

Adventist Review®

General Church Paper
of the Seventh-day Adventists

♦ JANUARY 26, 1978

From 3 to 120

A story of three Adventists who shared their faith

By DON LEO GARILVA

A recent report from Mindanao in the Philippines tells the story of three Adventist young people who shared their faith in one-to-one evangelism, resulting in an organized church of 120 members.

It began six years ago when Johnny Postrero, Georgia Solijon, and Elisa Ibarra decided to let their light shine on the campus of Mindanao State University (MSU). The school, sprawling over the hilltop of Marawi City, has an enrollment of more than 3,000 students, 50 percent of whom are Moslem.

Of the three Adventist students, Johnny Postrero assumed the leadership and laid the strategy. Each would convert at least one roommate. Before the end of the school year six students were baptized.

The next year, 1973, Exsuan Dagbusan, a Moslem convert to the Adventist faith, was called from Jolo to teach at MSU. Other Adventist students enrolled, and soon there were 15. By the time of their week-long Lenten season camp, five more were baptized, and *Continued on page 18*

THIS WEEK

Contents

General Articles	Pages 4-8
Columns	
Especially for Women	7
For the Younger Set	8
Family Living	9
From the Editors	10
Newsfront	13-23
News Notes	20
Bulletin Board	23
Back Page	24

Lukas Dasingan, pioneer worker among the mountain people of the Central Celebes in Indonesia (see "Tree People Join Adventist

Church," Oct. 20, 27, 1977), died November 26 of cerebral malaria, leaving his wife, an adopted baby, and newborn twins. According to Robert B. Grady, Far Eastern Division Sabbath school director, Mr. Dasingan, who had been living with the tree people for the past two and one-half years, was to have been ordained soon and sent to begin work in a new area. Therefore, a replacement for him, a young man from Mount Klabat College, had already been selected at the time of his death. The East Indonesia Union Mis-

sion committee has named the recently dedicated jungle chapel in Wawujai, one of the three mountain villages in which Mr. Dasingan worked, the Lukas Dasingan Memorial Chapel.

Bible credits: Texts in this issue credited to A.S.V. are from the *American Standard Version*.

Art and photo credits: Cover, Skip Baker; pp. 4, 5, Dennis Crews; p. 8, Toge Fujihira; p. 9, Henry Rasmussen; p. 14, Edouard Naenny; all other photos, courtesy of the authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Continuing influence

Re "Who Sent the Reviews?" (Nov. 3). I agree that we will never know until we reach heaven the results of the influence of the person who sent the *REVIEWS* to the Bunch family.

In 1953 the Oregon Conference youth department conducted outdoor drive-in-type meetings in Portland. We helped with these meetings and did follow-up Bible studies. As we studied with the Elwin Alford family Mr. Alford would repeatedly say, "That's the way Taylor Bunch explained it." Mr. Alford had grown up at Bandon, just south of Coquille, Oregon, and was a neighbor to grandsons of James Bunch. Mr. Alford and his wife were baptized in 1954.

MRS. ROGER WATSON
Gaston, Oregon

Fire special

I couldn't lay the "fiery" December 8 issue aside until I had read every article. I thought I had read everything from both the Spirit of Prophecy and other sources on the history of our publishing-house fire. However, in this issue I discovered several new items I had not read before.

I appreciated your balanced presentation depicting how the push for control, consolidation, and centralization was just as great a cause for the fire as the commercial printing of the wrong kind of literature. As we plan for

the future, it is helpful for us not to forget how the Lord has led us in the past.

J. N. HUNT
General Conference
Publishing Department
Washington, D.C.

It is worth Leonard J. Smith's 95 years to bear his startling testimony to the world church, "In my estimation we are worse today than the people of Battle Creek were at that time." When one thinks of the loss of some of our institutions in certain overseas fields, as well as the spiritual declension that is all too obvious in many in this country, he just might be right.

Inspired evidence indicates that the root cause leading to Battle Creek's disastrous judgmental fires was a leadership rejection of the most precious message Heaven sent us in 1888. That message would have saved the leaders from the spiritual declension that produced all their administrative unrighteousness. There is a direct connection.

The "sword as of fire stretched over Battle Creek" would never have been unsheathed had that gracious message been humbly and sincerely accepted. Instead, that generation would have seen the Lord come (*Selected Messages*, book 1, p. 82).

It may be seen that our alienation from Christ and His righteousness is deeper today than was that of the brethren in Battle Creek in the 1890's. And maybe we shouldn't wait until the great centennial of 1888 comes up in another ten years—it might be too late for action then.

ROBERT J. WIELAND
Chula Vista, California

I usually believe in focusing on "good news," but I believe that

our people are ready to do some real heart-searching over the difficult questions that this issue raised.

JERE WEBB
Collegedale, Tennessee

Since I grew up in Battle Creek, some of my memories of the famous tabernacle fire might be of interest.

Our academy quartet was closing the Sabbath at our music teacher's home about one block from the fire station when we heard the alarm. We boys ran down to the station to see where the fire was. When they told us it was the tabernacle, we ran to watch.

The next day I went down to photograph the ruins. On Monday our pastor came to the school to secure pledges to help rebuild. In my excitement I pledged \$50.

Since I had photographed the ruins, I prepared a souvenir booklet showing the fire ruins along with a picture of the tabernacle before the fire.

P. B. FAIRCHILD
Erie, Pennsylvania

Utilizing talents

Persons holding church office occasionally feel hurt if they are not reelected. Though it may not be wrong to strive for office, it should be remembered that one is not reelected automatically on the basis of good service during the previous year.

I feel it is not good policy for a person to hold a certain office for more than two or three consecutive years, with the possible exception of the complicated position of treasurer, unless the congregation is so small that there is no one else to fill the office.

Continued on page 12

Adventist Review



128th 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 American*, Arthur S.
Valle; *Southern Asia*, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grout;
Canadian, A. N. How; *Central*, Clara
Anderson; *Columbia*, Franklin W.
Hudgins; *Lake*, Jere Wallace; *North
Pacific*, Cecil Coffey; *Northern*, Halle
Crowson; *Pacific*, Shirley Burton;
Southwestern, 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 N.W., 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.

An index is published in the last Review of June and December. The Review is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* is published every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1978.

Vol. 155, No. 4.

THE FIRST STONE

By CARROL JOHNSON SHEWMAKE

The church board was in serious session. Rumors, facts, and righteous indignation were all becoming one vast seething mixture as the members discussed the conduct of the church's young people. One particular name was receiving most of the attention. Jeanie was a pert, pretty blonde with a delicious low laugh, who attracted young men like honey attracts flies. Jeanie's parents were not Adventists but they had sent her to church school most of her school days. Since her school friends came to Sabbath school and church, Jeanie attended too. During her eighth-grade year Jeanie was baptized and had been an active member of the youth group ever since.

But scandal had recently been going the rounds about Jeanie, and the church was up in arms about her alleged low moral standards. Much as I hate to admit it even to myself, I think the major part of that particular story was true. The board decided to take action and ban Jeanie from fellowship with our youth for two months. As the verbal stones flew I remembered another girl, another true scandalous story, another condemning board. I remembered Jesus' words as He advised the clamorous leaders, "He that is without sin among you, let him first cast a stone at her."

I could nearly hear Him say to Jeanie, "Neither do I condemn thee: go, and sin no more."

What is Jeanie's future? I don't know. If I condemn her and ban her from our fellowship, we may never see her again. If I lovingly seek to help her and lift her ideals higher, perhaps Jeanie may yet be a worker for God. Jeanie is no hardened derelict. Her pitiful comment to her pastor was, "I don't want to grow up to be a 'hippie'!"

Jesus called a little child and set him in the midst of His disciples to help explain conversion. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that

a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:3-6).

With great tenderness just before His death, Jesus spoke to His disciples—the willful Peter, the ambitious James and John, the deceitful Judas, and the rest of the argumentative 12—these words, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13).

So often we zealously set out to reform the whole world, but the tender love we should manifest toward those who make mistakes is lacking.

"Not until you feel that you could sacrifice



Often we zealously set out to reform the whole world but fail to manifest love toward an erring one.

your own self-dignity, and even lay down your life in order to save an erring brother, have you cast the beam out of your own eye so that you are prepared to help your brother. Then you can approach him and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins."—*Thoughts From the Mount of Blessing*, pp. 128, 129. □

Carrol Johnson Shewmake is a pastor's wife living in Santee, California.

Out of the cities

In recent years a number of
SDA schools that found themselves
engulfed by expanding cities
have relocated in rural areas.

By CHARLES B. HIRSCH

The most difficult problems facing the governments of the world today are those in urban areas. No longer are there mere cities; there are now supercities, megalopolises, and "sprawls." The United States is not the least of the world nations where the focus is on urban problems. In the two centuries since this nation's founding, city dwellers have multiplied some 700 times. Forecasters are estimating that before the end of this century as many as 200,000,000 in the U.S. may be living in the cities!

Concurrently with this growth, with its modern high-rise cliff dwellings and its increasing web of avenues and highways, there has developed a decay, much of which was prophesied in times past. As one enters the city today he takes the last breath of fresh air he will enjoy until he leaves, and this, unfortunately, can be retained only a few seconds at best. After that the lungs, accustomed to clean, pure air, must begin to suck in the polluted atmosphere. The foul miasma of the cities is becoming so common that in many school districts, in addition to "fire drills" there are "smog drills." If the smog becomes excessive, children will be restricted to the indoors for their recess.

Ellen G. White noted that "from the standpoint of health the smoke and dust of the cities are very objectionable."—*Testimonies*, vol. 7, p. 82.

Continuing along the same lines, she said: "The physical surroundings in the city are often a peril to health. The constant liability to contact with disease, the prevalence of foul air, impure water, impure food, the crowded, dark, unhealthful dwellings, are some of the many evils to be met."—*The Adventist Home*, p. 135.

One pollution expert has estimated that in some cities "breathing is equivalent to smoking two packs of cigarettes a day!" Smokers no longer need to pay for their cigarettes when the end results can be obtained free of cost in the city streets, while nonsmokers are forced to indulge against their will.

