teachers, representing most of the 46 churches in the Netherlands Union, met on Sunday, September 25, at Oud Zandbergen school for a day's study of the challenges and responsibilities of teaching adult classes. Guests included

J. van Westrhenen, lecturer at the Free University of Amsterdam, who spoke on "The Psychology of Teaching," and Paul Sundquist, division Sabbath school director, who spoke about the Sabbath school's evangelistic potential. The meeting was chaired by J. J. Contant, Netherlands Union Sabbath school director.

● More than 50 persons have been baptized at the Finland camping center, Kallioniemi, this summer, according to Kalevi Rullo, camp director. Twenty-four joined the church during the Bible correspondence school's Bible camp, 12 during the camp for juniors, ten during the division camporee, and five during other occasions.

● A total of 300 people attended a three-day meeting of ministerial workers, church officers, deacons, and Sabbath school superintendents and teachers at Kallioniemi Youth Camp in Finland September 2 to 4.

● Ten of the 13 administrators within the Nigerian Union (with more than 37,000 members) are Nigerian. Nationals hold all departmental posts. However, two non-national union evangelists hold some departmental responsibilities in addition to their evangelistic work.

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### South American

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● At the request of the Austral Union, Superbom, the division food factory, is planning to establish a vegetarian restaurant in Buenos Aires, under the supervision of Granix Food Factory.

● Another vegetarian restaurant has been established in Brazil, this one in Curitiba, under the direction of Mr. Sopper and Joao Pedro Maciel. A restaurant was opened in Belo Horizonte on October 1, and the Rio Grande do Sul Conference has requested that the division food factory open one in the city of Porto Alegre.

● During the month of August, the Sao Paulo Confer-

ence received about US\$400,000 in tithes, surpassing all monthly tithe records in its history. The conference's monthly budget requires an income of US\$270,000. During the same month the Rio Minas Conference in the East Brazil Union received US\$100,000, this also being the largest amount received by that conference in one month.

● The Austral Union is endeavoring to train its laity for a more active missionary work. Missionary "mailmen" are being trained to visit people's homes with the Bible correspondence course lessons offered by the radio programs *La Voz de la Esperanza* and *Una Luz en el Camino*.

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### North American

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#### Atlantic Union

● More than 170 delegates and staff from the academies, junior academies, and high schools in the Atlantic Union attended a Bible conference at Camp Winnekeag, Ashburnham, Massachusetts, from October 6 to 8. The conference was directed by Eloy Martinez, union youth director.

● Members of the German Manhattan, New York, church distributed more than 1,300 pieces of literature in both German and English during the annual Steuben Day Parade on September 17.

● More than 300 persons attended the It Is Written Revelation Seminar in the Roosevelt Hotel in mid-Manhattan, New York, on October 9.

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#### Central Union

● Enterprise Academy, Enterprise, Kansas, reports its 1977-1978 opening enrollment as 146, an increase of 30 students over the past year. Percentage-wise, this is the highest increase in student enrollment of the academies in the Central Union.

● The Central Union Conference education department soon will be publishing its new

guidelines for the establishment of boards of education K-12 for each conference. These new guidelines provide for a centralized system of education under the direction of the superintendent of education, unifying the secondary and elementary educational programs as outlined by the General Conference.

● The Colorado Conference recently held its first joint teachers' conference for both elementary and secondary teachers. Campion and Mile High Academy teachers, as well as all conference elementary teachers, met at Glacier View Ranch, September 26 to 29. This institute reflects the development of a unified system of schools from kindergarten to grade 12 under the direction of the Colorado Conference's board of education.

● A new church was organized on September 10 in Aurora, Nebraska, with 32 charter members. The pastor is V. L. Heglund.

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#### Columbia Union

● One hundred blind adults came from all over the East Coast to the Blue Ridge Youth Camp in the Potomac Conference as part of the summer program conducted by the Christian Record Braille Foundation of Lincoln, Nebraska.

● Jo Christensen, formerly an advertising/marketing technician at the Review and Herald, has joined the Washington Adventist Hospital staff as assistant director of public relations and audiovisual communications.

