

DECEMBER 22, 1977

# Review®

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



## *Incarnate God*

By R. E. KNOX

Incarnate God, sublimest thought,  
This Holy Thing which God hath wrought,  
Gift of gifts with mystery fraught,  
This priceless Child the Spirit brought.

Oh, that we midst joy and mirth  
Might pause to ponder, sense the worth  
Of what was sent from heaven to earth—  
A Son, a sign, a virgin's birth.

To Thee, O Child, sweet anthems raise,  
And we would join them in their praise  
Till all the world has turned its gaze  
Upon the object of our lays.

Come, take our hearts and in them dwell,  
Cast o'er our lives Thy wondrous spell,  
Bring love and peace to this Noel,  
Be God with us, Immanuel.

## The Gift Supreme

Perhaps at no other time of year are so many gifts given and so many received as at Christmas. Therefore, even though December 25 is not Christ's birthday, we think it is appropriate at this time to focus attention on the greatest Gift that ever was given—Jesus, Heaven's supreme gift to humanity.

The Bible makes plain that Jesus was a gift, not a loan, to the human race. "God so loved the world that he gave" His Son Jesus. (John 3:16; cf. *Selected Messages*, book 1, p. 258). Jesus so loved that He "gave himself" (Gal. 1:4; Titus 2:14). The apostle Paul, doubtless surveying the total range of blessings made available to humanity through the gift of Jesus, exclaimed: "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15)! The gift of Jesus to this lost world, too, can be described as "unspeakable." It is beyond adequate verbal expression. It is beyond human comprehension. The mystery of the Incarnation is fathomless. The subject of redemption is exhaustless.

The mind-boggling aspect of the Bethlehem story is that the infinite God would come to this world and join the human race. Can human minds truly internalize the message given to Joseph by the angel as he quoted Isaiah: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23)? What an awesome fact it is that the Creator, the Word of God, "was made flesh, and dwelt among us" (John 1:1-3, 14)!

But even more amazing than the fact that God the Son came to dwell with humanity is the truth that He came to dwell with sinful humanity! "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—*The Desire of Ages*, p. 49.

### "Like Unto His Brethren"

The Bible makes a point of the fact that Jesus identified fully with the people He came to save. It states that "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . He took not on him the nature of angels; but he took on him the seed of Abraham. . . . In all things it behoved him to be made like unto his brethren" (Heb. 2:14-17). Acts 13:23 and Romans 1:3 speak of Jesus as being of the seed of David. Being "made of a woman" (Gal. 4:4), Christ's connection with the human race was established as firm, legitimate, authentic. He came into the world as do all others.

The apostle Paul describes Jesus as "the man Christ Jesus" (1 Tim. 2:5). And lest anyone attempt to argue that Jesus was not a real man, he declares: Jesus "had to be made like his brethren in every respect" (Heb. 2:17, R.S.V.).

In writing to the Romans Paul states even more forcefully the fact that the humanity Christ took was like that of those He came to save. Said Paul: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Not all Bible students agree on the meaning of the expression "in the likeness of." Some think Paul is saying that the humanity Christ took was similar to but not exactly like that of human beings 4,000 years this side of Eden; others think Paul meant that Jesus took not merely "the likeness of sinful flesh" but actually sinful flesh. To us the latter meaning seems preferable in the light of Paul's usage of the same expression—"in the likeness of"—in Philippians 2:7. In this verse Paul says that Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In both texts the expression "in the likeness of" is the translation of the Greek phrase *en homoiōmati*. If in Philippians 2:7 the apostle is saying something more than that Jesus merely *appeared* to be a man—that He was in *reality* a man—then perhaps in Romans 8:3 he is saying that Jesus actually took sinful flesh. "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature."—*Selected Messages*, book 1, p. 247.

At the same time, we cannot establish coercively what Paul means in Romans 8:3 by comparing this text with Philippians 2:7, for in Romans 6:5 Paul uses *homoiōmati* in a figurative sense. He says that when we are baptized we are "planted together *in the likeness of*" Christ's death—not in His actual death. Thus it is possible to interpret Romans 8:3 as saying only that Christ became one with the human race.

### Ellen White's Testimony

Ellen G. White, however, seems to state clearly in numerous places that the flesh and nature Christ took were like that of humanity in general. Here are a few of her statements:

"He was not only made flesh, but He was made in the likeness of sinful flesh."—Letter 106, June 26, 1896.

"Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."—*The Desire of Ages*, p. 112.

"Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin."—*The SDA Bible Commentary*, vol. 4, p. 1147.

"The Son of God humbled Himself and took man's nature after the race had wandered four thousand years

*Continued on page 12*

# This Week

## Contents

General Articles	Pages 4-7
For the Younger Set	7
Family Living	8
Especially for Women	10
From the Editors	11
Annual Council Actions	13
Newsfront	16-19
News Notes	21
Bulletin Board	23
Back Page	24

This issue's theme is Christmas. "The Gift Supreme" (p. 2) talks about "the mind-boggling aspect of the Bethlehem story . . . that

the infinite God would come to this world and join the human race."

In "God With Us" (p. 4), Aileen Andres tells how "Christ is the best, most complete picture that has been given of God."

J. L. Shuler, in "A Christmas Message" (p. 6), writes that "no person relates correctly to the birth of Jesus until by the Holy Spirit Christ is born in him."

Our Family Living section (p. 8) author, Laura Gladson, relates a story that surely will tug at the hearts of those who have or have

had broken homes. In an action that embodies the true meaning of Christmas, Linda sends a gift and card to her ex-husband's new wife. The results of that small act of kindness are far-reaching and will give all of us, who frequently need to be reminded to go the second mile, a goal for which to aim.

Ernest Lloyd, longtime editor of *Our Little Friend* who knew Ellen White personally, is now in his ninety-eighth year. He recently wrote, commenting favorably on the sketch Vernon Nye made of Ellen White that appeared on the

cover of our November 24 issue: "I well remember when Sister White gave her first talk to the Battle Creek College student body during the General Conference of 1901. She impressed us with both words and smiles. We loved her then and through the years. My old friend Vernon Nye did his best work on this picture."

**Art and Photo Credits:** Cover, Elfred Lee; p. 4, Harry Anderson; p. 7, Ewing Galloway; p. 9, Lilly Busch; p. 11, Harold M. Lambert; 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.]

### Child Abuse

I cannot refrain from adding to the Response From Readers, "Read Beyond Chapter 1" (Oct. 20), on child abuse. There are too many parents who get satisfaction out of seeing children punished.

As a church-school teacher, I have actually shed tears over the attitude of some parents who cannot see their own child's faults, but insist loudly and at great length that the other child be punished. Once when I refused to punish or to ask the other parent to punish the other child, the first parent threatened to take his child out of school.

NAME WITHHELD

### Homosexuality

Re "Anita Bryant and Homosexuality" (Oct. 6) and "Homosexuality" (letters, Nov. 10).

I know firsthand about homosexuality, because I lived that life from age 12 to 38. Then in 1971 I attended a Seventh-day Adventist tent evangelistic effort. During the meeting, someone asked the minister whether a homosexual could be saved. He answered that if a man or woman was caught up in that sin, God could give him or her the power to believe and live above the sin.

After studying the Word of God, I accepted Jesus as my Lord and Saviour. For seven wonderful years the Lord has kept me from this sin.

To all those who want relief from the demon possessing you, I say, come to Christ. He will release you and give you the power to live above the sin.

NAME WITHHELD

► *Not always does God provide help as directly or immediately as in this case. Sometimes He gives aid through professional treatment over an extended period of time.*

I agree that we should not call anyone "garbage." But I think that it is right to call homosexual practice "garbage." Garbage is a good word for sin.

ALBERT LINCOLN  
Banning, California

Individuals who demonstrate homosexual tendencies definitely need all the empathetic professional and Christian help they can get. However, one thing they definitely do not need is the added temptation of constant exposure to young or immature children (as they would have in the position of schoolteacher). As most homosexual behavior is "learned," society is in need of protective laws. This has nothing to do with "human judgment and rejection," and actually is for the moral protection of all.

ELFRIEDE MATEJISIK, PH.D.  
Fayetteville, North Carolina

Jesus, if He were visibly on earth today, would try to save homosexuals if they would listen to His plea to turn from their evil ways. And they can change.

M. G. CATO  
Atlanta, Georgia

A diligent study of the Sabbath school lesson for November 12

should more than answer the statements and questions put forth in the letter of November 10. Yes, Jesus would still be found associating with sinners, but for the purpose of saving them from their sins, not in them.

FRANK L. WATKINS  
Arvin, California

Regarding the Bible stand on homosexuality, we read in Romans 1:24-27, *Good News Bible*, that because people know Him but do not honor Him, God "has given those people over to do the filthy things their hearts desire and they do shameful things with each other. . . . Women pervert the natural use of their sex by unnatural acts. . . . Men give up natural sexual relations with women and burn with passion for each other. Men do shameful things with each other, and as a result they bring upon themselves the punishment they deserve for their wrongdoing." In 1 Corinthians 6:9, 10, we find that "homosexual perverts," among others, will not enter heaven.

The point, I feel, is clear: we must consider homosexuality as God does, as something that is filthy and shameful. However, we must also be ready, once such a person seeks the Lord's help, to help him in every way possible to find the Lord's peace.

ROGER F. GEORGE  
Riverdale, Maryland

The homosexuals within our church (and there are many) need our love, understanding, and example of a loving Jesus. How can they learn to trust the Lord if His love and compassion and saving power are not manifested by their

fellow members? How will they see Jesus as the answer to their problems and struggles if Jesus is not beside them in the church pew or in the homes to which they may long to be invited?

NAME WITHHELD

The author of the "name withheld" letter of November 10 asks whether the church has used "the arm of scientific inquiry and the body of data that has been accumulating over the past two or three decades." I ask, Has the Bible been in error when saying that homosexuality is unnatural, dishonorable, and shameful? Should the church turn to science to correct this error? Does the letter writer suggest that God's remnant church reject the everlasting arm and authority of His Word and exchange it for the arm of science?

VJERA LANG  
Los Angeles, California

Homosexuals, alcoholics, drug addicts—all who are cursed with a disease—need our help and our love. But they do not need our approval of their way of life. We are not required to condone homosexuality in order to love the homosexual.

LEWIS JENKINS  
Oklahoma City, Oklahoma

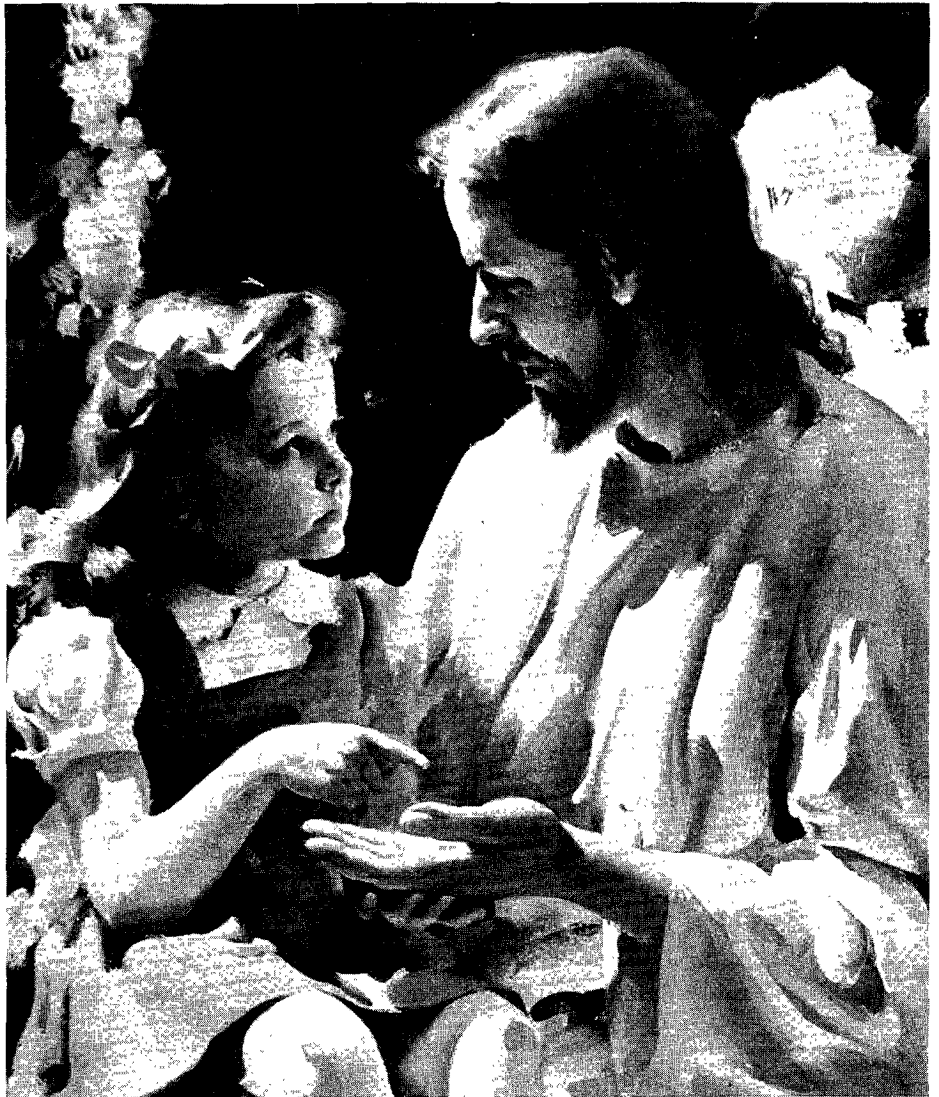
### Longtime Subscriber

I have been a subscriber to the REVIEW for 60 years. I credit this magazine and our schools for the fact that almost all of our five children, 14 grandchildren, and 11 great-grandchildren are in this blessed message.

HAROLD J. REITH, D.M.D.  
Loma Linda, California

# “God With Us”

By AILEEN ANDRES



IT WAS APRIL AND I WAS TEN. I was supposed to be asleep, but I strained to stay awake a bit longer so that I could kiss my father goodnight. He hadn't come home yet, and since he was leaving on a business trip in his small plane early the next morning, I didn't want to miss telling him goodbye.