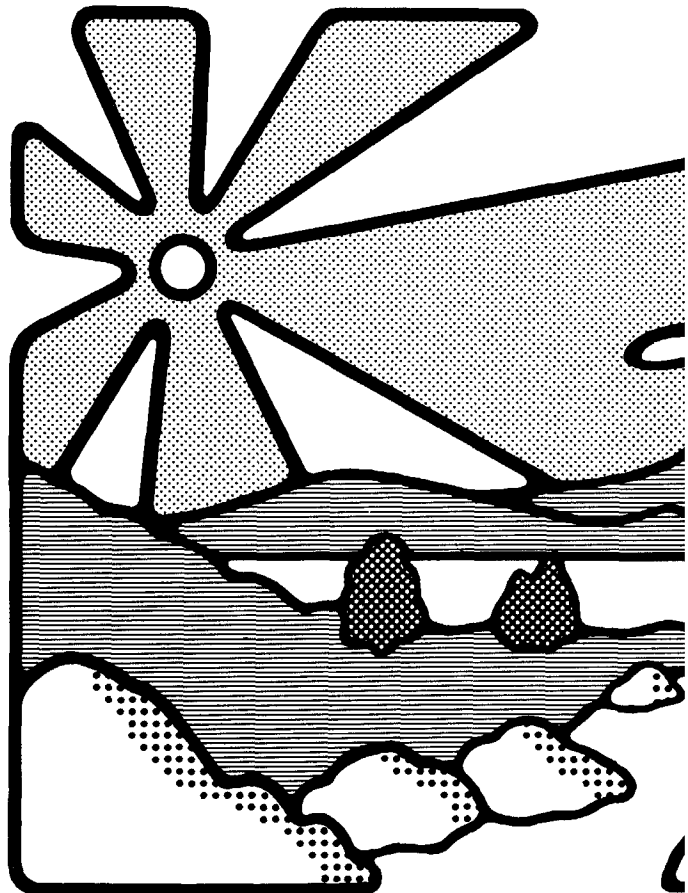
Air pollution is not the only problem. Another element necessary for man's survival—water—is becoming contaminated and is becoming less potable. Lakes, rivers,

and the great oceans today are a part of the total problem. Aside from the deterioration in these areas a whole series of social relationships poses many problems to city dwellers. Ever-present crime—rape, the cesspool levels that are being scraped by the purveyors of the many facets of immoral life—these are elements that are becoming more and more common in the mushrooming urban agglomerations throughout the nations.

Certainly as a people of prophecy Seventh-day Adventists should not be surprised that all this is taking place. Can there be any question that events of the "days of Noah" have been surpassed by present-day life styles? It would appear that the modern Sodoms and Gomorrah are outdistancing their early counterparts. The political and economic aspects are becoming more complicated. The agencies of government on all levels appear to be invading the rights of more and more citizens. It appears that almost every agency of government must grant some type of approval before things can be done. Labor unions are steadily adding their demands to the already increasing hurdles set up by bureaucrats.

Still, some people deplore the fact that increasing numbers are trying to escape the cities. They argue that people must constantly be ready to face reality and that certainly cities are a reality. They insist that the problems of urban life are multiple and that the solutions must come from within. While not taking issue with this, any person who accepts the Holy Scriptures and the writings of Ellen G. White as inspired knows that other positive counsel is available.

It is, of course, understood that we should and must have churches wherever people are found. These houses



Charles B. Hirsch is director of the office of education for the North American Division.

of worship are to be centers of refuge in the cities. However, when it comes to the building of institutions for the sick, for the publishing work, and for the training of workers, we are told that they should be established outside the cities (see *Selected Messages*, book 2, p. 357). For example, the counsel is given that "no pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible; for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages; but these advantages are outweighed by other considerations."—*Fundamentals of Christian Education*, p. 421.

Outpost centers

While Mrs. White gives the warning to get "out of the cities, out of the cities!" (*Life Sketches*, p. 409), at the same time she repeatedly insists that the cities are to be worked from outpost centers. Our secondary schools and colleges are to serve as these centers, not only for training purposes but also as places from which workers can enter the cities to do their work and then return for spiritual refreshment. Especially is it important that the youth of the church be taught and trained in areas that not only are conducive to man's appreciation of God through nature but also allow them to concentrate on their studies without being exposed to the hazards of temptations found in city life.

Based on this counsel and guidance, Seventh-day Adventist boarding schools generally were situated away from city influences. There have been several instances

where the cities have grown up around and almost swallowed the schools. Some of the latter committed the mistake of building off-center on a corner of their property, leaving no contiguous property surrounding the campus proper to provide a natural buffer zone. And then, to compound the error, boards sold property to pay off debts or pay for some new facility.

As a result, several of these schools have relocated and still others are giving study to the developing of a new campus in a rural environment. In Brazil, Parana Academy, near Curitiba, which had its property zoned for industrial expansion, is operating on a new campus on a thousand acres of land, twice the size of its previous property.

The Dominican Academy, which found the city of Santo Domingo stretching itself out toward and around the campus and which was forced to sell its property, has a new campus some 50 miles from the city. Furthermore, authorization has been granted for its moving into a lower-tertiary-level program.

During the past decade other schools have followed counsel and have relocated. In Yugoslavia our seminary moved from Belgrade to a beautiful country site near Marusevec, north of Zagreb, where it is near the secondary school.

Japan Missionary College and its secondary school are now constructing a new campus away from the urban pressures of its previous site.

While the church in the Philippines has a beautiful site for its Mountain View College, Philippine Union College, near Manila, is being heavily engulfed by the spread of that great city, so much so that guards have to be posted to protect the property, as well as the teachers and students. This school is now in the process of new construction on a large acreage and soon will be functioning well away from its present city environment.

After disposing of its property, Taiwan Adventist College, which had become citified, is functioning in its new Sun Moon Lake country site, surrounded by orange groves.

In Valencia, Spain, where the classroom discussions were regularly brought to a halt by the screeching and whistling of trains as they rounded the curve, classes are being conducted in tranquil environs on a hillside overlooking the Mediterranean near historic Sagunto.

At the time of this writing Brazil College is giving study to negotiating a contract for the sale of most of its property in the suburbs of Sao Paulo, and plans are under way for the development of a new campus well away from city influences.

Other of our boarding academies and colleges that are experiencing the impact of city life on their campuses are giving serious study to the possibility of relocating.

Mrs. White emphasizes: "God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the education of students upon plans that are in harmony with the solemn message committed to us for the world."—*Counsels to Parents and Teachers*, p. 532.

If the youth of our church are to be educated along the guidelines and the counsel given to us, then it is incumbent upon us as constituents of our schools to provide the right facilities in the right places with the right teachers. □



The question of infallibility

The autograph copies of the Biblical writers have long since disappeared.

But Ellen White's autograph manuscripts are extant and throw light on the method of inspiration.

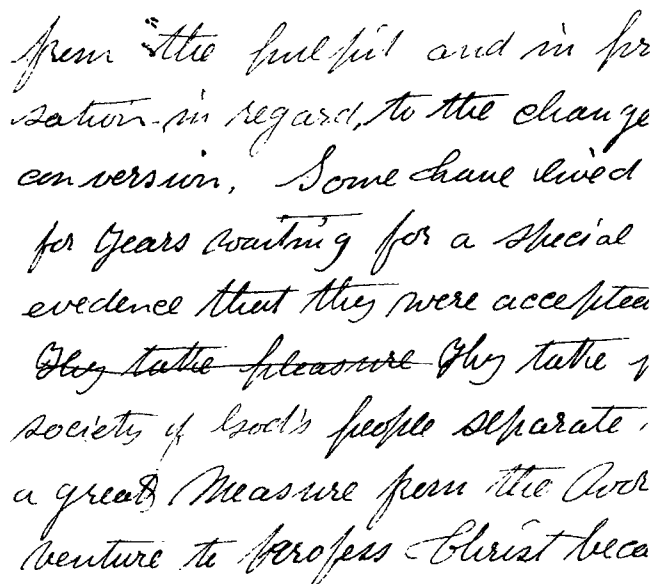
By ARTHUR L. WHITE

Ellen White declares of the Bible: "The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. . . . 'Every scripture inspired of God is also profitable for teaching, for reproof.'"—*The Great Controversy*, p. vii.

She does not deny that the wording of the Scriptures may lead some to draw fallible conclusions. But she affirms that the Scriptures themselves provide an infallible revelation. The revelation of God's will is authoritative and infallible, but the language used in imparting it to mankind is human and hence is imperfect.

Declares Ellen White: "God and heaven alone are infallible."—*Selected Messages*, book 1, p. 37. And

Arthur L. White is secretary of the Ellen G. White Estate.



from "the pulpit and in preparation in regard to the change conversion. Some have lived for years waiting for a special evidence that they were accepted. They take pleasure they take a society of God's people separate, a great measure from the over venture to profess Christ beca

again, in speaking of her work she says, "In regard to infallibility, I never claimed it; God alone is infallible."—*Ibid.* She illuminates this point, saying: "The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education."—*Ibid.*, p. 22.

The prophet's manuscripts

We do not know, of course, the steps taken by the prophets of old in preparing their manuscripts. Did they cross out a word or a phrase and replace it with one that expressed the concept more clearly? Was the grammar in the first draft faultless? Did the initial draft furnish copy ready for publication? No copies of the original Bible manuscripts are extant for our examination.

But when it comes to Ellen White, we have in our possession her original autographs. These give us clues. The fact that the Holy Spirit rested upon her did not at once put her in possession of a knowledge of the correct spelling of each word employed or of impeccable grammar. She was a careful worker and, aided by God's Spirit, she possessed the ability to convey truth clearly and impressively; but with her it required constant effort to do so as accurately and effectively as possible. An examination of her published writings and of her manuscripts reveals a progressive development in vocabulary and skill in the use of words.

The recognition by her contemporaries of the fact that grammatical imperfections could appear in inspired writings in no way lessened their confidence in, or acceptance of, these writings.

Ellen White freely discussed the help she received from literary assistants: "While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*Selected Messages*, book 1, p. 50.

These helpers were not baffled to find disagreement in tensens in a sentence in a manuscript or an early pamphlet.

Ellen White's autograph copies are available for our inspection. This sample manuscript ultimately found its way into her published works.

Her ministry bore the divine credentials. They knew the content of the messages to be God's message to them.