● The youth department of the Allegheny East Conference conducted a family-living weekend at Prince William Forest Park in Triangle, Virginia.

● The original membership record book of the Takoma Park, Maryland, church was presented to the General Conference archives on Heritage Sabbath, July 2, at the church. A. G. Daniells' name heads the list of 41 charter members who made up the

Takoma Park congregation on August 20, 1904.

● Expanding and updating many services at Washington Adventist Hospital, Takoma Park, Maryland, are part of a master-planning effort. Plans call for removal of the 1907 wing, with construction of new areas for coronary care, pulmonary medicine, physical medicine and rehabilitation, clinics, a family-health center, and a family-practice residency. Updating of equipment in the radiology and radiotherapy services, along with the addition of a fourth floor to the 1973 wing and construction of additional parking space, is also planned.

### Lake Union

● Iva Hamisfar, 79, of the Jackson, Michigan, church, has been Ingathering from a wheelchair for the past 12 years. She spends four to eight hours on Ingathering Tag Day in front of local businesses, contacting people. Last year she earned a Jasper Wayne award, and she is well on her way to earning another one this year.

● Oscar Boismer, of the East Lansing, Michigan, church, was recently awarded the 1977 Bronze Hope Chest Award by the Michigan Chapter of the National Multiple Sclerosis Society. Mr. Boismer is a physical therapist who provides volunteer physical therapy to homebound multiple sclerosis victims in addition to his full-time job at the Michigan State University Health Center.

● The Seventh-day Adventist booth at the Illinois State Fair in Springfield, Illinois, this year featured breadmaking demonstrations. During the fair more than 9,000 bread-recipe cards were given away along with other material.

● Lawyers from the Lake Union Conference at an Adventist attorneys' retreat held September 16 to 18 in Kalamazoo, Michigan, voted to create a professional organization of Adventist attorneys. Edward Robinson, assistant administrator and legal coun-

sel at Hinsdale Sanitarium and Hospital, was named chairman of a committee to study organization and a constitution and bylaws for the group.

● Seventy elementary and junior academy teachers and principals of the Illinois Conference met at Little Grassy Lake Camp, Makanda, Illinois, September 18 to 21, for the annual teachers' institute.

### North Pacific Union

● Gordon Balharrie, dean of Walla Walla College's school of theology since 1962, has accepted a similar position at Avondale College in Australia. Replacing him is D. Malcolm Maxwell, of the Walla Walla College theology staff.

● The Montavilla church, Portland, Oregon, was ravaged by fire October 15 during the early-morning hours when a two-alarm blaze resulted in an estimated \$100,000 in damages. The congregation lost a pipe organ valued at \$36,000, library books, Sabbath school supplies and records, the pastor's study, and the entire front section of the church. The church's attendance had nearly tripled during the past year, during which 30 persons were baptized.

### Northern Union

● Construction is progressing on the industrial building at the new Dakota Adventist Academy, Bismarck, North Dakota. The completed building will house four industries: Cambrian Marble, which manufactures cast marble counter tops and vanities; Mid Dak, which manufactures farm implements; A.C.E. Automotive, which does auto repair and body work; and Rose Craft, which produces fifth-wheel camper trailers.

● Eight young people from Bismarck, North Dakota, recently baked 90 loaves of whole-wheat bread to give to elderly people in their community.

● Creighton Reimer, a Minnesota literature evangelist, used a county-fair booth to display the books he sells and

to offer free pictures of Christ.

● Twelve persons have been baptized to date in Rapid City, South Dakota, where Halle G. Crowson is holding an evangelistic series.

### Pacific Union

● Howard Welklin has moved from his pastorate in Bakersfield, California, to Simi Valley, California.

● When Neru Nuuialii was taken to surgery, Sioueli Puni, pastor of the Samoan company in Vista, California, completed an evangelistic series in Kalihi, Hawaii. To date, 24 persons have been baptized.

● A special offering at the Arizona Conference camp meeting provided Ellen White publications for three schools. Complete sets of the books, as well as the case to hold them, were presented to the Adventist Indian Mission School in Holbrook, Arizona. Flagstaff elementary school, which lost everything in a winter fire, and Thunderbird Adventist Academy received a set of *Signs* article reprints.