After what seemed a very long wait I heard his voice and footsteps in the hall outside my room. I dashed out to see him smiling at my sudden appearance. He swept me up into a great hug, told me to be a good girl while he was away, and sent me back to bed.

Expecting daddy (mother called him Jim) to return sometime on Sunday, mother got my brother and me busy with house-cleaning chores early. Everything must be in order when he arrived! The sense of anticipation lightened the tasks we had been assigned, and, if my memory serves me correctly, we were singing “Whistle While You Work” when the doorbell rang.

Mother went to the door and, with a smile, greeted

the friend standing there. His words had a cruelty he didn't intend, I am sure. He said, “Why are you smiling, Doris? Don't you know Jim is dead?”

There are no words to describe the emptiness that death brings. There is no way of estimating how much it changes a person's life. In spite of a loving and caring stepfather and of many other men who have been “fathers in Israel” to me, I remain keenly aware of what I have missed. A connection with half my heritage is gone forever. Many shared experiences will never be.

It is perhaps because of this childhood loss that I identify most closely with the image of God as being a Father, although the Bible provides us with a great variety of pictures of what He is like, of His relationship with His people, of how He works in the world. And, depending upon the person and his needs at any given moment, a picture will have one meaning at one time and a different meaning at another. To a person who has been a thirsty desert wanderer, the picture of God supplying living water may have the most appeal. To one who loves animals and has searched long hours to find a stray puppy or kitten, the symbol of God as a loving Shepherd would have

---

*Aileen Andres is an editorial associate on the Review staff.*

---

Because of Christ the Son, sent to show us what God is like,  
we can know the Father.

---

special force. The picture of the Just Judge might appeal to a lawyer. The figure of the Chief Cornerstone might have meaning to architects and builders.

Through these symbols, pictures, images, of which I have mentioned only a few, God is trying to say something like this to the human family: "This is what I am like. I can meet your spiritual needs as water and bread meet your physical needs. When you are lost and at the point of death, I will bear you up in My everlasting arms more surely than you would carry home a weak and pitiful little dog or cat. You can depend on My fairness in judging your life much more than you can depend on a fair decision from a human judge, however honest, because I know everything about you, even things you do not know about yourself.

"In My relationship with My people, I will be not only the architect of the living temple that they are to be, but the chief support of that building, the chief cornerstone. And, in every event of your life, I will be there to share its joy or pain; I will be there more completely than your dearest friend. I will be for you your Father. I will be the wisdom, the comfort, the smiles, and much more, of the earthly father or mother you miss so. I will be more to you than you can ever imagine or know, both today and in eternity."

Recently I was asked to speak on the topic "What Christ Means to Me." It would have been relatively easy for me to speak about the many things that Christ has done and what He should mean to everyone. But the assignment set me to thinking seriously about Christ and what I really think about Him. It was then that I realized I was giving more thought to God the Father than to Christ the Son.

In my study I discovered that Ellen White, on the first page of the first chapter of *The Desire of Ages*, sums up for me how Christ belongs in my picture of God:

"His name shall be called Immanuel, . . . God with us."

"The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our

world. To this sin-darkened earth He came to reveal the light of God's love—to be 'God with us.' There it was prophesied of Him, 'His name shall be called Immanuel.'

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God—God's thought made audible."

### God Is Not Far-removed

Some people may think of God the Father as austere and far-removed from the world's existence and see Christ as more involved with the human race; but when they begin to realize the implications of Christ's being God, sent to this world specifically to show us what God is like, then the distance between those people and God the Father begins to disappear.

For instance, God is sometimes thought to be interested only in spiritual matters or only in matters of gravest importance, such as international affairs or starving children. But we know, through Christ, who is "God with us," that God is interested in something of such little ultimate importance as refreshments for guests at a wedding.

We know that God is not irritated by the chatter of little children, because Christ, "God with us," rebuked the disciples for trying to protect Him from the supposed bother of those little voices.

We know the patience of God with sinners through Christ's loving, continued labor with Judas, as well as with Peter, James, John, and the others.

We know the value that God places upon human beings, because of what He did to save them through Christ, who died on the cross.

We know God in a new dimension, because Christ taught us to pray to Him as our Father in heaven.

We know, finally, that whatever good and loving characteristic we can attribute to Christ, we can attribute to the Father. Because of Christ, because of His life on earth, we can know God. In fact, as Ellen White put it: "All that man *needs* to know or *can* know of God has been revealed in the life and character of His Son."—*Testimonies*, vol. 8, p. 286. (Italics supplied.)

Christ is the best, most complete picture that has been given of God. And by taking humanity He has linked us with heaven by ties that can never be broken. He was and is for all time and for all people "God with us." □

# A Christmas Message

---

Jesus was born in Bethlehem,  
but He must be reborn in our hearts  
if His incarnation is to  
be made effective for us.

---

By J. L. SHULER

AT THIS CHRISTMAS SEASON, Christians are reminded of the birth of Jesus at Bethlehem. If we contemplate it 1,000 times, there is still more to learn of its preciousness and of its essentiality for our welfare here and hereafter.

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' We marvel at the Saviour's sacrifice

*J. L. Shuler is an evangelist, pastor, and author. He is now retired and lives in National City, California.*

in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall."—*The Desire of Ages*, pp. 48, 49.

Many professed Christians think the existence of Jesus Christ began when He was conceived and born of the virgin Mary. They need to let the Word of God lift their sights and see in that Baby in the manger the eternal Son of God and the Creator, who entered human flesh to provide salvation for man. It is significant that the prophecy that seven centuries before had foretold that the Saviour would be born in Bethlehem declared that His "goings forth have been . . . from everlasting" (Micah 5:2).

The birth of Jesus signifies that God the Son became a partaker of human nature, that believers by being born again by the Holy Spirit are made partakers of His divine nature and thereby are saved from sin (2 Peter 1:4). As the hymn "Hark! the Herald Angels Sing" says, Christ was

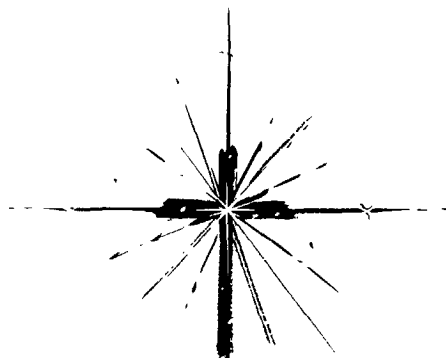
"Born that man no more may die,  
Born to raise the sons of earth,  
Born to give them second birth."

The eternal Son of God by His birth became also the Son of man, that believers by the new birth may become the sons and daughters of the King of the universe (John 1:12, 13). The Son of God was made in the likeness of man, that those who receive Him may be transformed into His spiritual image (2 Cor. 3:18) and will have their bodies changed like unto His glorious body at His second advent (Phil. 3:20, 21).

No person relates correctly to the birth of Jesus until by the Holy Spirit Christ is born in him. Jesus said,

## Proclaim It

By CECIL A. PADEN



Our God above  
In boundless love  
Sent to this world below  
His only Son—  
The Sinless One—  
Whom we should learn to know.  
Proclaim it here,  
Proclaim it there:  
"Christ came" to all men tell,  
Till all around  
Shall hear the sound—  
"Welcome, Emmanuel!"

Our Saviour came  
To live the same  
As we'd been told to do.  
To keep from sin  
His Spirit in  
Our hearts writes law anew.  
Proclaim it here,  
Proclaim it there:  
God's law we keep as well.  
Who loves the Lord  
In deed and word  
Follows Emmanuel.

Our Sacrifice,  
He paid the price—  
Calvary—for our sin.  
His life He gave,  
Then burst the grave  
That heaven we might win.  
Proclaim it here,  
Proclaim it there:  
"Christ lives" to all men tell,  
Till far and near  
The tidings hear—  
"Lives our Emmanuel!"

Before God's throne  
He doth atone;  
Our Priest, He intercedes.  
But soon "'Tis done!"  
Leaves hope for none.  
Then, Jesus' coming speeds.  
Proclaim it here,  
Proclaim it there:  
"Christ comes" to all men tell,  
Till every eye  
Sees in the sky  
Glorious Emmanuel!

"Except a man be born again, he cannot see the kingdom of God" (John 3:3). Unless a person is reborn, unless he has Jesus born in him, he has been born in vain in respect to his eternal welfare. And in his case it was all in vain that Jesus was born in Bethlehem.

A certain poet said:

"Tho' Christ in Bethlehem a thousand times be born;

Except He be born in thee, thy soul is still forlorn."

Evidently the author needed "forlorn" to rhyme with "born." But the situation in this case is worse than forlorn. Such a person is lost forever. Everything depends on having the Son of God in one's inmost soul. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (verse 36).

Mary laid the Christ child in a manger because there was no room for Him in the inn. Do people today make room for Christ as their Lord and only Saviour? The majority of those who profess to follow Him are so preoccupied with their own affairs that they have no room for the only One who can make their lives what they ought to be.

The birth of Jesus should move our hearts in full surrender to Him. The Son of God was fully aware of what it would cost Him to give up His place in heaven and come to this world to suffer and die to save man. He wasn't compelled to do this. He could have remained in heaven. But no. His love was so great that He could not remain in heaven and let the human family perish. Oh, such love!

Jesus gave up the palaces of heaven for a stable in Bethlehem. He exchanged the adoration of the angels for the insults, ridicule, and torments of the vilest of men. He gave up the indescribable joys of heaven for the sorrows of earth. His love for you and me cost Him Gethsemane and Calvary. Jesus suffered infinitely beyond what any other person has ever suffered.

Oh, how the fathers and mothers suffer when death takes their only child! How then must He who formed the human heart have suffered when He gave up His only Son! Never can the cost of our redemption be comprehended until the redeemed shall stand with the Redeemer before the throne of God.

Our love response should be to kneel at the foot of the cross in full surrender to the Lord Jesus. "For the love of Christ constraineth us; because we thus judge, that if one die for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14, 15).

No ear may hear His coming;  
But in this world of sin,  
Where meek souls still receive Him,  
The dear Christ enters in.  
O holy child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in—  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell—  
Oh, come to us, abide with us,  
Our Lord Immanuel!

## For the Younger Set

### Christmas at the Mission

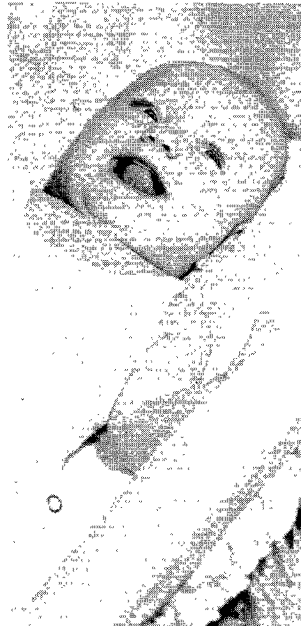
By Miriam Clarke  
as told to  
ELLA RUTH ELKINS

IT WAS A WEEK before Christmas at the Anderson home at a mission station in Africa. Paul, the oldest boy, had a happy feeling inside because this was the day daddy had promised to cut a Christmas tree.

As soon as daddy came home from work, the two of them started out to the part of the mission where the trees grew.

In no time at all daddy decided on a nice, full-sized tree. As he sliced into the trunk with his sharp ax, the tree swooshed to a slump. "I'll take the stump end," he said; "you take the tip so it won't drag on the ground."

After they got home, daddy made a strong stand and set the tree in it while mother hung tiny toys on the tree. Daddy got some shiny African bangles to hang on the tree, and Paul made a pretty paper chain to drape over the boughs.



Baby David laughed and clapped his hands when he saw all the pretty things sparkle and shine on the tree near his bassinets.

Baby David laughed and sputtered and clapped his hands when he saw all the pretty things sparkle and shine on the tree.

Christmas passed rapidly, as all Christmases do, and when the day came to take the tree down, Paul felt sad. He watched his daddy take down the chain, the toys, and the bangles. Soon everything was off the tree, it seemed.

"Wait, I see another bangle!" daddy exclaimed. "I don't remember putting a bangle on the tip of the tree." He reached up to take it off. But just as he was about to grasp it, it vanished! Daddy stepped back in surprise. "I thought I saw a bangle up there, but . . ."

"You did, Daddy," Paul answered. "Look! There it is on the other side of the branch."

Again daddy reached for it. Just as he was about to grasp it, it disappeared once more!

"A snake!" daddy yelled as he sprang back from the tree.

Mother ran in from the kitchen, grabbed the baby from his bassinets, and shoved Paul ahead of her toward the front door. Paul turned to see daddy grab a stick and hit the snake as it fell in a heap upon the floor.

"It's all right. The snake can't hurt any of us now. The little 'bangle' was a very dangerous snake. It may have been in the tree when I cut it down and brought it home."

"Oh, how terrible!" mother said as she hugged Baby David and Paul close to her. "To think it might have been in that tree all this time—and Baby David slept by it! God surely must have sent His angel to protect our baby!"

"And me too," Paul spoke up. "I helped to carry the tree home."

"We all have a lot to be thankful for," daddy said as he smiled at his family. "And it's something I'm sure we'll never forget."

# The Gift

---

If you had not written that note  
we might still be lost,  
all four of us.

---

By LAURA GLADSON

CHRISTMAS AGAIN. LINDA'S thoughts kept pace with her busy hands, folding clothes for four children into a worn suitcase. Time passed quickly, it seemed. Perhaps it was just as well. She certainly didn't want to remember the pain and loneliness of last year's Christmas.

Other days a person could pretend that Tom was just working late or gone overnight on a job, she mused, but Christmas Day was meant for families. The divorce became final just before Christmas a year ago and ended any hope of reconciliation. Tom had married his paramour, Janet, almost immediately. Linda still shrank from recalling those dark days.

The door burst open, and four lively children recalled her to the present.

"Mamma, Mamma," shouted Timmy, her energetic 7-year-old. "When is daddy coming for us?"

"Keep your voice down in the house," reminded Linda as she brushed off snow and retrieved caps and mittens from corners and under chairs. "He said he'd be here at three o'clock and for all of you to be ready."

"Oh, goody, goody," squealed Jason with all the glee a 3-year-old could muster.