When in 1883 it became necessary to republish the early testimony pamphlets, Mrs. White and her associates recognized that certain imperfections in expression should be corrected so as to present the message in the best literary form.

Because of its importance, the matter was carried to the General Conference session of 1883. At that meeting, important decisions were reached that not only gave guidelines for the reprinting of these "Testimonies" but also placed the denomination on record as to its understanding of certain fundamental principles having to do with the utterances of the Spirit of Prophecy. We quote from the minutes of the meeting:

"32. WHEREAS, Some of the bound volumes of the 'Testimonies to the Church,' are out of print, so that full sets cannot be obtained at the Office; and

"WHEREAS, There is a constant and urgent call for the reprinting of these volumes; therefore

"RESOLVED, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

"33. WHEREAS, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and

"WHEREAS, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore

"RESOLVED, That in the republication of these volumes such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and, further

"34. RESOLVED, That this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions."—*Review and Herald*, Nov. 27, 1883.

An editorial explains

Five years later in an editorial in the *Review and Herald*, Uriah Smith discussed the question: "Which are inspired, Words or ideas?"

"The questioner says, 'Is not a word a sign of an idea? and how then can an idea be inspired, and the signs that transfer the idea from one mind to another be uninspired?'

"Ans.—If there was but one word by which an idea could be expressed, this would be so; but when there are perhaps a hundred ways of expressing the same idea, the case becomes very different. Of course, if the Holy Spirit should give a person words to write, he would be obliged to use those very words, without change; but when simply a scene or view is presented before a person, and

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Your family: competitive or cooperative?

Most of us as parents could probably do a better job in our relationships to children. Instead of exhibiting parental love, we often dominate, manipulate, over-protect, even discriminate. We're surprised—indignant—when our children respond in anger, discouragement, resentment, complaining.

That, at least, is Dr. Rudolph Dreikurs' opinion. It's for that reason that he advocates the family council.* He suggests that the major purpose of the family council is not decision making (though that is an important result), but *improving relationships*.

That does make sense. If a family council functions as it should, it teaches children how to work with others—an important skill in life. We work with groups all our

lives: family, neighborhood, school, church, job, social gatherings. A child who is successful in his family group has an excellent chance of success in life.

If a family is competitive, a child learns that life is either win or lose—and he is either a winner or a loser. He may give up, or he may overdevelop the drive to win. He may fade into a shadow, or he may become a hard-driving aggressor.

If the family is cooperative, a child feels comfortable. Home is a good place to be. People are helpful and nice. It's fun to work together. And these feelings go with him through life.

Some of us write off family councils. They're too democratic; parents are supposed to have authority. Could it be that we confuse authority with authoritarian-

ism? When Mom and Dad think things through carefully, logically, and calmly, what they say will carry authority. Jesus spoke with that kind of quiet authority.

The Pharisees and Sadducees, however, exercised authoritarianism—the loud, crushing, exacting kind. Or as my pastor said recently, "When reason and logic end, we start getting nasty."

Families were designed not only to give us warmth and love but to prepare us to live in a real world, a world that is not always forgiving and tolerant of our fumbling ways. By learning to cooperate with, to express our thoughts to, and to listen to and understand our families, we are better prepared to do the same in the world.

In *The Adventist Home*, in the chapter entitled "Family Companionship," there are some thoughts that describe what family council is all about:

1. Forget the day's problems and spend evenings together. "No time" is not a legitimate excuse.

2. Encourage children to be frank and open—to confide trials and joys.

3. Discover how to build love and confidence.

4. Treat one another with candor, tenderness, and love.

5. Enter into the feelings of others—to understand and help.

6. Have fun times.

When you put that whole picture together, does it sound like your family? like a family you would like to be part of?

The world is so full of hostility and hatred. Every newspaper gives grim statistics of some kind, gloomy reports of perversions and problems. It's no wonder Ellen White said, "The secret of saving your children lies in making your home lovely and attractive."—*The Adventist Home*, p. 530.

We—and our children—need a shelter from the world so that we can go out into the world strong, radiant and buoyant with special love. Special because it comes from God, but made real as we see it in our families.

* For specific helps, see: Dr. Rudolph Dreikurs, et al., *Family Council*. Henry Regnery Company.

Timothy's tumble

By AUDREY LOGAN

Timothy loved horses, and, since he lived on a farm, he had many opportunities to ride them. Georgie was his favorite.

One day when Timothy arrived home after having been to town with Mother, she said to him, "Timothy, change into your play clothes before you go outside."

"What a bore," grumbled Tim crossly to himself. "First I'll go down and see what Jamie is doing, then I'll change in time for supper."

So, slipping out of the side door, he set off for the cowshed.

Jamie was milking the cows and looked up when Timothy came in.

"Had a good time in town?" he asked.

"No, I hate shopping," replied young Timothy. "I'm going to ride Georgie now."

"Be sure you ask Mr. Joe before you do," cautioned big brother. "He'll make sure the saddle is on properly," Mr. Joe worked for Father and cared for the horses.

"Everyone is telling me what to do. I'm fed up," mumbled Timothy. "I won't ask Mr. Joe. I'll do it myself." So taking the saddle, Timothy climbed on a box, slung the saddle over Georgie's back, and fastened it underneath. Then he led the horse outside. Once in the field, Tim leaped on Georgie's back, and off they galloped. Oh, it was fun!

Just as he was feeling especially pleased with himself, what do you think happened? Timothy felt himself slipping to one side of the horse's body. Georgie cantered on, but Tim could not control the reins. Soon Timothy's head was almost under the horse. Then, *Crash!* He landed in a crumpled heap on the ground.

Staggering to his feet, Timothy realized—too late—that he had not put the saddle on tightly enough. It

had slid right under the horse's body.

"Oh, if only I had let Mr. Joe do it," he wailed.

In dismay he looked down at what had been his good clothes. His trousers were covered with mud and grass stains; his shirt was torn and filthy.

Tears began to trickle down Timothy's cheeks as he realized how foolish he had been. He could have been hurt badly.

Jamie rushed up at that moment to make sure that his little brother was not hurt. Mr. Joe arrived on the scene and rounded up Georgie.

How glad Timothy was to get home and have a bath. Once again he found out how wonderful mothers are, for although he had disobeyed her and ruined his clothes, her first concern was that he was safe and well.

"I really will try to be a good boy, Mother," Timothy promised.

"That's good, son," said Mother. "Remember to listen to people who are wiser than you. That way you will save yourself a lot of hurt."



no language is given, he would be at liberty to describe it in his own words, as might seem to him best to express the truth in the case.

"And if, having written it out once, a better way of expressing it should occur to him, it would be perfectly legitimate for him to scratch out all he had written and write it over again, keeping strictly to the ideas and facts which had been shown him; and in the second writing there would be the divinely communicated idea just as much as in the first, while in neither case could it be said that the words employed were dictated by the Holy Spirit, but were left to the judgment of the individual himself.

"Much of what the prophets have written in the Scriptures are words spoken directly by the Lord, and are not their own words. In these cases, of course, the words are inspired. In Sister White's writings she often records words spoken by angels. Such words, of course, she gives as she hears them, and has no discretionary power in regard to the terms to be used, or the construction to be followed. These are not her words, and are not to be changed.

"But much of what the penmen of the Bible have said they might have written in different phraseology, and the truths uttered have been inspired truths to the same extent that they are now."—*Review and Herald*, March 13, 1888.

In a statement approved by Ellen White herself, W. C. White said:

"Mother has never laid claim to verbal inspiration, and I do not find that my father, or Elders Bates, Andrews, Smith, or Waggoner put forth this claim. If there was verbal inspiration in writing her manuscripts why should there be on her part the work of addition or adaptation? It is a fact that Mother often takes one of her manuscripts and goes over it thoughtfully, making additions that develop the thought still further."—*The Ellen G. White Writings*, p. 189.

This position is reaffirmed by words penned by Ellen White while residing in Europe: "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

"It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, book 1, p. 21.

Thus, because of the presence of a prophet of God in their midst, Seventh-day Adventists have had a firsthand demonstration of how inspiration operates. Those who work with the Biblical documents alone must deal with materials written some two to three and a half millenniums ago, of which only copies reproduced many times exist today. □

One of those days

As I lay in bed that night, I said
a silent prayer for the two women
who made me see myself
in a new and glorious light.

By LINDA MCALPINE

It had been one of "those" days, full of rain, full of dark clouds. My baby was teething and my toddler had been especially demanding. Self-doubt tasted like the dregs of some bitter brew in my mouth. Just where was I headed? Why was I put here? Questions and recriminations raced through my mind while I picked up toys, did the dishes for the third time that day, and scrubbed under the highchair again. Tears of frustration blinded my eyes as I thought of the dusting yet to do and the laundry to fold.

The day was drawing to a close, as such days do, with a hurry-up last-minute trip with my toddler to the bathroom, giving him a drink of water before bed, and then retrieving a lost teddy bear from under the far corner of the crib for the baby.

Finally alone, my reveries were interrupted by the jangle of the telephone. "I'll be working late tonight, Honey, so don't hold supper." I plopped down on the old rocker, just to savor the silence. As I did so, my eye caught a bright-yellow book jacket just about jumping out at me from the bookcase. Curiosity got the best of me as I plucked the stranger from among the familiar titles of old favorites that surrounded it. It was a book entitled *Happiness Homemade*.*

In spite of myself I sneered at that title. The book had been given to me about a year before by my mother-in-law and, admittedly, I had never opened its sunshine-colored covers. The author, I knew, was Ellen White, a religious writer from the turn of this century. Having become disillusioned with religion, I couldn't imagine that this woman could possibly have something to say to me.

I took the book and returned to the rocker, the pages fairly flipping themselves open. My attention was arrested by a chapter entitled "Mother's Responsibilities."



My eyes traversed the pages until they came to rest upon these words: "The mother's work is given her of God."—Page 76 (*The Adventist Home*, p. 233).

Unable to stop reading, I continued till I came across this thought, "She [the mother] has not done much except take care of the children, cook the meals, and keep the house in order. She has not acted the merchant, bought nor sold; she has not acted the farmer, in tilling the soil; she has not acted the mechanic—therefore she has done nothing to make her weary. . . . She has become very weary at her post of duty during the day, and yet she cannot see what she has done and is really disheartened."—*Ibid.* (*The Adventist Home*, pp. 232, 233).