● L. B. Baker is the newest recruit in the team of evangelists for the Voice of Prophecy. He transfers from the Southeastern California Conference.

● Tom Holliday and Bud Joe Haycock translated the "Encounter" filmstrip series into Navaho for the first Navaho-English language crusade to be held in Arizona. Conducted at Chinle, the Navaho Voice of Prophecy series was presented in English by Burton Wright and staff members from the Adventist Indian Mission School, Holbrook, Arizona.

● The Fontana, California, Inner City Neighborhood Center served approximately 1,000 children in a two-week day camp program in the late summer.

● Samuel DeShay, General Conference health director, was the keynote speaker at the medical-ministerial retreat for the Northern California Conference. Nearly 600 min-

isters and physicians and their families reviewed principles for health evangelism.

● Members of the *Signs* Memorial church, Yountville, California, have opened their new sanctuary. It was near the church site that members attending the second annual camp meeting in California gave money to open what is now the Pacific Press and to publish the *Signs*.

### Southwestern Union

● Ed Stacey is the new Texico Conference treasurer. He has been serving the conference as director of the Sabbath school, communication, Community Services, and temperance departments.

● Harry Passion, pastor in Amarillo, Texas, has been elected to the Southwestern Union Conference executive committee as a Texico Conference representative. He replaces Gordon Burton, who has transferred to the Oklahoma Conference.

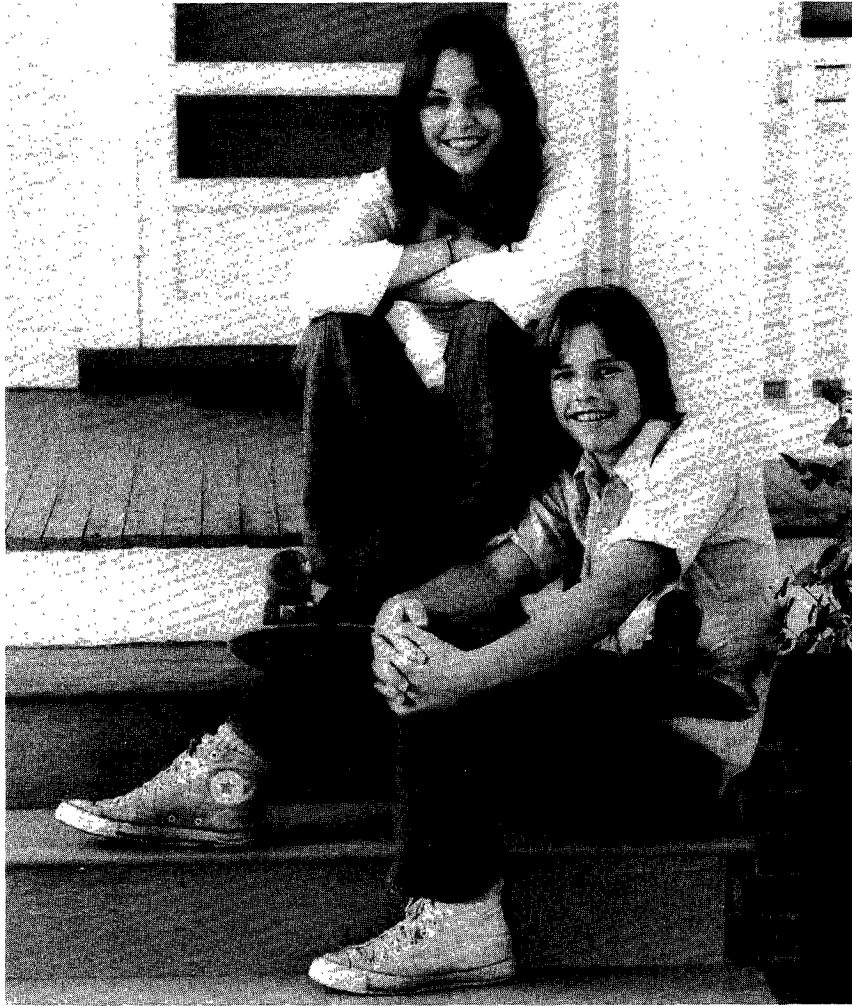
● Two Texas publishing department workers, John Sanders, district leader, and Gary Brown, literature evangelist, were dedicated at Texas camp meeting recently. The dedication of a literature worker in the conference is comparable to the ordination of a pastor.