Chubby Daryl wasn't sure what it was all about, but ran around laughing until he tripped over a wayward boot.

His mother picked him up quickly and hushed away his tears. Hugging him to her, she could not help thinking of the Christmas two years ago when Daryl was born. She had had to face his birth alone except for the three other children. Tom had already left her, and persistent rumors said he was living with Janet.

Daryl wriggled to get down, and she let him go, glad for his sturdy health and infectious grin.

The next few minutes raced by as the children helped pack their clothes for a week with their father.

"Why so quiet, Cathy?" Linda paused in the hubbub to question her auburn-haired daughter.

Cathy raised big brown eyes to her mother. "Will we get to go to Sabbath school and church while we are with daddy and Janet?"

Linda caught her breath, wondering whether Cathy had been old enough at the time to remember the anger, bickering, and bitterness she and Tom had gone through over the matter of church.

### Perhaps No Sabbath School

"I don't know, honey." She chose her words carefully. "Ask daddy whether he'll take you, but don't be upset if he doesn't. He may not want to go." She waited, hoping it was enough for a mind of only 5 years.

Cathy seemed to accept the explanation, and then forgot everything else but her struggles to wrap a present for her father.

Linda pushed the suitcase lid down over the bulging contents and gave a sigh of relief as it clicked shut. She gathered up brightly wrapped packages into a brown paper bag. Too bad there weren't more presents, but her money would stretch only so far, and there were so many mouths to feed. Still, Christmas was Christmas, and she was glad it had come again.

Suddenly she put down the sack of presents and left the room. Rummaging through a dresser drawer, she found what she wanted. It took longer to find an empty box and Christmas paper. Fortunately, one sheet of blue-and-silver stars had been overlooked by the children when they had wrapped their little gifts.

Blocking out of her mind the tattered and mismatched towels hanging in her bathroom, Linda boxed the set of colorful floral towels. Finding her last Christmas card, she paused in thought. Finally she wrote, "I want you to know I wish the best for you and your family. God bless all of you. Love, Linda."

"Here comes daddy now! Let's go meet him!" called Timmy from the window where he had been keeping vigil. The other children rushed to fill the window with heads of various shades of red, then dashed out the back door to meet their father.

Quickly Linda slid the card into the box with the towels. She finished wrapping it and wrote "To Janet" across one corner. The package was added to the other presents, and Linda smoothed back her hair hastily.

Four excited children led in a tall man whose red hair matched their own.

Linda returned his greeting, and in the confusion the awkward moment passed. But she stole glances at Tom, reassured that his hands no longer shook and his face had lost the gauntness she had noticed a year earlier. It seemed that he had quit whatever drugs he had been on.

Tom scooped up Daryl out of the way of the suitcase

---

*Laura Gladson is a counselor and homemaker living in Collegedale, Tennessee, where her husband, Jerry, is assistant professor of religion at Southern Missionary College.*



brigade. "Whoa, young fella. You can't help them with those big suitcases." Daryl settled contentedly on his shoulder.

Looking from one face to the other, Linda remembered telling a friend the week before, "I couldn't forget Tom even if I tried. Every one of the children looks exactly like him!"

Tom loaded the last suitcase and the bag of presents into the car. Then he set two bushels of potatoes on the porch. "Here, Linda." He attempted to be casual. "We had a chance to pick up behind a potato digger. I figured you could use them." He turned away as if embarrassed by her thanks.

There was a rush of fitting the right coat to its owner and refereeing the usual argument over who wore what cap. Amid the chorus of goodbyes and sticky kisses (she had washed their hands and faces just minutes before!) Tom gave Linda a quick hug. "Have a nice rest and don't worry about the children."

Linda wasn't sure what caused the tears that stung her eyes—regret or plain loneliness. Pushing back her long brown hair, she looked with apathetic eyes over the rumpled house. Sudden and unaccustomed quiet settled in almost oppressively.

"Count your blessings, gal," she reminded herself. "A week of peace, plenty of food on the shelves, fuel against this New England winter, Aunt Beth and Uncle Pat to

visit Christmas Day—all better than last year. And, somehow, I think next Christmas will be even better than this one."

"It is better," Linda told herself over and over as she enjoyed her aunt's hospitality a year later. The brightly wrapped presents had disintegrated into a rainbow of paper and ribbons on the floor, and everyone was relaxing.

"Happy?" murmured Malcolm's voice in her ear. Linda turned her head to smile at her new husband. She just nodded, letting her eyes do all the talking.

### A Different Christmas

"You know, I miss the children," Malcolm continued. "At first I couldn't wait for us to be alone for the first time since we got married."

He chuckled in reminiscence. "Even our honeymoon consisted of driving back from your folks' house in Washington with a carload of sleepy kids."

Linda's laugh joined his. "Tom and Janet will bring them back Monday. Then we will have Christmas Eve all over again when they open their presents."

"I can't get over how they come flying out to meet me each evening. One gets my gloves, one my cap, and there is the usual squabble over who carries in my lunch box. A man looks forward to coming home when he gets a welcome like that!"



"That's not the only welcome you get," teased Linda, happy in the knowledge that Malcolm's new family met unfulfilled needs in his life.

"Come on, you two lovebirds." Her aunt's cheery voice brought them back to the present. "It's snowing pretty hard outside. If you don't want to spend the night stuck in a snowdrift you better skedaddle."

Malcolm got to his feet and stretched to his six feet of height. "Guess we better head out," he said. "More snow. That means I'll have to shovel the driveway out again tomorrow."

That was another fringe benefit to having a man around the house, Linda thought the next day, watching Malcolm out the window. Then she turned back to her bread baking, wondering, in passing, how the children were doing.

A few minutes later Malcolm came in with the mail and another armload of wood to feed the stove's voracious appetite.

"A letter from Janet?" Linda wondered out loud. "Why would she write to me? She never has before." Opening the envelope, she read the two closely written pages.

### Malcolm Read Over Her Shoulder

Malcolm noticed her silence and looked up from filling the stove. When he saw the tears running down her cheeks he went to her. Putting his arms around his wife, he read over her shoulder.

"Dear Linda, Many times I have wanted to talk to you, but couldn't. Maybe it's because of a guilty feeling I have for hurting you. But I wanted to tell you something. So I'm writing it.

"Around a year ago, at Christmas time, I received a card from you on a Christmas gift. *That was the beginning for me to know the love of God.* If you could express love and forgiveness toward me, then maybe I stood a chance that God would too. You have to understand, I was not brought up in a Christian home and knew very little about God.

"As you well know, Tom was very bitter. The need for God that you awakened in me I could not quiet. I tried many times after this to get Tom to go to church—any church. He always refused. We had many bad words over the subject. He finally told me if I needed God that much to read the Bible, that I didn't need to go to church. So, I did—*aloud!*

"At first he stared at the ceiling and said nothing. Wish I could tell you how the Holy Spirit worked. He melted like an ice cube. Oh, so many things he knew about God.

"Then one Sabbath (because the Bible says Sabbath) I asked him whether he would go to church, and we have been going ever since. I guess the girls needed God too. They have accepted it so well. They never stop telling me how much they like the changes in our home. Learning about the love of God has been the most wonderful thing in our lives. Both of my girls are going to be baptized this spring.

"Linda, none of this is meant to hurt you in any way. I wanted you to know how important one small act of kindness is, even to a person who doesn't deserve it. Had you not written that note we might still be lost, all four of us.

"May God bless and keep you always. Janet." □

## Epecially for Women BY BETTY HOLBROOK

### To Give as He Gave

IT WAS Christmas morning. Boxes, wrappings, and ribbons covered floor and furniture. The garlanded tree looked a mite lonesome stripped of the carefully wrapped gifts that had lain beneath it.

"Is this all I get?" asked Kim in a teary voice. Around her lay a dozen toys—dolls, dishes, and cuddly animals. There was a soft blue sweater, a fleecy red robe, and even a new piece of furniture for her room. Still, she didn't even try to hide the questioning disappointment in her eyes and voice.

Strange creatures, aren't we? Always wanting more, whether we're rich or poor.

Achan had the same problem. For seven days he had marched around Jericho with his fellow Israelites. Then with only the blowing of trumpets and a loud shout God delivered the city into their hands. It was to be destroyed—completely and permanently—except for Rahab and her family. Everything valuable was to be taken to the treasury of the Lord.

But the Promised Land wasn't enough for Achan. He spotted a beautiful garment, 200 shekels of silver, and a bar of gold that weighed 50 shekels and hid them in his tent.

"How could he?" we ask. I wonder whether the Lord isn't tempted to ask about us, "How can they?" Are we a Kim or an Achan when we ought to be thinking about the Promised Land?

I wouldn't for a minute suggest that Christmas not be made a very special time of year. There's nothing that says we should ignore it, even though the date isn't accurate. In fact, we should use this as a time to remember the Babe of Bethlehem and all that He means to us.

By Kim's standards I should look back on Christmases when I was a child and feel very deprived. I don't.

Our tree was usually all of three feet tall. It had to sit on a table to be noticed at all. It was pretty, though, in its own simple way. If the branches weren't spaced quite right, dad was skillful at rearranging them. The ornaments were quaint and old, relics from "the old country." Only once in my preteen years do I remember any gifts under the tree—a doll. But it wasn't for me. I could hold her, though, and dress her—if I was good.

Yet Christmas was always special. Mother baked and cooked for days, all the holiday recipes that had been handed down from one generation to another. The old oak table was pulled to its full length, spreading halfway into the living room. Funny how a meal could be such an event, something we looked forward to all year. But it was—in a very real way. Gifts weren't nearly as important as that sense of family.

Stop for just a minute. Close your eyes. What do you remember as being the best time of your childhood home? Does it center upon family, or gifts? Upon love, or things?

Gifts, of course, express the love and thoughtfulness of the giver, but it is possible to give so much to our children that we teach them to be greedy—to think only about what they're going to get and not what they can give.

The life of Jesus was a life of giving and sharing. From the time when He was very small (sharing His food with those who had less) until that dark hour on the cross when He reached out not only to the thief who begged for His mercy but also to the mother who once had cradled His head on her bosom and who now agonized at the foot of His cross, He thought of others.

And we are to love as He loved. To walk as He walked. To give as He gave. In the light of Christmas, that takes on new meaning.

## On Earth Peace

"Glory to God in the highest, and on earth peace, good will toward men."

This once more is the message of Heaven to earth on this Christmas Day, 1977.

Of what kind of peace were the angels singing?

Strangely, when the heavenly messengers visited the fields of Bethlehem in the long ago, the Roman Empire was at peace with all the world. As Milton phrased it:

"The idle spear and shield were high uphung;

The hooked chariot stood

Unstained with hostile blood."

But through much of human history, war chariots have rumbled, and the blood of the nations' slain has stained the battlefields of earth.

Has the message of Christmas been lost? We think not. For the peace of which the angels sang went beyond the peace of nations.

The Christ of Christmas says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The peace of the Prince of Peace is first of all peace of soul. The conscience is free because the soul is in tune with Heaven.

It is secondly peace of mind. It is the peace that comes when the love of Christ in the heart flows out in love to others. It is freedom from worry, because the Prince of Peace cares for His own.

Such peace in the heart means peace in the family, in society, and among nations.

But by most of those who, during the Christmas sea-

son, jostle one another on today's crowded streets, the Christ child, who offers this peace, is rejected as verily as He was by the innkeepers of Bethlehem 2,000 years ago. People offer Him no room in the inn of their hearts. They are too busy seeking gain and pleasure. As a result, there is little peace in their homes and in the streets of their cities. For them the Christmas bells toll in vain or in hollow mockery as the commercialized holiday passes and the angels with their message of peace return in sadness to heaven.

But the message of Christmas will not be completely lost. Here and there will be those who will appropriate the peace that the Prince of Peace offers. They will live serenely in a confused and strife-ridden world. These are the ones who have caught the true meaning and spirit of Christmas and whose influence will help change the world.

D. F. N.

## Church I, Church II

A priest-sociologist of the Roman Catholic Church recently characterized Roman Catholicism in the United States as having become two churches that are drifting apart.

Church I he described as the church from the parish down, made up of "ordinary folk." Church II he described as Catholicism beyond the parish, which includes the chancery offices, the U.S. Catholic Conference, the papacy, and national Catholic publications.

He observed that most of the people in Church I don't listen to bishops or anyone else not a part of their environment. They just want to be left alone. They are turned off by the Church II's position on such matters as birth control.

He believes that Church II should take the lead in seeking reconciliation, but he does not expect such reconciliation to happen in the immediate future.

How serious a threat this division into Church I and Church II may be to the unity of the Roman Catholic Church we do not know. Being large and having existed for many years, the church can endure a high level of self-criticism and even thrive on it, whereas young churches could seriously suffer.

Although this priest-sociologist focused on the United States, doubtless similar drifts are apparent in other countries.

As we pondered this division into Church I and Church II, we wondered whether such a split could ever develop in the Seventh-day Adventist Church. Actually, on a small scale we have always had such a division. There have always been independent members who have rebelled at or openly refused to listen to the counsels of administrative bodies. Today we would classify them as antiestablishment.

But the number of such independent members has always been small compared to the census of members.

### Inspired Gems



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

Samuel D. Meyers  
Central States Conference

● "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

● "The path of men who are placed as leaders is not an easy one. But they are to see in every difficulty a call to prayer."—*Prophets and Kings*, p. 31.

We would not say that occasions could not arise that would see this number grow in size, but we do not foresee a division such as in the Roman Catholic Church, where the people from the parish down belong to Church I and policy-making and opinion-making bodies belong to Church II.

There are a number of factors in the Adventist Church that would counter any large-scale drift into two churches.

### The Bible, Not Confessionalism

1. *Unity based on the Bible.* Our unity is based not on adherence to confessional theology but rather on a unity of mind reached by members independently studying their Bibles and coming to the same conclusions. The Adventist member is encouraged to study the Bible for himself and to learn for himself from the Scriptures what is truth. Thus his faith is based on personal convictions, not on blind allegiance to a creed. Ideally, at least, an Adventist belongs to the church not because he is born into it but because the church upholds and proclaims what from his own study of the Scriptures he believes to be the truth.