The author continued, "Could the veil be withdrawn and father and mother see as God sees the work of the day . . . the mother would have new courage and energy to pursue her labor with wisdom, perseverance, and patience. Now she knows its value. . . . The mother has been dealing with developing minds and character, working not only for time but for eternity."—*Ibid.* (*The Adventist Home*, p. 233).

I found myself reading that last sentence with tears filling my eyes—not tears of frustration and doubt but tears of love, happiness, and hope. As I lay in bed that night, I said a prayer of thanks for the women who made me see myself in a new and glorious light—Ellen White and my mother-in-law, who in her wisdom gave a book that helped to change my life. □

* *Happiness Homemade* is an abridged edition of *The Adventist Home*.

Linda McAlpine is a homemaker living in Sheboygan, Wisconsin. She and her husband have been baptized since this story took place.

Evangelicals and Israel—2

How a modern Jew looks at prophecy

In our January 12 editorial we expressed alarm over an action taken recently by a group of evangelicals. Contrary to custom, they stepped out on a political limb in an attempt, on the basis of a certain view of Scripture, to influence Middle East diplomacy. We told of two full-page advertisements, one in *The New York Times* and the other in the *Washington Post*, which appeared on November 1, in which these evangelicals urged statesmen not to ignore certain Biblical passages that to some Christians define certain boundaries for Israel, based on divine promises and forecasts.

The advertisement concluded by saying that “the time has come for Evangelical Christians to affirm their belief in Biblical prophecy and Israel’s Divine Right to the Land by speaking out now.”

Does Biblical prophecy confer such a “Divine Right”? Do the Israelis base their claim to their country on such a right? Is their national and international diplomacy guided or controlled by attention to Old Testament prophecies?

A significant conference

These questions came up in 1971 at the Jerusalem Conference on Biblical Prophecy, conducted by a group of evangelicals. The conference was called in the wake of the Israelis’ takeover in 1967 of the Arab-occupied section of Jerusalem and certain other territories, a move that some evangelicals hailed as a significant fulfillment of prophecy. Other evangelicals at the conference did not share this view.

Among the speakers invited to address the conference was Dr. R. J. Zvi Werblowsky, professor at the Hebrew University of Jerusalem, who presented the Israeli view of prophecy. We attended the conference as an observer, heard his address, and reported on it at the time as follows: “He [Dr. Werblowsky] stated that the majority of Jews do not consider Biblical prophecy as prediction (he apparently meant valid prediction, for no one can deny that the ancient prophets spoke and wrote predictions). ‘We do not look upon the ancient prophets as forecasting anything.’ ‘No Jew,’ he continued, ‘would say that the present state of Israel is a fulfillment of prophecy.’ ‘No one would aver that the fertile hills and valleys are a fulfillment of Isaiah 35:1, ‘The desert shall rejoice, and blossom as the rose.’” ‘Modern Israel,’ he continued, ‘is too secular to ascribe their victories to ‘not by might, nor by power, but by my spirit, saith the Lord’ [Zech. 4:6].’”—*Review and Herald*, July 15, 1971.

We saw his remarks fall like a cold, wet blanket on the zealous fundamentalists at the conference who were hailing the recent victories of Israel as a most significant

fulfillment of prophecy, a position the Israelis repudiated. We think it is important that Christians understand the Israeli viewpoint. It was interesting to us to note that the presence of the evangelicals in Jerusalem proclaiming a glorious future for the state of Israel received only slight notice in the Israeli press. The Israelis had other things to do, to them much more important than arguing over Old Testament predictions.

In order to clarify Dr. Werblowsky’s position further, we quote from the edited version of his speech, which appeared in the conference’s report: “I feel in honesty bound to say a few words about the general approach shared by many Israelis to the Bible and biblical prophecy. I do not wish to be misunderstood as saying that the opinions I am going to express are shared by all Israelis without exception. But it seems to me that they represent a more or less correct rendering of the attitude of a very large number, and perhaps the majority, of Jews in this country.

Historic awareness, not prediction

“We all feel the Bible to be tremendously important, and this is shared even by so-called secularists who would not subscribe to theological, technical terms, such as the Bible as the Word of God. But even they would agree that the Bible has something to tell that is of the utmost importance and of crucial relevance for an understanding of the life and fate of the Jewish people. Most Israelis feel that what the prophets say illuminates our past as well as our future in the sense of imbuing us with a very specific historic awareness, a sense of destiny and vocation, and the certainty of a future beyond all the suffering and tragedy of which Jewish history has been so full even in the present generation.

“Most of us do not regard prophecy as prediction. We do not believe that the significance of the biblical message is in its capacity to foretell events or to provide a timetable for the happenings of tomorrow. Most of us, if pressed on this issue, would say that the prophets are ‘telling forth’ rather than foretelling. In fact, to many of us the very idea that prophecy is prediction would appear to be a diminution of the actual spiritual stature and spiritual significance of the prophetic message. Of course no Jew, being a Jew, can help experiencing and interpreting the fate of his nation, its sufferings and triumphs, in any but biblical terms. But to experience reality with a biblical resonance is not quite the same as reading events in terms of the literal fulfillment of texts.”—*Prophecy in the Making*, Carl F. H. Henry, editor, pp. 345, 346.

As already mentioned, scholars attending the Jerusalem conference on Biblical prophecy were not all in agreement. While the fundamentalist wing held to a literal rebuilding of the ancient Temple on the Temple’s former site, others held that the ancient prophecies concerning Israel would be fulfilled in the Christian church. They said that the Old Testament ought to be interpreted in the light of the New Testament.

One spokesman for the latter group, Edmund P. Clowney, president, Westminster Theological Seminary, Philadelphia, expressed himself as follows: “The final cleansing must take place in Christ’s body; the building of the new temple by this Messiah is not an architectural miracle on the hill of Zion, but the ultimate miracle from

the empty tomb. Christ cannot serve a temple made with hands, for His is a different priesthood in a better sanctuary. He is royal as David could never be, priestly as Aaron could never be. Far more than a minister in the temple, He is Lord of the temple, for 'one greater than the temple is here' (Matt. 12:6, A.S.V.).

A symbolic temple

"By His death and resurrection Jesus sets in place the topstone of the true temple of God, for He is that stone, rejected indeed of the builders, but elect and precious to His Father. The symbolic temple yields to the person of the present Lord. He is the topstone, His body is the temple, He bears the glory. Because Christ builds the temple in Himself, He can build it in His disciples. His resurrection joins into one the new temple of the people of God, those who confess with Peter not only that Jesus is the Christ, but that He is the Son of God."—*Ibid.*, p. 79.

He continues, "In the New Testament much is said about the new temple. But true to the actualization of Jesus Christ, that temple is not of stone but of living men. Because Christians are one with Christ, the true temple, in His death and resurrection, their bodies too are temples, and they are joined together as one temple in Christ.

"Both the body and the temple figures as they are applied to the church in Paul's letters begin with the literal body of Christ. Christ died and rose as the second Adam, the last represents those who are 'in him.' But the last Adam is not merely a living soul (Gen. 2:7). He is a life-giving Spirit (1 Cor. 15:45). Christians are temples not only because Christ represents them but because the Spirit of Christ dwells in them (1 Cor. 3:16).

"Gentiles and Jews are reconciled in one body, the body of Christ on the cross. In that temple the wall of partition has been torn down. Gentiles and Jews therefore grow together into a holy temple in the Lord, for a habitation of the Spirit (Eph. 2:13-22). The temple no longer divides; it unites all those who are joined to Christ the cornerstone."—*Ibid.*, p. 83.

Interestingly, neither side at the conference represented the Seventh-day Adventist position on prophecy, namely, the view that prophecy may be conditional. We think the reason may be that the majority of the scholars hold rather rigidly to the doctrine of divine decrees and that this doctrine colors their view of prophecy. Reformed theology emphasizes "the sovereignty of God in virtue of which He has sovereignly determined from all eternity whatsoever will come to pass, and works His sovereign will in His entire creation, both natural and spiritual, according to His pre-determined plan."—L. Berkhof, *Systematic Theology*, p. 100.

To many Christians, therefore, prophecy is a divine decree, which must be fulfilled precisely as stated. But this deterministic view of prophecy is contradicted by many Scriptures, notably the following: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my

voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:7-10).

Ever since their founding, Seventh-day Adventists have clashed with those who hold the deterministic view, and even before the rise of the Seventh-day Adventist Church the Millerites strongly contended for the conditional nature of prophecy.

It is not necessary for us here to go into detail on the Adventist stance on conditional prophecy. Ellen White has spoken out strongly on this point, especially as it relates to the evangelicals' claim referred to earlier. Particularly relevant is the chapter entitled "The Lord's Vineyard," *Christ's Object Lessons*, pp. 284-306. Also instructive is the chapter "The House of Israel," *Prophecies and Kings*, pp. 703-721.

Scripture predictions quoted by the evangelicals to support the idea of a divine right belong in the conditional category. It is incredible that the eyes of the scholars of the fundamentalist wing should be blind to the "if" in Exodus 19:5 and 6 and the "ifs" in Deuteronomy 28:1, 2, and 15. Furthermore, the New Testament puts its capstone on the outcome of God's conditional promises concerning ancient Israel. The outcome is clearly stated in the parable of the vineyard (Matt. 21:33-44), specifically in verse 43.

Though not espousing the same view of prophecy as *Christian Century*, Seventh-day Adventists stand with its editor in holding that any settlement in the Middle East ought to be made on grounds other than Biblical prophecy. These prophecies have no direct relevance to the present situation. We add our voice in warning that in their misunderstanding and misuse of Old Testament prophecy evangelicals could be creating a potentially explosive situation.

Let these zealous evangelicals do some independent Bible study and discover for themselves that they have adopted a human interpretation of prophecy that breaks down when all the Biblical data are compared.

D. F. N.
Concluded

What is "primitive godliness"?

Most Seventh-day Adventists are familiar with the statement of Ellen G. White that "before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464. But how many Adventists understand what the statement means?

What does it mean?