### Loma Linda University

● Charles E. Wittschiebe, former professor of pastoral care at Andrews University, presented the annual Fall Week of Devotion on the Loma Linda campus of Loma Linda University, October 17 to 22. His topic during the week was "How Are We Responding to the Good News of John 3:26?"

● An adult-education course, "Understanding Children," is being offered by the School of Health extended-programs office, beginning October 19 and ending November 16. The one-unit course will present materials on methods of discipline and on the understanding of children's needs, individual characteristics, and emotions.

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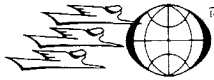
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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

## 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.]

**Bob Boney**, pastor, Imperial Beach church, Southeastern California Conference, from the Upper Columbia Conference.

**Douglas Foley**, pastor, Littleton, Colorado, church, formerly pastor, Ellijay, Georgia, church.

**James King**, pastor, Central church, Kansas City, Missouri, from Hagerstown, Maryland.

**Bill McGregor**, assistant administrator, Reading Rehabilitation Hospital, Reading, Pennsylvania, formerly assistant personnel director, New England Memorial Hospital.

**William McVay**, pastor, Santa Ana church, Southeastern California Conference, from the Upper Columbia Conference.

**Warren Nelson**, associate program production, It Is Written, formerly a free-lance film maker, Portland, Oregon.

**Russell Page**, Mount Vernon Academy, Mount Vernon, Ohio, from Modesto Adventist Academy, Modesto, California.

### FROM HOME BASE TO FRONT LINE

**Susan D. (Rees) Brewer** (LLU '69), and two children, of Walnut Grove, Missouri, left Miami, Florida, August 30, 1977, to join her husband, **James H. Brewer**, head, mathematics department, West Indies College, Mandeville, Jamaica, West Indies.

**Mary Elizabeth Buckley** (LLU '77), to serve as teacher, Maxwell Preparatory School, East African Union, Nairobi, Kenya, of Riverside, California, and London, England, left New York City, August 24, 1977.

**Clinton R. Cornell** (LLU/LSC '64), returning to serve as teacher, Gitwe College, Nyabisindu, Rwanda, **Lois M. (Anderson) Cornell** (WWC '62), and four children left Montreal, Quebec, Canada, August 31, 1977.

**Charles A. Cutting** (U. of MI '72), returning to serve as dentist, Adventist Health Center, Biantyre, Malawi, **Jane E. (Wiesner) Cutting** (LLU '65), and three children left New York City, August 29, 1977.

**Iris S. (Hansen) Hayden** (U. of WA. '77), to serve as public-health program director, Valle de

Angeles Hospital, Francisco Morazan, Honduras, of Kirkland, Washington, left New Orleans, Louisiana, August 30, 1977.

**Clarence Ing, Jr.** (LLU '63), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **May C. (Chan) Ing** (SE. Asia Un.Coll. '57), and five children left Miami, Florida, August 18, 1977.

**Samuel C. Jackson** (Columbia U. '54), to serve as music-department head and teacher, Middle East College, Beirut, Lebanon, **Sarah M. (Thomas) Jackson**, and one child, of Hyattsville, Maryland, left New York City, August 28, 1977.

**David L. Johnson** (LLU '69), to serve as dentist, Dental Clinic, Bangladesh Section, Dacca, Bangladesh, **Judy Marie (Gaspie) Johnson** (LLU/LSC '68), and two children, of South Lancaster, Massachusetts, left Los Angeles, California, September 1, 1977.

**Mervin H. Kneller** (WWC '70), returning to serve as mathematics teacher, Rusangu Secondary School, Monze, Zambia, **Eloise A. (Sager) Kneller** (AU '69), and one child left Toronto, Ontario, Canada, August 27, 1977.