2. *The system of church government.* According to the *Seventh-day Adventist Encyclopedia Revised Edition*, "The polity of the SDA Church contains both presbyterian and congregational elements. Its authority springs from the members, whose representatives govern through a five-stage organization—local church, conference, union, division, and General Conference. Beyond the local church level there is limited lay representation in the governing bodies, but the local church, in which every member has a vote, has distinct prerogatives of its own. The polity may be described as a *representative system*."—Page 300.

Through this representative system, with the top body being the General Conference, a unity is maintained, even though the church is scattered throughout the world. Such a unity is enhanced by members of the General Conference traveling widely and frequently, giving counsel to decision-making committees. Every four or five years there is a General Conference session to which representatives from all over the world are sent. Frequently between sessions top administrative officers from around the world participate in the Annual Council.

3. *A unified objective.* There is a dynamism in the Seventh-day Adventist Church not present in the majority of religious bodies. This dynamism stems from the church's understanding of itself. It sees itself as the fulfillment of prophecy, as having been called by God to proclaim the last warning message to the world. It is impelled by urgency because it believes the Second Advent is near. It sees the crown to follow the present cross. All of these factors contribute to a unity and loyalty that no merely creedal church can engender.

4. *The Spirit of Prophecy.* So that His people might know for certain what their mission and message were God certified these to them by sending a prophet. Through the gift of prophecy, the Holy Spirit, who indited the Holy Scriptures, has led the church to a true understanding of the prophecies. The miraculous operation of the gift in the church contributes to conviction and enhances unity.

There are other factors contributing to unity that we do

not have space to mention. So long as the factors we have mentioned are believed in and supported, we do not see ourselves going the way of the Roman Catholic Church.

However, eternal vigilance is the price of our unity. If the force of any of the above-listed factors should be diminished—for example, if the Bible should cease to be the central unifying force and confessionalism take its place—unity of doctrine could be maintained only by allowing a wide divergence of opinion, or, if it were decided to maintain a tightly defined doctrinal system, only by compulsion.

If the church should lose sight of its mission and its goal, if its eschatological emphasis should be muffled, again a powerful unifying influence would be lost.

If the Holy Spirit's gift to the remnant church should be neglected or despised, a drift into Church I and Church II would be accelerated immediately.

We have confidence that if the church follows closely its Leader, Jesus Christ, unity will be maintained, at least the essential unity that will see the church triumphant at last. Apostasy there will be, and a severe shaking there will be, but a remnant will be saved. D. F. N.

---

## The Gift Supreme *Continued from page 2*

---

from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . . . Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. . . . In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him."—*Selected Messages*, book 1, pp. 267, 268.

"What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! . . . He would take man's fallen nature, and engage to cope with the strong foe who triumphed over Adam."—*The SDA Bible Commentary*, vol. 1, p. 1085.

But though Christ "took upon Himself fallen, suffering human nature, degraded and defiled by sin," He Himself was not sinful. Wrote Paul: "He [God] hath made him to be sin for us, who knew no sin" (2 Cor. 5:21). Again, Christ "was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Ellen White declared confidently: "In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. . . . He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ."—*Selected Messages*, book 1, p. 256.

On this we shall have more to say next week.

K. H. W.

*To be continued*

# Actions of General Interest From the Annual Council—3

[The following actions voted by the 1977 Annual Council, and continued from the December 8 issue of the REVIEW, are considered to be of general interest to our readers.—EDITORS]

## Temperance

### ► National Public Television—5-Day Plan

*Voted.* To endorse the proposal for a national Five-Day Plan to Stop Smoking presentation by the U.S. Public Service Television Network working with the General Conference Temperance Department according to the following guidelines:

*Tentative Date:* January, 1979

#### Responsibilities

WYES-TV in counsel with National Five-Day Plan Office.

1. Solicit an underwriter to finance the televised Five-Day Plan and materials.

2. Prepare instruction manual and promotional kit for all local public television stations.

3. Prepare and print special control book packet to be distributed in local television areas.

4. Select the team, after auditioning, to be used for the televised Five-Day Plan.

5. Prepare and video-tape the Five-Day Plan for national presentation.

6. Instruct all local public television stations how to properly promote the programs.

7. Follow up the Five-Day Plan with an evaluation study.

Union and local conferences in the United States in cooperation with the National Five-Day Plan Office.

1. Recommend Five-Day Plan teams that could be auditioned for telecast.

2. Select and recommend experienced teams who can coordinate activities with public television in their local areas.

3. Organize two-day training programs in each union for teams who will lead out in local areas.

4. Arrange for answering service in local televised areas to assist participants in quitting smoking and direct them to follow-up meetings.

5. Plan a follow-up series in televised areas. Local public television stations in cooperation with the Five-Day Plan teams.

1. Coordinate the energies of all local organizations in promoting the televised Five-Day Plan.

2. Promote the program as thoroughly as possible in all local televised areas.

3. Distribute control book packets.

4. Arrange for a monitored group meeting of the televised Five-Day Plan. Follow each evening presentation with a question-and-answer period and group therapy.

5. Announce on television where participants can call or

write for help, counsel, and further information. Local Five-Day Plan teams with the area churches.

1. Follow-up local interests to help them keep their resolve not to smoke.

2. Plan and present a follow-up health and temperance series to broaden and deepen the conviction of the participants in total healthful living.

3. Introduce Bible study interests to the local church members for continuity of interests and to bridge to evangelism.

Cooperative effort to follow-up programming.

Temperance Department  
Communication Department  
Health Department  
Lay Activities Department  
Ministerial Association

## Working Policy

[Deleted words are in parentheses and additions are italicized.]

### ► ABC Territorial Sales Clinic—Annual

*Voted.* To amend "ABC Territorial Sales Clinic—Annual" (74 AC 33) by addition of a new paragraph 7 so that the amended section will read as follows:

1. To hold an annual meeting of the ABC managers in the respective publishing house territories as a sales clinic, either on a territorial or a regional basis, as may be determined by the publishing house concerned.

2. To hold this ABC sales clinic in connection with one of the annual Sales Development Committee meetings.

3. To advise publishing houses to pay travel to and from the meeting based on cost of air coach fare or the equivalent.

4. To advise ABC's to pay the cost of housing and entertainment during the meeting.

5. To invite on a rotating basis every other year, one assistant ABC manager from each conference to attend the sales clinic for development of leadership; the travel allowance based on air coach fare to be shared equally between the publishing house and the Adventist Book Center.

6. To invite representatives from other publishing houses in North America to attend.

7. To invite the union publishing department directors and union ABC coordinators.

### ► Publishing House Committee—Policy Amendment Directive

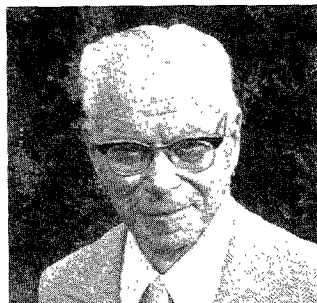
*Voted.* To amend section 1-b of the "NAD Publishing Council" (NAD WP 214, 215) so that the personnel of the Publishing House Committee will include four publishing house treasurers instead of three; also that the provision for three factory super-

intendents be enlarged to include factory superintendents and/or production managers.

### ► Benefit Fund—Policy Amendment

*Voted.* To amend the section "Basis of Distribution" (NAD WP 197-199) as follows:

3. Credentialed Literature Evangelist Benefits. In addition to the benefits granted to licensed literature evangelists as listed above, the following benefits are extended to the credentialed literature evangelist on the condition that he currently qualifies on the basis of 1,680 working hours per year and a minimum in annual retail deliveries of (\$12,000) \$15,000 per year (\$1,250 per



## OCTOGENARIAN SENDS TONS OF LITERATURE

H. A. B. Robinson, of Keene, Texas, sends out more than two tons of Adventist literature each year. He began work for the denomination as publishing secretary in Mexico in 1908. Today, at 87 years of age, he is sending literature to 20 countries.

Seeing many requests in the *Review and Herald* from people who wanted denominational literature, Elder Robinson began sending out his old *Reviews* and missionary journals about five years ago.

He has a "literature distribution workroom," a bright and cheery glassed-in back porch, where he has a desk and the supplies and equipment he needs. Each week Elder Robinson sends at least 20 packages. Twenty packages for 52 weeks makes more than two tons of literature each year!

Elder Robinson says that one of his greatest joys is receiving responses from those to whom he has sent literature, expressing appreciation and telling of the way the magazines have been used in missionary work and of the results. Several people have been baptized.

RUTH MCADAMS

month) worth of denominational subscription literature. (An annual minimum of \$7,800 for specialized programs.)

New paragraph:

8. *Husband-Wife Literature Evangelist Teams Reports and Requirements.*—Where husband and wife work together as single literature evangelist team, the following plan for reporting and requirements for hours and deliveries shall apply:

a. Each is required to work and report individually minimum hours (140 per month, 1,680 per year.) Both should participate in both selling and advertising.

b. Sales reports may be combined and turned in under one name and one HHES/FHES account number.

### ► Borrowing of Funds From Church Members—Guidelines—Policy Amendment

*Voted.* To amend the policy, "Borrowing of Funds From Church Members—Guidelines" (NAD WP 292) as follows:

2. In unusual circumstances when funds are offered to an organization by a church member, the interest rate shall not exceed the rate paid on (revocable trust agreements) *Union Revolving Fund notes* in the union territory.

### ► Classes of Literature Evangelists—Policy Amendment

*Voted.* To amend the policy, "Classes of Literature Evangelists" (NAD WP 195, 196) as follows:

2. Licensed: To be eligible for a license a beginner shall have worked 420 hours within the limits of 3 consecutive months, and shall have demonstrated success in salesmanship to the point of being able to earn a livelihood in the literature evangelist field. The account of the literature evangelist, as well as the general record of the worker, shall be satisfactory. The renewal of the license shall be conditional upon the worker's qualifying as a regular literature evangelist, working a minimum of 1,200 hours a year and having sales deliveries equal to two thirds of the sales requirement set for credentialed literature evangelists.

3. Credentialed: To be eligible for credentials a literature evangelist shall have held a license for at least nine consecutive months. Before eligibility for credentials is established, there shall have been turned in at least 44 weekly reports totaling at least (1,500) 1,680 hours and a minimum in annual retail sales of \$15,000 worth of denominational subscription literature (\$7,800 for specialized programs): (journals, paperbacked books and other small subscription literature). (with satisfactory results in deliveries.) The general record must also be satisfactory. These standards shall also determine the renewal of credentials from year to year. It is understood that the cumulative hours worked by the literature evangelist, and weekly reports rendered

during the three-month period of service for license, and the nine-month period of service for credentials, shall constitute the basis on which the credentials will be granted.

6. *Students who have prepared for denominational service by completing a four-year college course, and who choose to enter the literature ministry be granted a literature evangelist license at the beginning of their work and literature evangelist credentials after completing three months of successful work.*

Paragraph 6 to become paragraph 7.

► **Exclusive Distributors—Policy Addition**

*Voted.* To add to paragraph 1 of the policy, "Exclusive Distributors" (NAD WP 189) the following sentence:

*"The ABCs shall sell trade books to the HHES/FHES offices for promotional use at a 10 percent margin plus transportation cost."*

► **Trade Literature Distribution—Policy Amendment**

*Voted.* To amend the policy, "Trade Literature Distribution" (76 AC 126-128) as follows:

2. That the Adventist Book Centers grant these retail outlets the following discounts on books that are regular stock items:

6. That the publishing (House Subcommittee be requested to study the granting of) houses grant a 5 percent rebate to the Adventist Book Centers (by the publishers) on sales to other retail outlets. *However no additional discount will be given on special or bargain items.* This rebate is to be paid on the presentation of copies of invoices issued to the retail outlets.

► **Literature Evangelist-Ministerial Plan—Policy Amendment**

*Voted.* To amend the policy "Literature Evangelist-Ministerial Plan" (NAD WP 206) as follows:

2. The literature evangelist-ministerial intern's remuneration from the conference for this service shall be (at the rate of \$1.00 per hour for each hour devoted to canvassing, with a ceiling of \$1.20 per month; and that profits gained from literature sales shall accrue to him personally and in no wise enter into the \$1.00 per hour compensation. The minimum number of hours expected of the literature evangelist ministerial intern in canvassing work will be twenty-five hours per week.) *a \$250.00 monthly stipend.*

3. In addition to the (\$1.00 per hour) *\$250.00 per month from the conference, wherever it is deemed necessary on the part of the conference committee and so approved, the literature evangelist-ministerial intern shall be given by the conference a subsidy for rent, transportation, and auto insurance. Medical benefits shall be granted on the same basis as regular ministerial interns.* Any other

courtesies shall be granted according to the terms of the Literature Evangelist Benefit Fund.

► **Literature Evangelists' Savings, Interest Rates**

*Voted.* To amend "Interest Rate for Savings Deposits in HHES/FHES" (76 AC 175) as follows:

(To advise that) When (deposit) savings are (placed) deposited with HHES/FHES organizations the interest paid on such deposits (is not to exceed the maximum



**ETHIOPIAN HAS ONE MASTER, TWO BUSINESSES**

Hirpato, 41, is one of Ethiopia's star soul winners. Because he had been responsible for the baptism of more than 300 converts between 1970 and 1975, he was asked to represent his field at the General Conference session in Vienna, Austria, in July of 1975. During the year after his return from Vienna, he saw 150 converts baptized because of his witness.

Hirpato learned of the Seventh-day Adventist Church from a layman, Ato Wolde Silassie Orisa, in south Ethiopia. After accepting Jesus, he began sharing his faith with his brothers and sisters. Then his circle of love and concern widened. He talks about Jesus and tells gospel stories to his family and to those with whom he works from Monday to Thursday. From Friday to Sunday he leaves home to go from place to place, witnessing and strengthening new converts.

"I have one Master and two businesses," Hirpato says. "The first business is to witness for Christ regardless of where I am and what I do. My second business is to work on my small farm to feed my family."

GEBRE MICHAEL FELEMA  
President  
South Ethiopia Field

interest rate set by the General Conference Corporation for revocable trust agreements.) *shall not exceed the rates paid on Revolving Fund notes.*

**Finance**

[Deleted words are in parentheses and additions are italicized.]