The two key words in the passage, in our judgment, are *primitive* and *godliness*. Webster's Third New International Dictionary (Unabridged) gives only one definition of *godliness*: "The conforming of one's life to the revealed character and purpose of God: righteousness." By contrast, it gives several meanings for *primitive*. The first is: "Not derived from or reducible to something else." Another dictionary, Webster's New World, offers

a similar definition, but lists it third: "Not derivative; primary; basic."

On the basis of these definitions, we might paraphrase Mrs. White's statement thus: "Before the final visitation of God's judgments upon the earth, the righteousness of Christ will be revealed in the lives of the people of the Lord to a degree not witnessed since apostolic times. God's law, the basic standard of righteousness, proclaimed from Sinai and revealed through the perfect, sinless life of Jesus, will be exalted."

We think this paraphrase reflects accurately Mrs. White's meaning, for it takes into account the context of the passage. In the chapter entitled "Modern Revivals," Mrs. White is describing the period shortly before the coming of the Lord when Satan will be doing his utmost to deceive the world. False revivals will be taking place. Truth will be mingled with error. "Soul-testing truths which require self-denial and renunciation of the world" (*ibid.*) will be neglected. Then she writes:

"The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong

conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time."—*Ibid.*, p. 465.

Mrs. White continues to develop the theme that both the law and the gospel must be embraced if there is to be "living piety in the church"; then she declares: "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people."—*Ibid.*, p. 478.

So, if we desire "a revival of primitive faith and godliness," let us by word and life lift up both Christ, the righteous One, and His law—the standard of righteousness. Let us show not merely how loving is God, but how terrible are the demands of His law. Let us declare clearly that what the world needs is both law and gospel. Only thus will transgressors feel their need of a Saviour, be led to the foot of the cross, and seek divine power to live in harmony with God's will.

K. H. W.

LETTERS Continued from page 2

A limitation of time in office would discourage the development of pride and self-satisfaction, and also make possible the developing of the talents of others.

STEPHEN J. RIEHLE
Santa Maria, California

Nurses and Sabbath duty

Re "The Nurse and Sabbath-keeping" (Response From Readers, Nov. 17).

When I applied for my first position as a registered nurse in a non-Seventh-day Adventist hospital, I told the supervisor of nursing that I would not work on Sabbath, but I agreed to work every Sunday if need be. He questioned my position during two interviews and tried by ridicule to change my thinking. He asked whether on Sabbaths we sent all the patients home in Adventist hospitals or whether they all took care of themselves. My husband joined me in prayer that the Lord's will would be done. A few days later the supervisor called to ask me to serve in their hospital.

I worked every Sunday, but had the privilege of having Friday off, as well as Sabbath; so I was able to clean my house and prepare for Sabbath guests. Somehow it never seemed necessary to me to break the Sabbath for someone to whom it meant nothing.

MARY E. MILLER, R.N.
Vernon, Vermont

Regarding working on the Sabbath, Ellen G. White counseled, "Those who, from whatever

cause, are obliged to work on the Sabbath, are always in peril; they feel the loss, and from doing works of necessity they fall into the habit of doing things on the Sabbath that are not necessary. The sense of its sacredness is lost."—*Medical Ministry*, p. 215.

The Sabbath is the Lord's day and has been given for a special purpose to God's children who are preparing to enter God's kingdom. Surely, any work done on His day should be at His bidding, and any money gained is not our money but His (see *Medical Ministry*, p. 216).

JEAN KISTLER, R.N.
Berrien Springs, Michigan

My wife and I have consistently given our Sabbath pay to mission work, paying regular offerings out of our other wages. To the best of my knowledge, our financial condition has been the same as that of those who have retained the pay for their Sabbath work.

T. D. STRICKLAND, R.N.
Avon Park, Florida

It is unfortunate that only about half of the nurses in Adventist hospitals are Adventists. One of the reasons for that situation here is that working conditions are better at the non-Adventist hospital two miles down the road, where nurses are given every other Sabbath off. At the Adventist hospital they must work three, with one Sabbath off.

E. E. BOTTSFORD, M.D.
Ridgetop, Tennessee

There are things that can be left undone on Sabbath in a hospital, but patients still need their medi-

cation, treatments, linens changed, and kind, loving care. The Christian nurse can work things into her routine to make Sabbath a delight for her patient too. She can sing hymns as she cares for the patient, read a few verses of Scripture to a patient in a spare moment, recite Scripture while giving a bed bath, et cetera. She could invite the youth from the local church to have Sunshine Bands for the patients after checking with the appropriate person for permission.

ALETA A. BAUDER, N.A.
Belton, Texas

As a nurse with nearly 40 years' experience in both Seventh-day Adventist and non-Seventh-day Adventist hospitals, I would like to say that it is possible to work in either environment and keep the Sabbath. The key word is *attitude*.

Some years ago there was an article in the REVIEW on this subject that settled the matter for me. To summarize, it said that the spirit in which patient care is given on the seventh day can be just as spiritual and worshipful as attendance at a regular church service.

LOUISE MONTGOMERY, R.N.
La Plata, Missouri

The motive, I feel, is the primary criterion as to whether a nurse or any other practitioner is breaking the Sabbath by his or her work. If he/she is working because he/she would lose a job or wishes to avoid a hassle, I feel this is wrong. If, on the other hand, he/she is working out of a

true love for helping the sick and caring for their needs, this is another matter.

NEIL L. WAGNER, R.P.T.
Stockton, California

When I was executive housekeeper in one of our hospitals and later executive housekeeper-laundry manager in one of our nursing homes, I scheduled one or two housekeepers to do necessary work on Sabbath, such as cleaning up spills. At the nursing home I used to drop by on Sabbath mornings to see that everything was all right, to empty trash containers that were too full to go until the next day, pick up bits of trash off the hall floors, et cetera. If I was aware of a shortage or possible shortage of clean sheets, gowns, or towels, I washed them personally. I could not see the patients or the nurses being uncomfortable or inconvenienced on Sabbath for the lack of linens. And in spite of our efforts to maintain an abundant supply of new and clean linens, we were sometimes caught short on Sabbath. I still believe I did the right things under the circumstances.

HOWLAND ATWOOD
Canaan, Connecticut

A merry heart

I was delighted with the picture of Malikano Kaiko with his homemade instrument on the cover of the December 1 issue. The Bible text is again proved, "A merry heart doeth good like a medicine" (Prov. 17:22).

ROY ERTEL
South Williamsport
Pennsylvania

World trip reveals need for action on temperance

By ERNEST H. J. STEED

I have just completed a seven-week trip that took me to 15 countries in the Middle East, southern Asia, and Africa. If I were to describe my impressions in a single phrase, it would be "the desperation of intemperance." Men and women in responsible positions feel that something must be done about intemperance, and that "whatever needs to be done must be done now."

I met with top government leaders and civic officials, held public meetings, and conducted church temperance and workers' councils, and as I talked to people they said such things as: "It's the last time"; "We have no other option"; "It could be our last chance."

First I visited Kuwait, Saudi Arabia, and Qatar. The Minister of Health of Kuwait, Abdul Al-Awadi, is a vice-president of the International Commission for the Preven-

Ernest H. J. Steed is director of the General Conference Temperance Department.

tion of Alcoholism (ICPA), of which I am executive director. Both the Minister of Higher Education of Saudi Arabia and the Minister of Religious Affairs of Qatar are prominent ICPA members. I learned that Islamic people are alarmed at the inroads of secularism, and they believe that now is the time to assert their opposition to alcohol.

While meeting with Dr. Al-Awadi I suggested that perhaps money earned from oil exports could be used to do something about intemperance. He heartily agreed and felt that nations could no longer afford to delay solving this problem. He felt that Islam must not be deterred from its principle of total abstinence from alcohol.

Next I visited India, where I had appointments with the nation's president, vice-president, prime minister, and the governors of Tamil Nadu and Haryana.

Morarji Desai, prime minister, summarized the mood of India when he said, "We will have prohibition in four years,

or we will never have it." While I was there, legislation beginning prohibition for Greater New Delhi was introduced. To achieve the best results a concerted educational and legislative process is planned, although resistance to temperance principles is strong.

While I was a house guest in the governor's palace in Madras, Governor Patwari expressed his delight at this day of opportunity for India to emphasize temperance. He said, "After years of prison, years of struggle, we have come to a time for our greatest endeavor. It must be done now. So I have passed an executive order that any state government employee who drinks is to be dismissed."

The press has hailed the new governor as a fearless leader. His boldness and his own example have rallied public support. As we ate together he continued, "The people at my palace are vegetarians, and they don't smoke or drink." He scheduled a press conference in the palace with 30 reporters, and as a result my visit and Adventist temperance principles received national coverage.

Next I flew to Mauritius, where three years ago I had set up a National Committee for the Prevention of Alcohol-

ism and Drug Dependency (NCPA). I found that this committee is doing a strong work for temperance. The chairman is the minister of commerce, Dayanundlal Basant Rai. The secretary is Daniel Gueho, from the Adventist mission.

An official delegation joined me as I visited with the prime minister of Mauritius, who is honorary president of the NCPA of Mauritius. It was my pleasure to present him with a book about Seventh-day Adventists and the report of the Second World ICPA Congress. The Adventists sponsored a committee luncheon, which was attended by three government ministers and other distinguished guests. I also attended a public meeting for educators and other professionals, and appeared on television and at an Adventist-sponsored public temperance rally.

Early Sunday morning I flew to Madagascar for a 36-hour transit layover. At the airport I was greeted by Mr. and Mrs. Paul Solohary. He is the leader of Tananarive's largest Protestant church. Pastor Solohary is well known for his stand on temperance. Both he and his wife had learned of our work by attending the ICPA World Congress. I spoke at their worship service to more than 1,000 members. My message, like Paul's before Felix, was of righteousness, temperance, and the judgment to come. Later, enjoying their hospitality by dining with them in their home, I talked to them about Bible truths such as the Sabbath and the Lord's soon return.

When I arrived on the African continent, I was met by the temperance director for the Trans-Africa Division, Vernon Foster. Together we visited Burundi, Rwanda, Zambia, Rhodesia, Lesotho, and South Africa.

While we were in Zambia, President Kenneth Kaunda declared that any drunkard or lazy person would be taken to prison or put to work. Government officials told me of their appreciation for our latest two-day seminar for the prevention of alcoholism, and



The author explains temperance educational aids during a conference with India's prime minister, Morarji Desai.

in 1978 they will join us in sponsoring another seminar.