**Harry Krueger** (AU '72), to serve as pastor, Guam/Micronesia Mission, Agana, Guam, **Bonnie L. (Baker) Krueger**, and two children, of Cerritos, California, left Los Angeles, California, September 1, 1977.

**Beecher F. Lafever, Jr.** (SMC '72), returning to serve as personnel director/inhalation therapist, Karachi Hospital, Karachi, Pakistan, **JoAnne (Wassell) Lafever** (SMC '66), and two children left San Francisco, California, August 8, 1977.

**Margaret Elaine (Ramey) Longacre**, to serve as office secretary, Afro-Mideast Division, Beirut, Lebanon, of Shillington, Pennsylvania, left New York City, August 31, 1977.

**Walter W. Melashenko** (WA. St. U. '62), returning to serve as business manager and teacher, South China Adventist College, Kowloon, Hong Kong, **Mary M. (Luciak) Melashenko**, and one daughter left Los Angeles, California, August 29, 1977.

**Robson S. Newbold** (LLU '39), returning to serve as physician/surgeon, Seoul Adventist Hospital, Seoul, Korea, and **Isabel A. (Stewart) Newbold** left Los Angeles, California, August 28, 1977.

**Clyde E. Ondrizek** (AU '66), to serve as principal, Bangladesh Adventist Academy, Dacca District, Bangladesh, **Lettie M. (Wilkin) Ondrizek**, and two children, of Columbus, Ohio, left San Francisco, California, August 31, 1977.

**Samuel D. Schmidt** (AU '77), returning to serve as theology professor, Montemorelos University, Montemorelos, Mexico, and **Olga (Hantsch) Schmidt** (River Plate College '47) left Laredo, Texas, August 30, 1977.

**Gene L. Sellars** (LLU '62), returning to serve as physical therapist/health educator, Iran Mission, Tehran, Iran, **Virginia D. (Davidson) Sellars** (Madison Coll. '57), and one child left New York City, August 29, 1977.

**Calvin L. Smith** (WWC '63), returning to serve as lay activities secretary, Tanzania Union, Musoma, Tanzania, **Virginia L. (Schuler) Smith** (AU '64), and two children left Los Angeles, California, August 29, 1977.

**Bernard K. Steen** (LLU '77), to serve as ob-gyn physician, Hong-kong Adventist Hospital, Hong Kong, of Loma Linda, California, left Washington, D.C., September 4, 1977, with three months study in England en route.

**Henry Zuill** (LLU '67), returning to serve as biology teacher, Montemorelos University, Montemorelos, Mexico, **Joyce E. (Ferneough) Zuill**, and two sons left McAllen, Texas, September 1, 1977.

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

**Kenneth M. Edstrom** (WWC '77) (AVSC), to serve in evangelistic work, North American servicemen, West Germany, and **Jean Marie (Ocheltree) Edstrom** (WWC '77), of College Place, Washington, left San Francisco, California, September 21, 1977.

**Earl Leroy Hedrick** (SS), of Leland, North Carolina, to serve in maintenance, Overseas School, Chiangmai, Thailand, left San Francisco, California, September 20, 1977, accompanied by his wife, **Mary B. (Mahn) Hedrick**, going on a regular appointment.

**Deborah Ann Norheim** (LLU '77) (SS), of La Verne, California, to serve as dental hygienist, Adventist Medical Center, Naha, Okinawa, left Los Angeles, California, September 19, 1977.

# The Back Page

## 1,150 Attend N.Y. Seminars

A series of six It Is Written Revelation Seminars was held during a period of nine days in the metropolitan New York area. Under the direction of George E. Vandeman and Lonnie Melashenko, the seminars were held in the Greater New York, Southern New England, and New Jersey conferences.

A total of about 1,150 persons registered for the seminars. The largest group was 350 at Manhattan, where Pastor Vandeman estimates that about 60 percent of the participants were nonchurch members. Attendance this year was much greater than that when the first series was held two years ago.

It Is Written has been aired over WPIX-TV, channel 11, for nearly ten years in New York. The yearly cost of more than \$80,000 is funded by Metro Ministry. Persons in about 30,000 households watch the program each week.