► **Government Pensions and Denominational Retirement Benefits**

*Voted.* To limit the denominational retirement benefit in cases where the denomination shares with an employee in contributing to a government pension plan, to an amount that, when combined with the government pension, does not exceed the level of basic remuneration the worker would receive if he were in active service, it being understood that the amount of the reduction shall be limited to the proportion of the denomination's contribution to the government pension plan while the employee was in active service so that the total retirement benefit received including the government pension, which is paid for by the denomination, does not exceed the basic remuneration the worker would receive if he were in active service. Each division will define "basic remuneration." These guidelines become effective January 1, 1978.

► **It Is Written Program Matching Fund**

*Voted.* 1. To set aside an amount of \$150,000 from the "Special Assistance Fund for Conferences" and held by the General Conference as a matching fund toward cost of TV air time for the It Is Written program and/or an agreed amount toward air spot announcements. Up to 33½ percent of actual cost as reported by the conference through the union may be granted within this total provision.

2. To allocate these funds on the basis of application to the North American Division and the final decision shall be made in consultation with the Radio, Television, and Film Center and shall apply to budgeted expenses after November 1, 1977.

► **Employee Survivor Benefit Plan—Amendment**

*Voted.* To amend the plan "Employee Survivor Benefit" (76 AC 154-156) as follows:

1. An employee survivor benefit of \$5,000 will be made to the survivor(s) of a full-time employee of the denomination, including a licensed or credentialed literature evangelist, (who is earning denominational service credit and) who dies while in active service or is still on the denominational payroll, and/or to the survivor(s) of the spouse thereof, or an employee survivor benefit of \$1,250 to one employee survivor for a dependent as defined in (the Medical Expense Assistance Policy) *paragraph 6 of the Health-Care Assistance Pol-*

*icy.* This benefit shall also be available (to survivors during the Six Months' Continuance of Salary provision in the Sustainment Policy) *during the initial period only of salary subsidy immediately following the granting of retirement benefits.* Benefits made on behalf of unmarried employees without surviving dependents will be paid to the estate of the deceased unless there is a designated beneficiary who will be responsible to apply the benefit as needed to the final illness and funeral expenses. This benefit shall be provided at *denominational expense* for employees of all denominational organizations and institutions in the North American Division, except health-care institutions, and for North American Division-based missionaries serving in other divisions on a regular full-time missionary basis. *The following special provisions will be applied in administering this plan:*

a. *Benefit scale for infants:*  
Stillborn \$250.00  
Up to six months 500.00  
Over six months 1,250.00

b. *Employees who discontinue their employment as a result of illness or injury but who do not have enough years of denominational service to qualify for retirement benefits, and are not otherwise employed, are covered under the Employee Survivor Benefit plan for a period of six months after they go off the payroll excepting those receiving assistance under the Special Disability Assistance plan who have already received salary for six months. Spouses of such employees, as well as their eligible dependents, are likewise covered under this plan during the six-month period.*

2. The purpose of this benefit is to provide for financial assistance in meeting the employee's share of the expenses of the final illness and funeral as well as the temporary needs of the survivors.

3. In the event the spouse or dependents are also serving as employees of the denomination, only one benefit per death will be made. Any other death benefits provided at denominational expense will be deducted from this payment, including but not limited to worker's compensation insurance, accident insurance, catastrophic health insurance, death benefits, et cetera. *During the initial period only of salary supplement immediately following the granting of retirement benefits, beneficiaries are eligible for the benefits under this plan except that any amount paid under the sustainment funeral allowance policy shall be deducted from the amount paid under this plan.*

4. The administration and servicing of this benefit will be handled by the General Conference on behalf of the North American Division. Benefit payments will be made to survivors by the General Conference, based on proper certification supplied by union treasurers or General Conference institutional administrators. In the case of overseas missionaries,

benefit payments will be made to survivors based on proper certification supplied by the General Conference Secretariat.

5. An annual report for the fiscal year July 1 to June 30 will be submitted to the General Conference by union treasurers or General Conference institutional administrators on forms to be supplied by the General Conference giving information as to the number of full-time employees. This information regarding the number of General Conference employees will be supplied by the General Conference Payroll Office. For overseas missionaries it will be supplied by the General Conference Secretariat and will include those in overseas divisions, those on the General Conference payroll who are under appointment, on furlough, or those who have been permanently returned to the North American Division. The General Conference will compute the cost of benefits paid during the previous fiscal year pro rata based on the number of full-time employees for each union, the General Con-

ference, institutions, and bill accordingly, the cost for overseas missionaries being paid by the General Conference.

6. In the case of Loma Linda University, including the Medical Center, and denominationally-operated health-care institutions in the North American Division, a survivor benefit plan at employer expense is provided with benefit payments being limited to \$5,000 for employees and spouses, and \$1,250 for dependents as defined in the (Medical Expense) *Health-Care Assistance Policy*. The General Conference is authorized to structure and service a survivor benefit plan and make it available for these institutions.

#### ► Auditing Trainees—Guidelines

*Voted*, To adopt the following guidelines for trainees of the General Conference Auditing Service:

1. In order to encourage the employment of graduates from denominational college accounting programs, a quota of two internships annually (after the first

year a total of four would be in the program each year) shall be provided for audit trainees in selected areas of the North American Division.

2. Each application for this internship shall be approved in each case by the General Conference Auditing Service and the Personnel Committee.

3. The remuneration of individuals so designated shall be based on rates comparable to those paid to college graduates in

recommendation from the faculty of the college as to Christian experience and scholastic accomplishments and potential for future service.

5. The trainee shall be appointed for full-time service under the control of the General Conference Auditing Service for a period of two years and shall be placed under the direct supervision of a designated area auditor.

6. At the end of the first year of internship the trainee's work and

---

This concludes the 1977 Annual Council actions. See other actions in the December 1 and December 15 issues.

---

ministerial and other lines of denominational services.

4. Requirements for eligibility to these internships shall include the satisfactory completion of the prescribed course in business administration or accounting with a four-year degree from an accredited college or university and the

experience shall be reviewed. If his experience has been satisfactory, the training assignment shall be continued for the second year.

7. During the training period, and until the trainee is appointed to regular employment, either with the General Conference Auditing Service or other denominational institution, the training nature of his assignment shall be emphasized.

#### ► Revocable Trusts—Guidelines

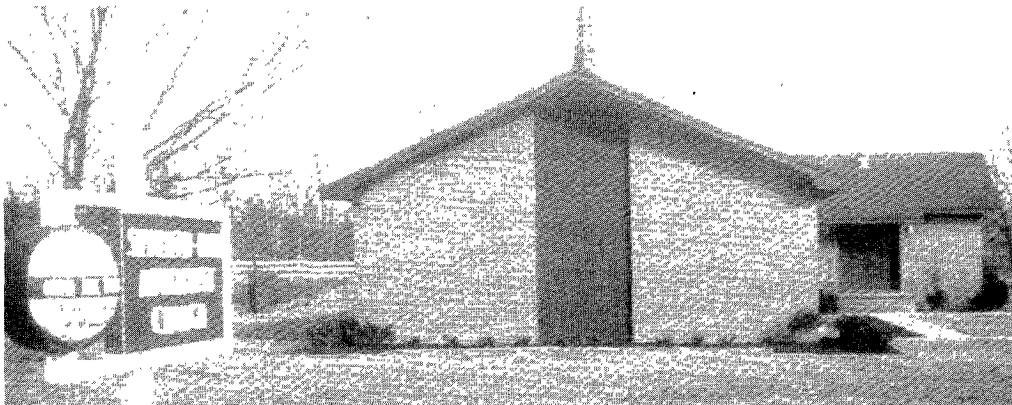
*Voted*, To approve the following guidelines with respect to all denominational revocable trust programs:

1. All church organizations acting as trustee of revocable trusts shall serve as such only in those cases where trust funds will be specifically invested in the manner directed by the trustor or as provided in the trust instrument, with all income accruing to the benefit of the trustor and with the trustor assuming the benefits and risks of principal variations.

2. Any cash transferred to or held in such trusts shall not be loaned to any church organizations, except to an approved fund such as a union Revolving Fund.

3. Paragraphs 1 and 2 above shall be effective for all revocable trusts as of January 1, 1980, and all existing trust instruments shall be amended, if necessary and practicable, to conform with this policy and to existing law. However, this policy shall not require the repayment to the corporation as trustee of funds borrowed by the corporation in its individual corporate capacity prior to December 31, 1979, unless such payment is required by the trustor or unless such payment is required to terminate the trust. Such funds shall be held in harmony with existing denominational investment policies.

4. Each union conference and institution shall provide a detailed plan in writing to the General Conference Trust Services by January 1, 1979, as to its objectives, plans, and methods for implementation of these policies, it being understood that special provisions for such implementation will be required for the Canadian Union Conference.



## TWO MISSISSIPPI CHURCHES ARE DEDICATED

Recently two Mississippi churches in the Alabama-Mississippi Conference were dedicated. The 50-member Greenville church (top), plans for which were begun eight years ago, is situated on a spacious tract of land near an agricultural delta town. Conference officers led out in the service together with David Smith, the local pastor. The 140-

member Meridian church, under the leadership of Milton Reiber, local pastor, dedicated their church plant (bottom) within two years after construction was completed. J. R. Spangler joined conference officers in leading out in the church dedication.

G. N. KOVALSKI  
Alabama-Mississippi Conference

## Burglary Attempt Thwarted; Burglars Converted

By ROGER HOLLEY

TWO MEN were thwarted recently in their effort to burglarize the store of a Seventh-day Adventist. It happened in Keroka, Kenya, the scene of a recent large crusade.

Since the evangelistic meetings closed in Keroka last September, the pastor, Charles Ondieki, has been carrying on Bible classes twice weekly for the new members. Nonmembers also have been attending, and more than 200 persons have been baptized since the close of the crusade.

The faithful attendance of Adventists at these meetings was noted by those in town, and two would-be thieves fastened their eyes on the prosperous-looking store of James Getange, a new Seventh-day Adventist, who regularly closed his store early to attend the Bible classes up on the hill.

What an easy place for a burglary, the two men thought as they watched James and his wife leave the store early on the nights of the Bible class. It seemed to them too good an opportunity to pass by, so they made plans to break into the store.

It was on a Sunday night that they decided to do the job. James closed up early as usual and went happily up the hill to attend the Bible study, little thinking that two of his fellow townsmen were then on their way to rob him.

Soon, in the darkness, the two men approached the rear of the store. But then they stopped, afraid. Perhaps they began to think about what a strong man James was and about the consequences of being caught by him in the act of robbing his store.

"Suppose he's in there," one of them said.

The other was thinking the

*Roger Holley, former Ministerial secretary of the Afro-Mideast Division, is a pastor in Texas.*

same thing, but tried to be brave.

"He's not there. You know he always goes to that meeting."

"But just suppose. . . . We'd better check."

So one man went up the hill to look for James while the other sat down in the darkness to wait. The minutes passed—15, 20, 30. The surveillance trip could have been accomplished easily in ten



They intended to rob his store, but instead the two would-be thieves, James Nyababu and Joshua Musioma, center, joined James Getange, left, at the evangelistic meetings of Charles Ondieki, right. A year ago, on Christmas Day, Mr. Nyababu and Mr. Musioma became baptized Adventists.

minutes. The waiting man sat impatiently in the dark, wondering what could have happened to his friend.

Finally, apprehensive, he climbed the hill himself to look for his partner. There, to his annoyance, he found him sitting on the ground with the rest of the crowd, listening to the Bible study.

"What's the matter with you, man! Come on, we have work to do!"

"Shh," said his partner, pulling him down. "Listen to this. It's wonderful."

Disgusted and skeptical, he sank down on the grass and glared at the preacher. But soon the scowl left his face and he too became absorbed in what Pastor Ondieki was saying. There was a strange

atmosphere in the place that did something to him he had never felt before, and he and his partner sat quietly until the pastor had finished.

On the way home the second man agreed with the first—what he had listened to indeed had been wonderful. But now what were they to do? It was too late to rob the store, and after what they had heard they weren't in the mood to do it, anyway. Wednesday night would be their next chance—but should they rob the store Wednesday night or go back to the meeting?

As the two men talked, they decided that they could rob a store anytime, but when

INTER-AMERICA

## Offering to Ease Strained Facilities

The Inter-American Division is eagerly looking forward to expanding its facilities, which the December 31 Thirteenth Sabbath Special Projects Offering will make possible.

In four years 200,000 new members have come into the church in Inter-America, straining our already limited and overcrowded church facilities. At the present time there are more than 1,300 churches and organized companies without a church home. More than 65 percent of the new members brought into the church are young people. This has taxed and challenged our school facilities. School buildings and dormitories must accommodate two or three times their capacities. For example, in the men's dormitory in our college in Costa Rica, where a part of the Thirteenth Sabbath Offering is going this quarter, nine young men occupy a room built for two. We have started by faith to build a new men's dormitory, confident that our brothers and sisters in the world church will help us with an unusual Thirteenth Sabbath Offering.

The other project to benefit from this offering is a small but much-needed medical facility in Haiti. There is much suffering because of limited health-care facilities. In recent years this beautiful island, with a population of about 5 million and a church membership of nearly 62,000, has been the victim of a severe drought. In the north-west section there has been no rain for three years. Nothing grows; there is nothing to eat. Twelve thousand Seventh-day Adventist church members live in the drought area. About 130 people have died from lack of food, including 60 Seventh-day Adventists.

An outpatient clinic has been in operation, serving 1,500 to 2,000 patients per month. A small hospital is now under construction to help serve the needs of these dear people in Haiti, but con-

would they again be able to hear anyone tell them things from the Bible the way Pastor Ondieki did?

The two men went back to the meeting on Wednesday night, and again Sunday night, and again the following Wednesday. By that time they had decided to become regular members of the class.

As the weeks passed by, a further change took place in these men, and on Christmas Day, 1976, both of them—no longer thieves, but born-again followers of Jesus—stepped into the water and were baptized.

Keroka members are delighted to have these men in their midst, and they declare their intent to convert every other thief in Keroka.



struction has come to a standstill for lack of money.