In Bulawayo, Rhodesia, we met the mayor, who has banned tobacco-smoking in public buildings and restaurants. From Bulawayo we went by convoy (for protection in case of violence) to Solusi College. Never have I seen such enthusiasm by students to understand, and reach out with, the health message.

In Johannesburg, South Africa, which I had last visited nine years ago, I found that temperance supporters are using new ideas and plans, one of which was the establishment by Adventists of a National Council on Smoking and Health. The council has already received government endorsement and cooperation from health, rehabilitation, and welfare agencies.

In the new state of Ciskei, one of the new black independent nations within South Africa, I attended a one-day temperance seminar. Here we were entertained by the prime minister and the minister of health. All of the cabinet ministers are nonsmokers. This government is urging Adventist medical workers to apply for leadership roles as government workers.

P. H. Coetzee, South African Union temperance director, explained that other homeland governments such as the Ciskei were also requesting temperance programs and Adventist personnel as government workers.

Next we visited Helderberg College, near Cape Town, South Africa. What a beauty spot! I thought of how to make the students more aware of their involvement in the church program of health and temperance. As one radio interviewer in Cape Town said to me after a 20-minute presentation, "In spite of the other major world issues, you have a message relevant to our time. We are glad to help you to give such a message of hope and victory."

Meeting the challenge of intemperance is our commission. God's answer, which we give to the world, is temperance—self-control, made possible through Jesus Christ.

Delegates lay plans at Euro-Africa council

By ALF LOHNE

Delegates from many countries attended the Euro-Africa Division council in Bern, Switzerland, November 7 to 11. Officers, departmental men, and other workers in the Euro-Africa Division represented 40 countries, 20 in Europe, and 20 in Africa, with nearly a quarter million Adventists amid a population of 430 million.

Geographically the division stretches from West Germany and the German Democratic Republic in the north to the African countries of Angola and Mozambique in the south. In the west it takes in the Cape Verde Islands in the Atlantic Ocean, and on its eastern borders are Romania, Bulgaria, and fields like Madagascar, Mauritius, and La Reunion in the Indian Ocean.

The larger meetings were conducted in two of the main languages that dominate Europe today—French and German. But the division minutes are written in English.

The linguistic knowledge of Edwin Ludescher, division president; Erich Amelung, treasurer; and Jean Zurcher, secretary, was an important factor in keeping the discussion running smoothly during the meetings. Although these three leaders were born and brought up within the division territory, they were able to switch from German to French or English easily.

Departmental leaders and others who work with the division officers—such as Lydie Erdmann, Oswald Bremer, Nino Bulzis, Harold Knott, Peter R. Kunze, and Herbert Stoger—also used their linguistic skills to make the meetings more effective.

The Euro-Africa Division has installed earphones so the English- and Portuguese-speaking delegates can listen to the sermons and discussions in their own languages.

Alf Lohne is a General Conference vice-president.

Nationals from most of the unions and local fields were among the delegates. It would be incorrect to say that all agreed on every subject or that all votes taken were unanimous. But one thing was evident—a lack of anger. Not one angry sentence was uttered, nor was anything said with bitterness. The invisible but strong ties of a common faith and brotherly love created a moving unity amid the apparent diversity. Again and again I was reminded of W. A. Spicer's well-known statement "The Advent family is a good family to belong to."

Everything that is happening in the Euro-Africa Division can't be classified as pleasant. Some problems are

big and difficult. War rages in some areas. Religious freedom, as most of us understand it, is limited in other areas. In some places Adventists suffer because they want to be faithful to their religious convictions; in other places where there are almost unlimited opportunities for the church, growth is slow.

Baptism figures in themselves do not tell the full story of work done or results obtained. This becomes evident when workers who have struggled hard to present the Advent message in one field with few responses, immediately become "centurions" when they are moved to another field. The opposite also is true. Quite a few evangelists have tried to make a breakthrough in Europe. Some have succeeded, but most have found what the local pastors have, that it takes a lot of work to win a soul.

One of the most encouraging experiences concerns Ro-



Delegates to the Euro-Africa Division council spoke a variety of languages. Meetings conducted in French or German were translated into English and Portuguese by bilingual delegates such as M. Braff (with microphone in the top picture), West African Mission president.

land Lehnhoff, who was "loaned" to the Euro-Africa Division by North America. He has conducted five campaigns in five cities in central Europe, with good results each time. The last campaign, held in Hamburg, Germany, brought 57 persons into the church. Better still is the news that the division has decided to call Elder Lehnhoff for a five-year period as division evangelist. National workers who have been inspired and instructed by Elder Lehnhoff are getting increasingly large results by following his methods.

Among the 10,000 people brought into the church during the first nine months of 1977, 1,800 are from Angola. As far as I know, none of our believers there lost their lives as a result of the armed struggle. At present the Bongo Hospital has no doctors, but national nurses carry on, rendering a fine service for their country. The acting Adventist leader, P. B. de Freitas, hopes to start a training school for ministers again soon. He aims to win no less than 2,000 new members in 1978.

Inflation has caused difficulties in several countries in the division, and sales figures for our literature might be misleading. Nevertheless, Edouard Naenny reported that last year, literature evangelists sold 400 million pages of literature in 29 languages. A German edition of 100,000 copies of *The Desire of Ages* rapidly sold out, and 20,000 more copies had to be printed. In less than four months every book had been sold.

The Euro-Africa Division is determined to train young national workers in every country as soul winners, as well as for filling positions in denominational work. In some countries borders are closing. Foreigners are not always welcome. Work permits for visitors are not easy to obtain. A growing need exists for locally trained, well-prepared men and women to carry on the church's program. Plans are being made for youth in each field in Africa and Europe to be trained in Adventist institutions.

Many instructive reports and items of interest enlivened the Euro-Africa Division's annual meeting. One that lingers hauntingly in my mind came from one of the African delegates. He said, "We have discovered that the most effective methods for carrying on the work of the church are not always the most expensive."



Zurich church is dedicated

On October 29 in Zurich, Switzerland, a new house of worship and new rooms for the Adventist church school were dedicated. The congregation had outgrown its former place of worship and the church school, which had been built in 1884-1885.

On Sabbath morning E. Ludescher, Euro-Africa Division president, spoke to the large assembly. In the afternoon the new building was officially opened in the presence of the contractors, workmen, architects, and local leaders.

M. Bohli, pastor of the Evangelical Methodist church of Zurich, spoke, emphasizing the excellent understanding that had developed between his church members and the Adventist members in the year and a half the Adventists had met in the Methodist church. E. Miller, president of the Evangelical Reformed Church, also underlined the good relations his people enjoyed with the Adventists.

GUNTHER KLENK
Radio-TV Director
German Swiss Conference

Evangelism is emphasis of Australasian meetings

By GORDON A. LEE

Delegates to the Australasian Division Annual Meetings met in Wahroonga, Australia, November 23 to 25, to receive reports and accept the challenge for evangelism and a finished work given by their president, K. S. Parmenter.

The delegates accepted a budget of \$7,750,000, the largest in the history of the division. It exceeded last year's budget by \$1.2 million. The evidence of God's leadership and blessing upon His institutions such as the Sanitarium Health Food Company, Signs Publishing Company, and Sydney Adventist Hospital was seen in the substantial contributions these made to the budget. An amount of \$2.06 million for evangelistic outreach was provided by these three institutions.

The early-morning devotionals set the spiritual tone for the day. Richard Hammill, vice-president of the General Conference, warned the delegates of the permissive society, the lawlessness, and disbelief that surround God's people today. He called upon leadership to hold fast to that which was entrusted to them.

S. M. Uttley, retiring president of Trans-Australian Union Conference, delivered an address on the straight testimony to the Laodicean church.

R. M. Reinhard, assistant treasurer of the General Conference, delivered a devotional on the strength, delivering power, and leadership of God to His people. He drew heavily from his European background and his service as missionary to Africa to illustrate God's continuing interest in His church.

Each of the five evenings, reports were presented from the unions that constitute the division. One could not listen

Gordon A. Lee is communication director of the Australasian Division.

to these reports without becoming aware of a stirring to accept the challenge to do still greater things for God.

Changes in division personnel were necessary because of retirements, permanent returns to homelands, and calls for mission service. Gordon A. Lee was appointed director of communication to replace Max Townend, director of communication and Sabbath school, who had accepted a call to serve in the Far Eastern Division. The responsibilities of the Sabbath school department were transferred to Robert H. Abbott, who also is lay activities director.

The committee also voted to appoint K. E. Martin, formerly youth director of the Trans-Tasman Union Conference, as assistant youth director of the Australasian Division.

C. R. Stanley, division Ministerial secretary, accepted a call to the Northern Europe-West Africa Division, and A. N. Duffy, president of the Greater Sydney Conference, was chosen to fill the vacancy.

O. L. Speck was called from the Trans-Australian Union Conference to replace W. E. Rudge, who retired as division trust services director.

The reports by the division secretary and treasurer noted that baptisms for 1976 totaled 9,025. By comparison the annual baptisms ten years ago were 5,138. The current division membership is 122,119, worshiping in 997 churches, cared for by 5,110 workers.

The tithe for 1976 showed an increase of 14.98 percent over 1975. Offerings rose by 17.41 percent over the same period.

Before the annual meetings were brought to a close Pastor Parmenter appealed to every member of the committee to use his or her influence for the increased outreach of the church.

Increased evangelism for South America

By GORDON ENGEN

More than 100 delegates and invitees attending the year-end South American Division triennial session held in Brasilia, Brazil, from November 23 to 30, heard reports of progress and growth in every phase of the work of the church.

In his report Enoch de Oliveira, South American Division president, revealed that division membership had just passed 400,000 and was expected to increase another 10,000 during December.

The largest local conference in South America, the Sao Paulo Conference, with 52,000 members, has become two conferences as of January 1, 1978. In the city of Sao Paulo there are more than 200 Seventh-day Adventist churches and groups.

Elbio Pereyra, division secretary, reported that baptisms for 1977 were expected to total 40,000. Growth of the work in South America averaged 10 percent during the year. Of the 650 district pastors, nearly 300 have won 100 persons or more per year. The baptismal goal for 1978 is 45,000. This is the equivalent of a new church of about 125 members being added each day of the year. At the time of the year-end session 135 churches and chapels were under construction.