NIKOLAUS SATELMAJER

## Skill Shops Are Part of Seminar

"Students" from four union conferences in North America met in a communication seminar this month at Andrews University—and learned by doing.

The 58 enrollees came from Canada and the Lake, Central, and Southern union conferences. They included directors of union and conference communication departments, as well as local pastors and church communication secretaries.

Time magazine religion editor Richard Ostling gave the keynote address, pointing out the value of openness with the press. "As soon as the press senses any uneasiness on the part of an organization," he said, "it tends to probe, feeling that a story is probably hidden there."

Other lecturers included Winton Beaven, of Kettering Medical Center, and General

Conference and union communication department staff.

High lights of the seminar were the skill shops, which dealt with photography, journalism, television production, broadcasting, and feature-and-script writing. Each person enrolled participated in 16 hours of skill shops during the four-day seminar.

The General Conference Communication Department cooperates in scheduling such seminars in different sections of the North American Division annually. One has been requested for the Southwestern Union in 1978.

M. CAROL HETZELL

## Committee Selects Ingathering Theme

The Ingathering Editorial and Planning Committee in Washington, D.C., recently selected the theme "Partners in Service" for the 1980 Ingathering brochures. Other actions were the selection of an annual tract for distribution in conjunction with the Encounter lessons, territorial assignments, and the total witnessing program. Also selected were the missionary books of the year: Graham Maxwell's *Can God Be Trusted?* for 1978; *The Great Controversy*, by Ellen G. White, for 1979; and for 1980, Ray Woolsey's *The Power and the Glory*.

DEWITT S. WILLIAMS

## Signs Format to Be Changed

Pacific Press Publishing Association is helping to make possible one of the most concentrated evangelistic campaigns ever. Beginning with the January, 1978, issue, *Signs*, the church's 103-year-old missionary magazine, will reflect a new format and a \$2.95 (\$3.95 outside the United States) subscription rate. The new \$2.95 *Signs* will bring the subscription rate to pre-1967 levels.

A projected circulation of one million copies per month within two years is anticipated. JAY E. PRALL

## In Brief

**Youth baptisms:** Reports received at South American Division headquarters indicate that 8,390 young people were baptized on September 17, the 1977 spring Youth Baptismal Day in South America. During the next few months, reports from pastors in remote areas may bring the record of youth baptized on this one Sabbath close to 9,000, according to Mario Veloso, South American Division youth director.

**SAC grant:** A gift of \$50,000 was made to Southwestern Adventist College in October by the J. E. and L. E. Mabee Foundation of Tulsa, Oklahoma. The funds are to be expended on the women's residence hall nearing completion on the Keene, Texas, campus. For the project the grant brings to \$115,000 the total funds from foundations and corporations.

## Soccer Brings SDA Name to Public

Many television viewers, radio listeners, and newspaper readers in Iran recently were exposed to the word "Adventist" for the first time as they watched, listened to, or read reports of a soccer tournament.

His Imperial Highness Reza Pahlavi, Crown Prince of Iran, is a keen soccer player. The 17-year-old heir to the Peacock Throne, in the empire where Esther of old was queen, has his training in the Reza Pahlavi School, which meets in the palace grounds in Tehran. Fellow students are his brothers and sister, cousins, and others of noble birth, as well as a number of commoners.

Once a year the Reza Pahlavi School invites soccer teams from other academies to join in a tournament. Out of the hundreds of academies in this developing nation of 35 million people, ten are chosen. During the 1976-1977 school year the Iran Seventh-day Adventist Academy was among those chosen to play against the 11 boys, the

Crown Prince included, from the Royal Academy.

The first match in the tournament was played between the Reza Pahlavi School and the Adventist Academy, and it was given wide coverage by the Iranian news media. Among the spectators who gathered at the Royal Palace's sport grounds to see his first match was the mother of the Empress. The Royal team won the match 4 to 3.

Iran Adventist Academy is situated ten miles north of Tehran. It is a day school with a student body of 250 boys.

Iran is a predominantly Islamic country, but minority groups enjoy a religious freedom that dates back to King Cyrus, founder of the Persian Empire more than 2,500 years ago. BERGE SCHANTZ

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