Let me review briefly what has caused our great leap forward in membership in recent years. In 1972 the leaders of Inter-America ignited a spiritual, evangelistic revolution, resulting in the greatest soul-winning rally of all time in our division. It was an evangelistic fire that united ministers, workers, and laity in a great evangelistic thrust that would shake the division. We took seriously Sister White's statement "The work is years behind. While men have slept, Satan has stolen a march upon us."—*Evangelism*, p. 694. We felt that it was time to see the fulfillment of the promise "Ye shall receive power." We therefore designated 1972 the "Year of the Great Leap Forward."

Workers and members in many places went into all-night prayer seasons. Hearts were searched. Wrongs and long-time misunderstandings were made right. This resulted

in heart-stirring experiences. Church members started a large-scale door-to-door campaign, during which millions of tracts were distributed. Evangelism began to spark a new fire. Teachers organized the school family into evangelistic teams. One college organized as many as 13 teams, held 22 evangelistic crusades, baptized more than 400 precious souls, and organized two new churches.

The youth department started one-to-one evangelism in a more meaningful way. From Pathfinders to university students and young married couples, youth got on fire for God. Sabbath school classes became evangelistic soul-winning units. Literature evangelists developed a new approach that won souls, as well as sold books. In some places more than 50 percent of the church members engaged in a witnessing program. Administrators, pastors, evangelists, and all levels of workers became in-

involved in soul-winning evangelism. The revival was on, and hearts burned within God's people for lost souls.

As a result, closed doors swung open. The Holy Spirit began to lead honest hearts out of the popular churches. One pastor reported that all the people in one village in his district had accepted the third angel's message and were baptized. Thirty-three ministers and preachers from popular churches turned to the seventh-day Sabbath and joined the commandment-keeping people of God. Six Protestant congregations and their pastors (together with their church buildings) all became a part of the remnant church. In one conference, because of total involvement in soul-winning evangelism, an average of two new churches was organized each month of the year. In another field 1,404 were baptized in one day, in one place, before an audience of 10,000.

We appeal to our church

family around the world to assist us in meeting the challenge of a rapidly growing church in Inter-America.

B. L. ARCHBOLD

President

Inter-American Division

## NEW YORK

### Spanish Program Celebrates Twin Anniversaries

Nearly 600 people packed the New York Center Auditorium on Sunday, October 2, to celebrate twin anniversaries for the Spanish program *Ayer, Hoy, Manana* ("Yesterday, Today, Tomorrow"). The radio show has been on the air for eight years and the telecast for two.

The New England Youth Ensemble, directed by Virginia Gene Rittenhouse, performed at the anniversary which was attended by the directors of Metro Ministry.

*Ayer, Hoy, Manana* is a department of Metro Ministry and serves the 2.5 million Spanish-speaking population in Metropolitan New York. The program is one of the most popular Spanish telecasts in the New York City area and has been featured on the cover of the Spanish edition of *TV Guide*.

According to Jorge Grieve, director of the program, more than 7,000 people have responded to offers for evangelistic literature, and an estimated 100 viewers are added each week.

Elder Grieve's wife, Nila, writes the scripts; local church members serve as actors and actresses; and coordinators in area churches deliver the literature personally to viewers and listeners.

Elder Grieve is currently in Newark and Passaic, New Jersey, conducting Bible study seminars, which are an outreach of the programs.

About \$18,500 has been raised for the program from viewers, listeners, and area churches since a fund-raising campaign was started in June.

JAMES L. FLY

Communication Officer  
Metro Ministry



### CENTRAL KOREAN MISSION DEDICATES NEW OFFICE

The new Central Korean Mission office building was dedicated September 4. Costing US\$70,000 and requiring some five months to build, the new office is situated next to Chung Ryang Ri church building, which also

was completed recently. Leaders and members thank God for their new facilities.

S. D. KIM

Public Relations Director  
Korean Union Mission



Marienhoehe Missionary Seminary students conducted outdoor meetings at the cultural center in Odenwald as part of their evangelistic outreach.

GERMANY

## 22 Baptized From Student Outreach

Twenty-two persons were baptized, many of them young people, as a result of the missionary outreach of the students and faculty at Marienhoehe Missionary Seminary this past school year.

Marienhoehe is situated three miles from the city of Darmstadt in West Germany. The school is on the edge of the forest, bordering on the forest of Odenwald and overlooking the Rhine Valley.

During the past school year there were 470 students enrolled; 60 of them were in the theological seminary, and the remaining 410 in the secondary school. This was the highest enrollment since the school opened in 1924. Two thirds of the students are boarders, and one third are day students, coming from the district around Marienhoehe.

The most important objective of the school is to lead men and women to Christ. Students and faculty are striving to bring the message of the Lord's second coming to as many as possible. Last November the seminary conducted a series of meetings entitled "For a Brighter Future," in Pfungstadt, a town

of 10,000 inhabitants, six miles from Marienhoehe. The Adventist message was the central point of the preaching. A hall, seating 700 persons, in the cultural center of Pfungstadt, was well filled each evening. A great interest was shown, and up to 300 non-Adventists were present each evening at the meetings.

In Darmstadt the Marienhoehe youth group operate a tearoom known as the Catacomb, consisting of seven cozy cellar rooms that are open on Saturday and Sunday evenings. Up to 30 non-Adventist youth talk with our college young people about Jesus Christ and the Adventist message.

Our Sunshine Band also visits hospitals and old people's homes. Our choir, orchestra, and brass present many good programs.

From time to time gatherings for neighbors are held at Marienhoehe. Here, too, a lively interest is shown by the people of the district in our work on the campus. Fifty to 100 non-Adventists come to these meetings. For many Marienhoehe has become a center of genuine human fellowship. Non-Adventist parents take part regularly in these information evenings at which Adventist doctrines are discussed.

The work of The Bible Speaks is also an important missionary activity of the school. On many weekends students in pairs visit the homes in Darmstadt and environs. Our plan is to visit every family in Darmstadt in 1977 as a preparation for a long-term evangelistic campaign by Roland Lehnhoff in the spring of 1978.

HEINZ HENNING  
*President  
Marienhoehe Missionary  
Seminary*

WASHINGTON

## Auburn's New Industry Acclaimed

Experts in greenhouse science have acclaimed the "Triple A" greenhouse industry at Auburn Adventist Academy, Auburn, Washington, as one of the best in the United States.

A representative of several Denmark-based plant suppliers recently commended the greenhouse management for the modern, well-managed facility and chose "Triple A" as exclusive handlers of several imported plant varieties.

The "Triple A" operation was the best he had seen in weeks of greenhouse inspections throughout the United

States, the representative said.

Extensive volunteer help and liberal benefactors helped make possible the newest of Auburn Adventist Academy industries. Thirty young men and women are employed by "Triple A," according to E. E. Wines, academy principal.

The school's ten greenhouses are equipped with under-the-bench, hot-water heating systems that reduce by 50 percent the time needed to prepare many varieties of plants for market. All houses have double-layered plastic roofs with dead-air insulation. Heat and moisture circulate evenly throughout the 30,000-square-foot complex of interconnected structures.

Since operations were begun last year, greenhouses have been kept at near capacity production. A brisk wholesale business has developed and continues to grow.

Established trends in greenhouse sales make the industry ideal for academy-aged employees, said Mr. Wines. During the summertime, when less help is available, demand for greenhouse products slackens. Sales pick up through the fall and spring, when classes are in session.

Horticulture class members will also use the facilities.

EDWIN A. SCHWISOW

## SOUTH AMERICA

### Bible Courses Swell Membership

The Bible correspondence schools in the eight countries that make up the South American Division, with a total enrollment of nearly 70,000 students, graduated 30,279 in 1976. At least 10,000 of the 34,000 baptized in these countries were in some way influenced by the Bible correspondence lessons offered on radio and television.

Many churches have become branches of the Bible correspondence school, correcting the lesson sheets themselves, and at the end of the course requesting the diplomas from the correspondence school by sending in a list of names of graduating students. The graduation ceremony is held in the church in order that the students may become accustomed to attending meetings there. Only in exceptional cases is the diploma awarded at the student's home, and seldom, if ever, is it sent by mail.

In some countries the work had to be halted because of a lack of funds to print more lessons and booklets. In Chile, Bible correspondence school instructors have only their own set of lessons with which to teach their students. There are no funds available with which to print more lessons to leave in the home (although an entire set of 20 lessons costs only \$5.00 to re-print).

The 495 stations with their 1,100 weekly programs are reaching thousands for Christ.

ARTHUR S. VALLE  
Review Correspondent

## TANZANIA

### Adventists Staff Five-Day Seminar

A five-day temperance seminar held in the Tanzanian capital Dar Es Salaam on September 19 to 23 attracted unprecedented publicity. The seminar, completely Adventist-staffed, was sponsored by the Dar Es Salaam Council of

Christian Churches and convened in the large Catholic Centre. The two premier papers *Daily News* (English) and *Uhuru* (Swahili) carried editorials on the seminar and front-page billing on consecutive days. The national radio spotlighted the program and broadcast several interviews.

Dealing with problems of alcohol, smoking and health, and drug abuse, the seminar was presided over by Pastor Sinyangwee, the Presbyterian president of the council. Pastor Kutta, a Lutheran, assisted with the translation of English to Swahili. Four Adventist doctors and the writer

presented the lectures. Two of the doctors, Daniel Mtango and Dennis Douglas, are members of the Dar Es Salaam University faculty of medicine. Kenneth Hart, health-and-temperance director of Tanzania Union, and Theodore Flaiz, acting division medical director, were two physician participants.

In addition to the public lectures, a session was held in the school of medicine for third-year and postgraduate students. The five men also presented an intensive course on the problems of alcohol and tobacco to a group of national youth leaders in training

at the Emmaus Institute. This group, which includes pastors from a variety of churches, a Catholic nun, and sundry health and social workers, is under the direction of S. Muze, an Adventist laywoman who is convener of the National Youth Leader Course. Mrs. Muze also serves as coordinator of the children's meetings in the Dar Es Salaam Adventist church.

After the seminar Dr. Hart and Pastor Mahon conducted a two-day temperance workshop for the students of Arusha Adventist Seminary and for the field temperance directors September 25-27.

JACK MAHON  
Temperance Director  
Afro-Mideast Division



### NEW CHURCH TO WELCOME NEW MEMBERS

A new Adventist church building in Medellin, Colombia, was opened for worship July 30. The structure was completed in 525 days and is valued at 3 million pesos (US\$85,714).

An evangelistic campaign in the city of Medellin is being conducted by Arturo Schmidt, of the General Conference Ministerial Association. Each evening more than 4,000 people are coming to the evangelistic tent to hear the message preached in a double-session series.

The crusade began with Five-Day Plans to Stop Smoking. A large percentage of the 3,000 persons who completed the program reported they stopped smoking.

The new church will be ready to welcome the new members at the end of the evangelistic crusade.

NORBERTO CARMONA  
President  
Pacific Colombia Mission

## DENMARK

### Communication Council Studies Media Expansion

"Our utmost for the highest" was the motto of the communication council held October 11 to 13 in Kikhavn in Denmark.

Union and conference communication directors, union presidents, Bible correspondence school directors, and radio speakers from the European sector of the Northern Europe-West Africa Division were in attendance.

Paul Sundquist, director of communication for the division, convened the council.

Also invited were DeWitt S. Williams, associate director of communication of the General Conference, and Ron Myers, director of Adventist World Radio Broadcasting in Europe.

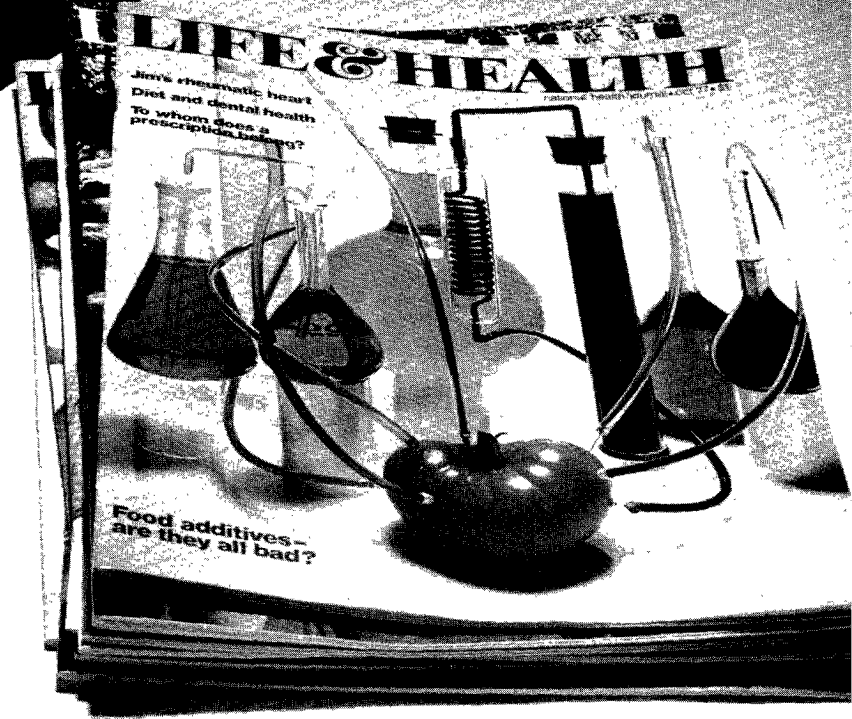
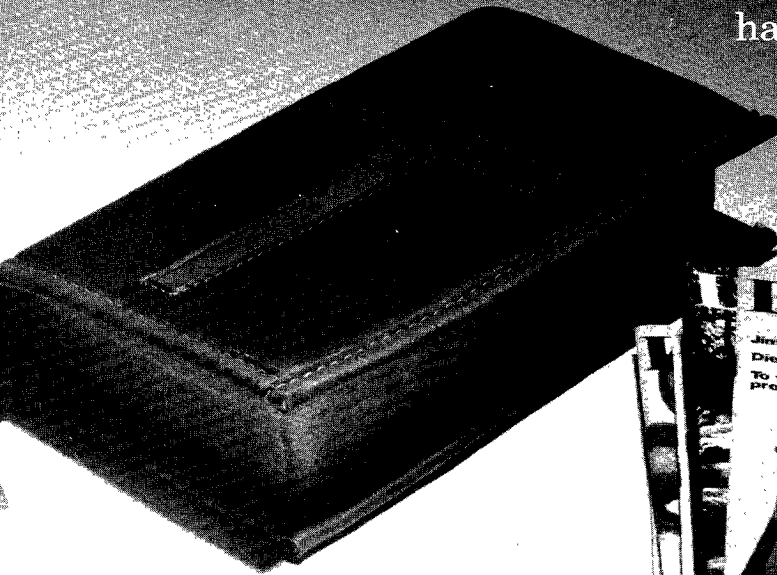
High on the agenda was the urgent need of professional training of young people to step into opportunities in the communication field through the broadcast and print media. There was an appraisal of the 30 courses currently offered by the eight Bible correspondence schools and a discussion of new approaches along the varied lines of the Adventist Church's communication program.