Tithe increases have kept well ahead of inflation in the eight countries that comprise the South American Division, reported Roy Brooks, division treasurer. The response by members to the stewardship program has resulted in a doubling of offerings in some areas. Borrowing funds for building new churches and schools is virtually unknown. Members contribute the greater portion of the cost of new buildings. Often by the

time new churches are built they are filled, and members establish branch churches in order to reduce the size of the congregations.

The \$253,000 evangelism budget, Elder Brooks reported, was earmarked for direct evangelistic expense (other than salaries), including Voice of Youth meetings.

One of the most far-reaching proposals adopted by the delegates was a plan for a seminary in South America. The proposal adopted was recommended by Werner Vyhmeister, formerly of Chile, who is presently teaching in the Department of World Mission at Andrews University, Berrien Springs, Michigan.

The first of five phases was the approval of the seminary concept by the delegates to the division triennial session.

The second phase will be a detailed investigation and study of the plans and facilities available.

Next will come authorization of the plans, which will then be submitted to the General Conference; next, the selection of a board of directors and a president; and finally, after plans have been approved, the inauguration of classes in 1981.

The proposal presented to the delegates calls for a center to be established on the campus of one of the existing Adventist colleges in South America. Two additional campuses would then be designated where summer sessions would be conducted by seminary professors. These additional campuses would allow pastors to attend the seminary without traveling great distances.

Current theology programs in all South American Seventh-day Adventist colleges would be upgraded to offer the equivalent of a Bachelor of Theology. It is proposed that the seminary central campus will operate year-

round. All pastors will be expected to complete the Master of Ministry degree, consisting of four quarters of classes. College and academy Bible teachers would be required to spend an additional five quarters of study, receiving a Master of Divinity degree.

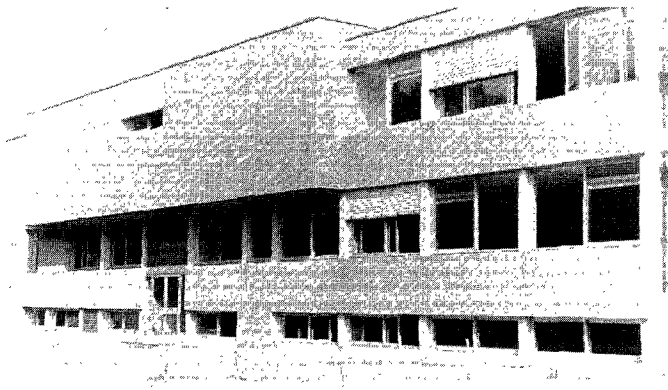
The following are highlights of additional reports from each department presented to the delegates:

- Of the 56,475 students in elementary schools throughout the division, half are non-Adventist, making the schools soul-winning agencies. Nearly all the teachers are Adventists. Secondary enrollment totals 5,732, and college, 1,605.

- Young people are organized into small *Koinonias* (a Greek word meaning a sharing fellowship) for prayer and Bible study. Four youth congresses are planned for 1979. The central theme will be youth evangelism. In each city where a congress will be held, young people will visit every home and leave literature. Two by two they will board each bus leaving the city, give a short speech, and hand out literature before the bus departs. They will board city buses at various points in the city, doing the same thing throughout the day. Radio, TV, and newspaper publicity is planned. Each congress will be followed by evangelistic meetings with young people assisting.

- Evangelism is taken seriously by everyone, especially by the division president, Elder Oliveira. In a three-week series of meetings in a section of Belo Horizonte where there was no Adventist church, 70 persons were baptized as a result of his meetings, with 50 more preparing for baptism. Sabbath school attendance already totals 250.

- Religious liberty in South America is enjoyed by Adventists in every country in the division. Walter Streithorst, division religious liberty director, along with religious liberty leaders of various unions, maintains governmental contacts to inform leaders about the work of the church. As a result, Argentina and Brazil have



Classrooms dedicated at Marienhoehe

A new science classroom block was dedicated at Marienhoehe Missionary Seminary in Germany on September 16. This addition fills a long-felt need in the upper secondary school, because of increased enrollment. The classrooms will be used for biology, chemistry, physics, music, home economics, pottery, and art.

In welcoming the guests, Heinz Henning, Marienhoehe president, referred to the new building as an example of the growth of the seminary. Joachim Hildebrandt, representative of the school board, presented the inaugural address.

The dedication was followed the next day by an open house, when visitors toured the new facilities. WILFRIED RINNER

Art Director

Marienhoehe Missionary Seminary

Gordon Engen is associate director of the General Conference Public Affairs and Religious Liberty Department.

adopted official policies for accommodating students who may be required to attend classes or examinations on the Sabbath. Restrictions on the work of public evangelism, literature evangelism, and Ingathering are virtually unknown.

● Literature evangelists sold nearly \$8 million worth of books and magazines from January to October of 1977. October was Big Month, when colporteurs sold \$1,300,000 worth of literature. Leading literature evangelist in South America and one of the top in the world field is Sebastiao Marques, of Rio de Janeiro. In 1976 his sales totaled \$125,000. His Big Month total this year was \$25,000.

● Two and one-half million two-color tracts entitled "Urgent" have been circulated in the East Brazil Union. Each tract contains a Bible course enrollment coupon. Each year

members in the union plan to circulate this same number of tracts. The cost? A layman who is a printer provides the tracts at his own expense.

● Two radio programs—The Voice of Prophecy and A Light in the Way—are carried on 495 stations. Each week 1,100 Adventist broadcasts are aired by these stations. Ten Bible correspondence schools care for 50,000 students.

● Fifteen launches, three airplanes, fourteen mobile clinics (vans equipped for patient care), and hundreds of welfare units are operated throughout the division.

● The medical work in South America is truly medical missionary work of the highest order. Most of the hospitals are staffed completely by Adventist personnel. Physicians receive salaries compatible with other denominational workers. These hospitals have

funds to completely sponsor Adventist young people each year in medical school, send staff physicians to the best seminars and postgraduate courses available in various countries of the world, spawn additional mission hospitals, and, most significantly, underwrite evangelistic projects for the church.

OHIO

Kettering Medical Center pioneers patient education

Patients at Kettering Medical Center (KMC), a 475-bed hospital in Dayton, Ohio, are currently provided with spiritual guidance, insights into Seventh-day Adventist teachings, information about the conditions that brought them to the hospital, and preventive

health information over two closed-circuit color-television channels operated by Kettering's broadcast center.

Channel 4 is a general patient-information channel. Patients are encouraged to watch it by an attractive program guide, employee recommendations, and Channel 4 decals on each television set.

Included in Kettering's television service are many inspirational programs, such as "To the Nations" and "Arrow of Prophecy," which introduce patients to the work and teachings of Seventh-day Adventists.

Another major emphasis of KMC-TV is preventive health education. *The Reader's Digest* series, "I am Joe's heart," "I am Joe's Lung," et cetera, and interview programs on topics such as alcoholism, obesity, nutrition, and fitness provide patients with health information at a time

Book distribution catches attention of English town

[In the November 11, 1976, issue of the *Review*, a notice in the Bulletin Board requested copies of *The Great Controversy* to be sent to the Publishing Director, North British Conference, for free distribution by a member in Nottingham, England. Anthony Butenko, who distributed these paperbacks, gives a follow-up report on the results of his door-to-door visitation.]

Dear Brothers and Sisters in Christ,

I would like to thank all those people who helped me to evangelize my hometown, Eastwood, Nottingham, England, with *The Great Controversy*. If it had not been for our Lord Jesus Christ helping me, many in my hometown would be lost.

First of all, I have a confession to make. When the Lord impressed me to canvass my town with *The Great Controversy*, I wondered where I could get the books. Philipians 4:19 came to mind, "My God shall supply all your need." I claimed the Bible promise and wrote to Seventh-day Adventist folk in America.

After praying from September to Christmas, night and day, with no results, I thought maybe the Lord had changed His mind, so I stopped praying. The following week I heard that the SDA office had received a large consignment of *The Great Controversy*. At that moment I thought, O man of little faith. This encouraged me to pray even more.

I did not need the books until after the college school year, during the summer holidays. So from Christmas to summer I slept in my bedroom filled with boxes of *The Great Controversy*. I have learned to wait upon the Lord.

While canvassing down a road one summer day, a rough-looking coal miner shouted from across the road, "Hey, where's mine?" I looked around and said, "What's that?" And he shouted, "Where's my book? I haven't got one. I want to teach my kids religion." So I gave him one.

Another day, going from door to door, I came upon a

couple in their eighties. They invited me into their home and began to ask questions about the Seventh-day Adventist Church. After I told them about Jesus and His second coming, they agreed that His coming will be soon. I explained to them about *The Great Controversy*. The woman remarked, "The Lord has sent you to us." The man had suffered a heart attack and she too was very ill, but they both loved Jesus, and I could see it in their faces.

After a discussion for about an hour, they both invited me into the parlor to sing some Christian hymns, for they were both Methodists. We had a marvelous time singing "The Old Rugged Cross," "The Holy City," and other hymns. She brought out a Billy Graham hymnbook and asked, "Do you know any of these hymns?" I answered, "Yes, I do." We sang hymns for more than three hours. Sometimes when the woman read the words of the hymns, tears would stream down her cheeks. We had a happy time, and we had a wonderful prayer before I left.

Another woman came up to me to return the book. I told her it was free, just as salvation is a free gift of God, but she could not understand someone giving her a free gift. She went away with the book, puzzled.

Strange things have happened in my town during the past few weeks. One woman remarked that her son had taken the book to school with him, and they are now discussing it in class. My brother overheard some miners discussing *The Great Controversy* in the mine.

I can feel the blessings of God falling on my town, and I thank Jesus for it and also for all those who have taken part in this project. I ask you to continue to pray without ceasing for many souls to come to love Jesus through this great book. May the grace of our Lord Jesus Christ be with you all.

Your Brother in Christ,
ANTHONY BUTENKO

when health is the center of their attention.