# LIFE & HEALTH

## A tool for the growing Christian

"I came that they may have life, and have it abundantly." John 10:10, R.S.V.

"I pray that all may go well with you and that you may be in health." 3 John 2, R.S.V.



Subscribe to LIFE & HEALTH magazine today!

Please enter my 12-issue subscription to LIFE & HEALTH for one year at \$9.00.  
This offer expires August 31, 1978.

I have enclosed check or money order for:

- one year subscription, \$9.00
- perpetual plan, \$7.75

Send to your local Adventist Book Center

(please print) Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

- ★ LIFE & HEALTH offers you the latest, nonfadist information in the field of health.
- ★ LIFE & HEALTH is concerned with your total health—physical, mental, and spiritual.
- ★ LIFE & HEALTH is written for you, the layman, with easy-to-understand terms and illustrations.
- ★ LIFE & HEALTH will put you in touch with a whole new style of preventive healthful living.

## Australasian

● The official opening of the Coff's Harbour Adventist Primary School, North New South Wales Conference, was held October 16 about a mile and a half south of Coff's Harbour.

● One hundred and sixty-six persons took part in the Warburton Health Care Centre's recent Moe Heartbeat program in Warburton, Victoria.

● October 29, Sabbath, the North New South Wales Conference held a foreign missions pageant at the Avondale Memorial church. Features from the pageant were televised in the Newcastle area, giving a boost to the Ingathering campaign, which began the same weekend.

● The Fiji Mission executive committee is in the process of purchasing a site adjacent to a large river in the Waiyala area of the Sigatoka Valley for a youth-camp site.

## Euro-Africa

● The following actions were taken at the Euro-Africa Division's winter council in Gland, Switzerland: A base budget of 13.5 million Swiss francs (US\$5,510,202), special appropriations of almost 2 million francs, and an allocation of more than 400,000 francs for direct evangelism.

● A new industry, making lampshades, has been started at the French Adventist Seminary by Frederic Zurcher, head of the school's teacher-training program. The industry provides work for at least 20 students, and orders have been received from several large stores in French cities.

● A new church in Carpentras, France, was dedicated on October 22. A new church in Toulouse will be ready for dedication soon.

● Eight persons were baptized in Grenoble, France, on September 10.

● Twenty new applications to enter colporteur work,

many from youth, have been received by the South France Conference, which has as its goal to have at least one regular colporteur wherever there is a church, as well as to enter new territory.

## Far Eastern

● Upon learning that the local district pastor was holding meetings in a private home, M. Solong, of East Indonesia, a village leader, opened his house for Adventist meetings, for it was larger. It was his responsibility to guarantee security for religious gatherings. For more than three months the meetings continued in his house. Later, when a public crusade was conducted, both he and his wife were baptized.

● In Japan, Korea, East Indonesia, Singapore, Taiwan, and the Philippines nearly 800 ministers and teachers have attended the extension schools conducted by the SDA Theological Seminary (Far East) in Manila. The latest extension school was held in Korea, August 1 to 22. The extension schools throughout the Far Eastern Division are proving a great benefit to the workers, and it is hoped that soon the seminary will be sufficiently staffed to man an extension school every year in every union of the Far Eastern Division.

## Inter-American

● Four young women from the city churches in Paramaribo, Surinam, conducted a Vacation Bible School at the Moengo church during recent school holidays, helping more than 60 children learn new songs, play new games, make new crafts, and learn more of God's love and power through Bible lessons and character-building stories. Two other churches in the Surinam Field offered VBS activities to the children in their respective communities, with a total of more than 150 graduates, some of whom are now attending Sabbath School.

● *The Sentinel* magazine in English, Spanish, and French has had an increase this year in circulation from 185,000 to 625,000. B. L. Archbold, Inter-American Division president, has expressed confidence that the circulation will grow to 2 or 3 million.

● Don Crowder, West Indies Union stewardship director, has concluded seven weeks of his evangelistic crusade in a tent in Granville, Montego Bay, Jamaica. By October 8, 211 persons had been baptized as a result.

● On October 11 the first floor of the new Portland High School building, Jamaica, West Indies, was dedicated. J. G. Bennett, president of the East Jamaica Conference, was the guest speaker. He congratulated the school on raising a total of \$17,000, the entire cost of the building up to that time.

## Northern Europe-West Africa

● According to a report from Masanga Leprosy Hospital in Sierra Leone, church members go out to nine villages to hold branch Sabbath schools. There are newly built churches in four of them, with baptized members. A fifth church building was dedicated on May 30 in a village in which three converts have been baptized.

● After several years of sharing a common church paper, the West African and Nigerian unions now have their own separate eight-page papers. *The Advent Messenger*, with Roland Fidelia as its editor, serves the West African Union, comprising the countries of Ghana, Sierra Leone, Liberia, Ivory Coast, Togo, Benin, Upper Volta, and Gambia; *The Advent Herald*, with Daryl Meyers as its editor, serves the Nigerian Union.

● The South Ghana Mission is launching a new plan to recruit evangelists, reports A. N. Daitey, mission president. The plan provides for a selected number every year to

be given a brief but intensive course in the fundamental doctrines of the church, homiletics and public speaking, pastoral training, church administration, and leadership. Those who complete the course will be employed for a limited period, after which those who give evidence of having been called to the gospel ministry will be encouraged to go to the Adventist Seminary of West Africa for further training.

## Southern Asia

● The Rookie Seventh-day Adventist High School celebrated its fiftieth anniversary with special services on the campus in October.

● The Adventist Dental Clinic in Dacca, Bangladesh, has been remodeled and now has four dental chairs to accommodate patients. Dr. and Mrs. Walter Hadley have returned to the United States and have been replaced by Dr. and Mrs. David Johnson, of South Lancaster, Massachusetts.

● Recently Pastor and Mrs. B. H. Stickle, Jr., returned to the United States after many years of service in Southern Asia. Replacing them at Bangladesh Adventist Academy are Pastor and Mrs. C. Ondrizek.

## North American

### Atlantic Union

● The Green Mountain Pathfinders of Rutland, Vermont, held their Pathfinder Day on October 22, taking charge of the Sabbath worship service in the morning and visiting a nursing home in the afternoon.

● The Rutland, Vermont, church operated a Vega-Hut at the Vermont State Fair held in Rutland, distributing literature, as well as selling food.

● New England Memorial Hospital, Stoneham, Massachusetts, has been offering many health-education classes during the fall and

holiday season. The classes have included holiday deserts, stress management, winter activities for physical fitness, and eating for life.

● During the weekend of November 4 to 6 a youth ministry training seminar was conducted by Eloy Martinez, Atlantic Union Conference youth director, at Camp Berkshire, Wingdale, New York, for nearly 300 church and conference youth leaders in the Atlantic Union.

### Central Union

● J. Lynn Martell, Central Union Conference Ministerial secretary; Henry and Bunny Reid, singing evangelists; and Charles Klatt, pastor, conducted a six-week series of meetings in Casper, Wyoming, during which 26 persons were baptized.

● Seventeen persons were baptized as a result of meetings held in Rock Springs, Wyoming, by Richard Halversen, Wyoming Conference evangelist, and Thurman Petty, pastor.

● Don Anderson, for the past two years associate publishing director of the Wyoming Conference, is the new director. Associate director is Clayton Peters, who has been a literature evangelist in the conference.

● Hubert V. Reed, health-services secretary and coordinator of the Adventist hospitals in the Central Union, has retired after 40 years of ministry to the church. The Reeds have moved to Keene, Texas.

● On November 5 the Colorado Conference surpassed its former one-year record of 734 baptisms by baptizing its 735th convert. Conference members are looking forward to reaching the goal of 1,000 baptisms set at the beginning of the year.

### Columbia Union

● New Jersey Conference workers studied leadership and time management during a two-day retreat, which included lectures by Richard Neil, a physician, and Don

Reynolds, Ohio Conference president. Dr. Neil urged the ministers to reach out to people on their level by "scratching where the itch is."

● Some 122 musicians from all over the country came to the vocal and piano workshop held at Columbia Union College the middle of October. The workshop featured Leslie Riskowitz and Joseph Klein, piano and voice specialists, respectively.

● A Health Emphasis Weekend, featuring Lennox Westney, was held recently on the campus of Pine Forge Academy, Pine Forge, Pennsylvania. Students were given guidance on maintaining a healthy body, which would help them to succeed in their studies, work, and other responsibilities.

● A quilt created by Nancy Warman, of the Far Hills church, Dayton, Ohio, which depicts scenes from her parents' 80-plus years of life, received a second-place award at Dayton's annual Montgomery County Fair. The quilt has a prominent square showing her parents' conversion to the Seventh-day Adventist Church.

### Lake Union

● The sophomore Bible class at Broadview Academy, LaFox, Illinois, under the direction of Teacher Jackie DeGroot, has done free yard and house work in the nearby communities of Elburn and St. Charles as a witnessing project. Among other things they have raked leaves and prepared meals for an elderly couple.

● Fifty students from the four junior academies in Indiana recently attended a weekend Bible camp at Timber Ridge Youth Camp, Spencer, Indiana.

● Victor Schulz, pastor of the East Chicago, Indiana, Spanish church, recently conducted an evangelistic crusade in New Orleans, Louisiana. While there he received the golden key to the city and was made an honorary citizen.

### Northern Union

● Twenty-seven persons were baptized at the close of a series of evangelistic meetings at Davenport and Dubuque, Iowa, by W. G. Zima, Northern Union evangelist.

● This past fall the Des Moines, Iowa, church began two half-hour programs shown several times throughout the week in that area on Channel 10 cable television. The first half-hour the Bothwell family invites children of the neighborhood to join them for evening worship in a living-room setting. The second half-hour is a talk by Roger Bothwell.

● Lee Allen, Nebraska Conference secretary-treasurer, has accepted a call to be treasurer of the Northern Union Conference.

● Seventy-five delegates from all the conferences in the union attended a three-day Sabbath school instructors' seminar at Minneapolis.

### Southern Union

● The literature evangelist missionary activities report for the first ten months of 1977 indicates a significant evangelistic impact. Baptisms to date number 339. Contributing to these and to future additions to the church were 158,322 pieces of literature distributed, 30,767 Bible course enrollments filled in, 1,582 former Adventists contacted, and 6,064 Bible studies given.

● The 19-member Cottage Chapel church in Bowling Green, Kentucky, achieved notable results from its observance of Community Relations Day, October 15. Mayor B. L. Steen officially declared the day Community Relations Day and presented Guest Speaker E. E. Cleveland and Community Services Award honoree J. E. Jones with tokens of welcome and appreciation. Representatives from Western Kentucky University and area churches attended the services.

● Members of the North Florida Community Services

Federation, in cooperation with members of the Tallahassee church, conducted health-screening services for fairgoers at the North Florida Fair, October 25 to 27. The federation members made 649 tests and distributed 1,220 pieces of literature.

● Riverside Hospital, Nashville, Tennessee, celebrated its fiftieth anniversary November 6 by officially opening its emergency section. Present for the occasion was Nashville Mayor Richard Fulton.

● Sixty-one were baptized after evangelistic meetings at Fort Lauderdale, Florida, by Jim Cress, assisted by his father, Charles Cress, pastor of the Fort Lauderdale church, and Clarence Philsbury, pastor of the Plantation and Pompano Beach churches.

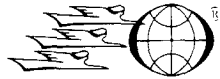
### Southwestern Union

● The year 1978 was named Isaiah 58 Year for the Southwestern Union at the recent departmental and administrators council in El Paso, Texas. During the year, deeds of loving kindness and genuine friendliness and concern will be emphasized. Programs to prepare for reaping meetings will be piloted in all five of the union's local fields.

● Recent publishing reports indicate that the Southwest Region Conference literature evangelists' sales are higher this year than last year; the Texas Conference expects sales to total \$1 million this year; the Texas ABC is leading the world field in trade-book distribution; and the new publishing evangelist, Larry Gasser, is already holding Bible studies in 20 homes.

● Dave Green, Amazing Facts evangelist, and Dan Collins, Southwestern Union evangelist, both told the stories of their conversions at the seminar for student ministers at Southwestern Adventist College, November 11 and 12. The keynote message was presented by Union President B. E. Leach, and union Ministerial Secretary D. J. Williams spoke on "The Joys of the Ministry."

## Review



**Advent Review & Sabbath Herald**  
127th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

### ASSISTANT EDITOR

Jocelyn Fay

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSOCIATE

Aileen Andres

### EDITORIAL SECRETARIES

Pat Alden, Chitra Barnabas

### ART

Director, Byron Steele

Designer, G. W. Busch

### CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva,  
W. J. Hackett, Richard Hammill, C. D.  
Henri, Alf Lohne, M. S. Nigri, G.  
Ralph Thompson, Francis W. Wernick,  
Neal C. Wilson

### SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R.  
Figuhr, B. L. Archbold, W. T. Clark,  
K. S. Parmenter, R. S. Lowry,  
Edwin Ludescher, M. L. Mills, Enoch  
Oliveira, W. R. L. Scragg, C. D.  
Watson

### EDITORS, NORTH AMERICAN

#### UNION EDITIONS

Columbia, Franklin W. Hudgins  
Southwestern, W. R. May

#### EDITORS, SPANISH EDITIONS

Inter-America, North America,  
Wanda Sample, Raul Villanueva  
South America, Gaston Clouzet

#### CORRESPONDENTS,

##### WORLD DIVISIONS

*Afro-Mideast.* Jack Mahon;  
*Australasian.* Robert H. Parr;  
*Euro-Africa.* E. E. White;  
*Far Eastern.* M. G. Townend;  
*Inter-American.* Tulio R. Haylock;  
*Northern Europe-West Africa.* Paul  
Sundquist; *South America.* Arthur S.  
Valle; *Southern Asia.* A. M. Peterson;  
*Trans-Africa.* Perty A. Parks

#### CORRESPONDENTS,

##### NORTH AMERICA

*UNIONS:* Atlantic, Geraldine I. Grouet,  
Canadian, A. N. How; Central, Clara  
Anderson; Columbia, Franklin W.  
Hudgins; Lake, Jere Wallack; North  
Pacific, Cecil Coffey; Northern, Halle  
Crowson; Pacific, Shirley Burton;  
Southern, Oscar L. Heinrich;  
Southwestern, W. R. May.

#### UNIVERSITIES:

Andrews, Ray

Minner; Loma Linda, Richard

Weismeyer

#### CIRCULATION

Manager, Edmund M. Peterson

#### SUBSCRIPTIONS

US\$15.95. Single copy, 45 cents.  
Address all correspondence concerning  
subscriptions to the Manager,  
Periodical Department, Review and  
Herald Publishing Association, 6856  
Eastern Avenue NW., Washington,  
D.C. 20012, U.S.A.

Monthly editions in English and  
Spanish and a quarterly edition in  
Braille are available.

#### 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.

## Health Personnel Needs

### NORTH AMERICA

Accounting asst.	Housekprs.
Baker	Housekpr., exec.
Bus. mgr.	Laundry mgr.
Carpenter	Maintenance
Clerk-typist	Med. transcrib.
Clinical psych.	Nurses, all serv.
Cook	Orderly
Data proc. asst.	Pharmacist
dir.	Phys. ther.
Dietary, gen.	Plumber
Engr., stationary	Printer
Food serv. dir.	Switchboard
Groundskpr.	oper.

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

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

## Deaths

**AYARS, Irene Campbell**—b. April 14, 1899, Milwaukee, Wis.; d. Sept. 7, 1977, Takoma Park, Md. With her husband, Ernest, the first president of Chile College, she served as a missionary in South America for 20 years, as director of teacher training in the five major colleges in the Spanish-speaking countries of the South American Division. Survivors include two daughters, Mrs. Dorothy Ayars Emmerson and Mildred Ayars; one son, James Ayars; six grandchildren, Anita Emmerson Folkenberg, Robert and Richard Emmerson, Karen Ayars Foll, and James and Kenneth Ayars; and 13 great-grandchildren.

**BAILEY, Sam A.**—b. May 19, 1911, Carey, Tex.; d. May 29, 1977, Albuquerque, N. Mex. He served as administrator of the Ardmore Seventh-day Adventist Hospital, Ardmore, Oklahoma; as chief accountant for Porter Memorial Hospital, Denver, Colorado; for 20 years as special agent and auditor in the insurance work in Colorado, Wyoming, New Mexico, and Texas. Survivors include his wife, Johnie Margaret Taylor Bailey; one son, Forrest Lynn; one daughter, Carol Ann; and two grandchildren, Marklyn and Melody.

**BEDDOE, Everett E.**—b. April 16, 1889, Rolla, Miss.; d. Aug. 31, 1977, Deer Park, Calif. Elder Beddoe first served in the Northern California Conference; later as educational secretary for the Nevada-Utah Conference; for four years in Central America in Salvador, Honduras, and Mexico City; for ten years as lay activities secretary in the Oklahoma Conference; as pastor of the Oklahoma and Tulsa churches; and as an elder, and Sabbath school and investment leader of the Elmshaven church. His last pastorate was in Weaverville. Survivors include his wife, Mary Beth; two daughters, Rachel Vanderford, and Mariana Jones; three grandchildren; and one brother, Morris.

**BOYNTON, Mildred Hilda Nelson**—b. July 16, 1902, Everett, Mass.; d. Aug. 9, 1977. A student of Atlantic Union College, she completed nurse's training in 1924 at the Washington Adventist Hospital, Takoma Park, Maryland, and later served as assistant director of nurses there. She spent one year at the Mt. Vernon Hospital, Mt. Vernon, Ohio, where she met and married Allen Robert Boynton. Beginning in 1928, they spent a total of 24 years overseas, serving at the Rubicon Road Hospital, Shanghai, China; at the Seoul Adventist Hospital, Seoul, Korea; and at the Tokyo Sanitarium-Hospital, Tokyo, Japan. In 1952 they returned to the States and before retiring she served for five-and-a-half years in the emergency room of the Loma Linda University Medical Center, Loma Linda, California. Survivors include her husband, Allen R.; one son, Allen R., Jr.; seven grandchildren; one brother, Herbert Nelson; and two sisters, Edith Armstrong and Lillian Henrique.

**DENNISON, Ira J.**—b. Dec. 23, 1910, North Fork, Pa.; d. June 9, 1977. After studying at Southern Missionary College, Collegedale, Tennessee, he served the denomination as pastor of the Goodland, Kansas, Seventh-day Adventist church. Later he served in Salina, Kansas; Fremont and Beatrice, Nebraska; and Hammond and Slidell, Louisiana. Survivors include his wife, Winifred Miller Dennison; one daughter, Mrs. Rallis (Bonnie) Boydston; one son, Michael I.; two brothers; and three sisters.

**HARLAN, Harriet Sophia Angelina Andrews**—b. Aug. 8, 1887, Battle Creek, Mich.; d. July 28, 1977, aged 89. The daughter of Charles and Mary Andrews and the granddaughter of Elder J. N. Andrews (who was the first SDA missionary sent overseas), she served at the Battle Creek Sanitarium and later in the old Review and Herald. On October 28, 1909, she married Sanford M. Harlan and accompanied him to Takoma Park, Maryland, where he served for 55 years at the Review and Herald Publishing Association. Survivors include two sons, Nevins Morrelle and Charles (Chuck) Vern; one daughter, Mina Ruth Kirstein; nine grandchildren; eight great-grandchildren; and one brother, Dr. J. N. Andrews.

**NIELSEN, Harold L.**—b. May 14, 1901; d. Sept. 27, 1977, Hancock, Wis. His 40 years of denominational service included teaching and accounting, Fox River Academy; colporteur, Illinois Book and Bible House; secretary-treasurer of the Leeward Islands and South Caribbean Conferences; auditor, Inter-American Division; secretary-treasurer and auditor, Caribbean Union Conference and Central American Union Mission; desk clerk, credit manager, assistant administrator, and treasurer, Washington Sanitarium and Hospital (now Washington Adventist Hospital), Takoma Park, Maryland.

**MOZAR, Desider Alexius**—b. March 10, 1882, Budapest, Hungary; d. Oct. 6, 1977, Loma Linda, Calif. He organized Hungarian churches in Bridgeport, Connecticut, and Chicago, Illinois, served as a teacher at Broadview College, Broadview, Illinois, for 11 years, and pastored the New York City Hungarian SDA church for al-

most 15 years before his retirement. Survivors include his wife, Camilla; one son, Harold; two grandchildren; and one great-grandchild.

**PARRETT, Owen Samuel**—b. Feb. 1, 1888, Los Angeles, Calif.; d. July 27, 1977. A graduate of the College of Medical Evangelists (now Loma Linda University School of Medicine), Loma Linda, California, he served for 17 years in SDA institutions, including work as medical superintendent of Paradise Valley Hospital, National City, California, and Rest Haven Sanitarium, Sidney, British Columbia, Canada. As an author he contributed health articles to *Watchman and Life and Health* magazines. Survivors include his wife, Cora; one daughter, Jean Vernon; eight grandchildren; 11 great-grandchildren; and one sister, Edith White.

**PAULSON, Alfred L.**—b. April 6, 1908, Middle River, Minn.; d. Aug. 10, 1977, Granite Peak, near Red Lodge, Mont. He served at the Harris Pine Mill in Milton and later in Pendleton, Oregon, and was involved in medical work for 18 months in Roseburg, Oregon. He also served as hospital administrator in Ashland, Oregon, before moving to Springfield, where he managed the McKenzie Manor Nursing Home. Survivors include his wife, Mary; three children, Mrs. Shirley Dalton, Mrs. Beverly Johnson, and Mrs. Doreen Evans; four grandchildren; two brothers, Alvin and Edwin; and one sister, Mrs. Mabel Nelson.

**REIM, Ted**—b. Feb. 16, 1911, Montreal, Quebec, Canada; d. Sept. 25, 1977. He worked for the denomination in various branches of electrical maintenance at such centers as Atlantic Union College, South Lancaster, Massachusetts, Pacific Union College, Angwin, California, and Loma Linda Medical Center, Loma Linda, California. At Loma Linda his specialty was electronics technician in cardiology. Survivors include his wife; three sons; seven grandchildren; five brothers; and one sister.

## Coming

December	
24	Thirteenth Sabbath Offering (Inter-American Division) 1978
January	
7	Soul Winning Commitment
7	Church Lay Activities Offering
14-21	Liberty Magazine Campaign
21	Religious Liberty Offering
28	Medical Missionary Day
February	
4	Bible Evangelism
4	Church Lay Activities Offering
11	Faith for Today Offering
18	Christian Home and Family Altar
18-24	Christian Home Week
25	Listen Campaign Emphasis
March	
4	Tract Evangelism
4	Church Lay Activities Offering
11-18	MV Week of Prayer
11	MV Day
18	Sabbath School Community Guest Day
25	Spring Mission Offering
25	Thirteenth Sabbath Offering (Australasian Division)
April	
1	Missionary Magazine Campaign

## Argentina Grants Exemptions for Students

Seventh-day Adventists attending school on all levels in Argentina will no longer be requested to attend classes or take examinations on the Sabbath.

On November 1, Juan Jose Catalan, minister of education for Argentina, signed a decree that grants this accommodation in recognition of the sincere religious convictions of Adventist young people.

Required Sabbath activities in the past, especially examinations, have prevented some Adventist students from completing graduate programs in universities. For many years Jose Tabuenca, Austral Union president, and others developed friendly contacts with various governmental officials, explaining that Adventist young people, because of their Christian commitment, were not found in protest movements or in subversive activities.

In making the declaration, Dr. Catalan said, "Whereas it is reasonable to give attention to the religious problems of this Christian community with regard to attendance of Seventh-day Adventist students at school activities performed on the Sabbath day; I author-

ize the nonattendance because of religious reasons at examinations and extracurricular activities held on the Sabbath day for students on all levels who belong to the Seventh-day Adventist Church." GORDON ENGEN

## Record Offering for Southern Asia

Throughout Southern Asia there will be joy as the 100,000 members in that division learn that the Thirteenth Sabbath Special Projects Offering for the second quarter, 1977, amounted to \$1,045,949, \$41,835 higher than previous second-quarter offerings.

In accordance with policy, 25 percent of the total will be sent to Southern Asia for projects at the Auxiliary Nurses' Training School in Ranchi, India; Qasid Publishing House in Lahore, Pakistan; and Spicer Memorial College in Poona, India.

The next opportunity to give to a Sabbath school Special Projects Offering will be on December 24, when the Inter-American Division will receive a share to build a men's dormitory at the Central American Vocational College in Costa Rica and to complete a new hospital in Port-au-Prince, Haiti.

## Pastors Take Part in Trust Program

On November 1 the Kentucky-Tennessee Conference became the denomination's first conference whose ministers are all participants in the trust services program of the church. All have made the church a beneficiary in their wills, trust agreements, and annuities.

The Southern Union Conference hopes to become the first union in which all of the ministers are participants.

C. G. CROSS

## In Brief

**India cyclone update:** R. D. Riches, Central India Union president, reports that the cyclone that struck Andhra Pradesh on November 19 left 10,000 Seventh-day Adventists homeless. Many churches, some recently built and dedicated, were destroyed, and several evangelistic series have had to be discontinued. The estimated value of damage to church property and to the property of church members runs into millions of rupees. SAWS is sending relief supplies to the area. (See last week's Back Page.)

**Died:** E. M. Davis, 88, worker in the Southwest, South America, and southern California, on November 29 in Angwin, California. □ Mrs. John Oss, 85, worker with her husband in China from 1919 to 1950, on November 22 in Phoenix, Arizona.

## N.A. Ingathering Report—3

As this year's Ingathering reports arrive at General Conference headquarters, Ingathering follow-up stories are also being reported. For instance, one report told of 16 persons who were baptized in the East Toronto, Ontario, church this year as a result of last year's Ingathering. Jerome Gregg, church lay-activities leader, was instrumental in winning ten of these persons.

Watching for those who need help and for those who are open to the study of God's word should always be the principal objectives of those who visit their neighbors this year.

The total raised through the third week of the 1978 Ingathering Crusade is \$4,362,601, or \$8.06 per member in the North American Division. It is \$532,909 more than the total raised through the third week last year.

The amount raised this week is \$845,828, as compared with \$614,950 raised during the third week last year.

Three conferences, Lake Region, Carolina, and South Atlantic, have exceeded their final totals of last year. Nine unions and 41 conferences showed gains this week.

DON R. CHRISTMAN

## Why I Became a Seventh-day Adventist

Why did you become a Seventh-day Adventist? How did God bring conviction to your heart? Is your story worth sharing with others—perhaps with people who know something about the Advent message but have not yet decided to join the church?

We invite you to send us your story. From those submitted, we will publish the ones that we consider most interesting and helpful. Here is the information you will need:

**Length:** 500 words or less.

**Deadline:** February 1, 1978.

**Personal Information:** Include your name and address, with zip code, telephone, occupation, age.

**Acknowledgment:** Submissions cannot be acknowledged or returned.

**Payment:** Upon publication of a story, a check for five dollars will be sent to the author.

**Mail manuscript to:** The Editor, *Review and Herald*, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/78.

New subscription  
 Renew my present subscription  
 One year (US\$15.95)  
 Single copy 45 cents

Attach label here or print old address:

name (please print) \_\_\_\_\_  
 new address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_