Channel 12, the more recent of the two channels, is called RxTV, or Prescription Television. Many patients desire information about their condition and the treatment they will be receiving, to supplement the explanations they receive from physicians and nurses. At Kettering, a physician or nurse can assign a patient to watch a program that

will give more information about an illness, or describe in detail the treatment or surgery that lies ahead. Patients also learn about their own role in achieving recovery.

As the national trend toward health information accelerates, more and more hospitals have become aware of Kettering's pioneering effort, resulting in many requests for tours, sharing programs, and consultations.

Feature articles and editorials in local newspapers have increased community awareness of Kettering's health-information emphasis. Not only has this coverage been extremely favorable, but local commercial television channels regularly request KMC to produce health-information materials that they can show to their viewers.

Plans for KMC-TV include transmitting the channels to the medical center's new satellite hospital being built southwest of Dayton, producing more programs to meet the specific needs of Kettering's patients, and sharing programs with other hospitals.

RONALD K. SCHAFFNER
Kettering Medical Center

total to 70. By 1976 there were about 80. Later 20 more were added through baptism.

So far this year, 41 have been baptized and today there are more than 120 Adventists at Mindanao State University.

"Before anyone is baptized," Johnny said, "he or she must be able to give Bible studies. Presently about 100 students are receiving Bible studies.

"Most of those baptized were fraternity members," Johnny continued with a smile. "But they all severed their relationship with these organizations before they became Adventists."

I met Roger. He was baptized just four months ago (the only Adventist in his family), but already he is giving Bible studies to six other students. Johnny told me that 90 percent of those baptized have come from non-Adventist homes. Most were persecuted for their faith.

These students need a church. The university amphitheater is now too small to accommodate their fast-growing number. No one among them majors in music. They don't even have a piano, but their 22-member choir has given one concert. These young adults range from ages 16 to 21. They have no pastor to shepherd them, yet they seem to be the fastest-growing Christian group in the university.

Don Leo Garilva is Bible teacher at Mindanao Mission Academy.



June Farenick, continuing education instructor at Kettering Medical Center, informs patients about programs on the hospital's Channel 4.

From 3 to 120

Continued from cover

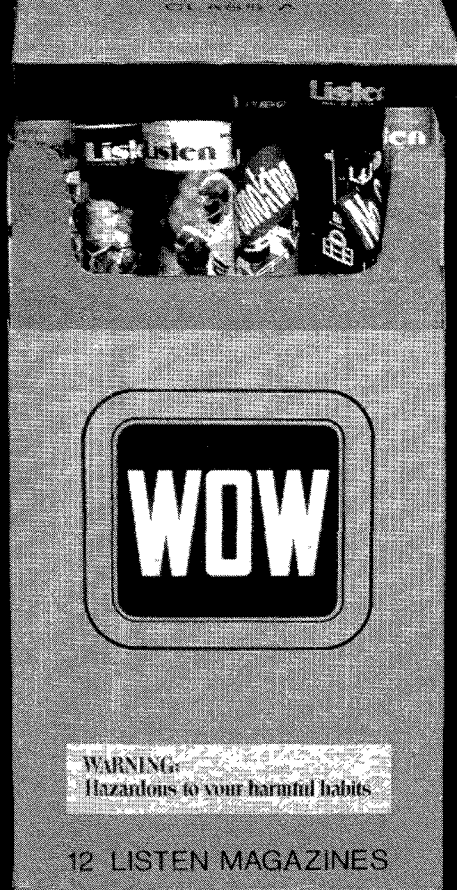
later, seven others took the same stand.

The next school year 30 more Adventists enrolled and 20 more were baptized. That year the group initiated their first summer community outreach.

By 1975 their number had reached about 60, and the group scouted for a place of worship. They were able to meet in the university amphitheater, a hall designed to accommodate 80 people. Fourteen more were baptized during the months of August and September, bringing the



There were only three Adventist students at Mindanao State University a few years ago, but now there are 122, and 100 more are studying the Bible.



Help Get a Good Habit Going

Here's one flip-top package that invites good habits.

LISTEN pays a monthly visit to junior and senior high schools, courtrooms, drug and alcohol counseling centers, prisons, and other places where people are concerned about improving their life-style. Since you can't make personal contact with each of these persons or places 12 times a year, why not let LISTEN do it for you?

Sponsor LISTEN and help get a good habit going.

LISTEN Crusade, February 25 to March 25.

Subscription price: One year (12 issues), \$4.25 in U.S.A. Add \$1.00 a year outside U.S.A. Please send subscription for one year to:

Name _____ Address _____

City _____ State (Province) _____ Zip _____

Attach any additional names and addresses. Indicate if you wish a gift card sent announcing your name as donor. Give your order with remittance to your church lay activities secretary, or mail to your A.B.C. This offer expires March 25, 1978.

Australasian

- The first week of January brought together the mission youth directors of the Solomon Islands to Honiara for specialized training in MV, JMV, and Pathfinder leadership. The seminar was the first of its kind for national youth leaders in that field.
- The Victorian Conference has purchased a new 120-acre youth site on the Howqua River, between the townships of Mansfield and Jamieson, about a two-hours' drive from Melbourne. The site will be used for a combined school and youth camp with provision for families, and is expected to be in operation within 12 months.

Euro-Africa

- In addition to his duties as president of the Mauritius Mission, Johan Van Bignoot will also serve as lay activities director of the Indian Ocean Union Mission.
- Marc Kanor, from the Inter-American Division, has been called to join the medical staff at the Waldfriede Hospital, Berlin, Germany.
- Pastor Rajaonah has been appointed temperance and religious liberty director and associate lay activities director of the Indian Ocean Union Mission.

Far Eastern

- To involve church members in health evangelism and to educate people in the principles of healthful living is the twofold purpose of Community Health Uplift, an association recently organized in the North Philippine Union Mission.
- The Far Eastern Division health department held its second biennial dental seminar at Baguio City, Philippines, November 1 to 6. Sixty delegates came from Okinawa, Taiwan, Guam, Korea, Hong Kong, Singapore, Malaysia, Thailand, Indonesia, Pakis-

tan, Bangladesh, and the Philippines.

- The East Visayan Mission has grown from 9,438 members in 1974 to 11,971 in 1977. It has built 60 churches in a span of four years and baptized 1,000 persons each year. The secret of its success is its missionary activities—Vacation Bible Schools, branch Sabbath schools, Sabbath school associations, Operation Good Neighbor campaigns, SAWS activities, and temperance work.

- Members of the Mapandan church, Pangasinan, Philippines, launched an unusual form of missionary work in their area through their Dorcas Society. They invited at least three of the most needy people in each barrio of Mapandan to attend a Thanksgiving dinner on November 30. After presenting a program, the church members served nutritious food to their guests and gave them second-hand clothing.

Northern Europe-West Africa

- Just under 100 evangelistic campaigns had been conducted in the West African Union up to the end of September, 1977, according to Svein B. Johansen, union president. Of these, 18 were held by laymen, six by departmental directors, seven by conference or mission presidents, and four by the union evangelist. The crusades have resulted in some 2,000 persons baptized, bringing the union membership to 35,000.
- On September 9 the church signed a renewal contract with the Sierra Leone government for another ten years of operation of Masanga Leprosy Hospital in Sierra Leone. Masanga is steadily developing into one of the major leprosy institutions in Africa. With three resident doctors, a well-qualified staff of nurses and physiotherapists, and some 3,000 patients receiving treatment in 106 outclinic centers, the hospital plays an increasingly important role in

eradicating the crippling disease.

- To help alleviate the starvation resulting from a recent drought in Upper Volta, the church distributed \$25,000 worth of food, including dried skimmed milk.

- The first black conference in Africa, the Ghana Conference, is gaining numerical and financial strength. The conference's 23,000 members passed their 1977 tithe goal by the end of August, and aimed to raise \$100,000 in 1977 for churches, parsonages, and evangelism.

North American

Atlantic Union

- During a recent three-hour, open-air distribution of clothing in front of the Brooklyn Temple in New York, the church's Community Services auxiliary gave away 840 pieces of clothing to needy people in the neighborhood.

- The Radiant Living Seminar evangelistic team recently completed two evangelistic series in Springfield and Brockton, Massachusetts, with 70 decisions for baptism. Thus far 45 persons have been baptized or joined the church by profession of faith.

- William Miller Chapel, in Low Hampton, New York, has been designated a national historical site. It is the oldest Advent Christian church in the world, built in 1848. Seventh-day Adventists, who trace their beginnings back to the Millerite movement, hold memorial services in the chapel every year.

Canadian Union

- Members of the two Seventh-day Adventist churches in Saskatoon, Saskatchewan, bade farewell to Elder and Mrs. W. H. Frazer and family on November 14. The Frazers are moving to Ottawa, Ontario, where Elder Frazer will be the pastor of the Capital City church.

- More than 70 people attended a vegetarian cooking

demonstration, December 3 and 4, in the Ukrainian National Hall in Endeavour, Saskatchewan. One of the highlights was the demonstration of both the Canadian and Finnish methods of bread making.

- Nineteen persons were baptized as a result of a series of evangelistic meetings conducted by Verne Snow in the Edson, Alberta, church. The baptism almost doubled the membership of this new church, which was organized less than a year ago.

- November 20 marked the opening of a nine-night series of meetings in downtown Lacombe, Alberta, by the youth of the campus church at Canadian Union College. The youth are now involved in a follow-up program of visitation and Bible studies.

Central Union

- Virtually every member of the Rifle, Colorado, church has had a part in the construction of their new sanctuary. Under the leadership of their pastor, Ervin Furne, and the building committee chairman, Paul McElvain, the members have made the construction of their church a do-it-yourself project.

- W. O. Coe, Central Union president, held a short evangelistic campaign in La Junta, Colorado, with the local pastor, Claude Reed, and Henry and Bunny Reid, singing evangelists. As a result, 14 converts were baptized.

- In addition to his responsibilities in the youth and temperance departments of the Central Union Conference, Les Pitton has been asked to serve as health director of the union.

- Youth in the Denver, Colorado, area met recently at the Denver First church for a weekend youth rally sponsored by Allan Williamson, Colorado Conference youth director, and Bob Reynolds, youth pastor. The Mile High Academy Chorale sang, and Les Pitton, Central Union Conference youth director, was guest speaker.

Columbia Union

- Outreach activities at Garden State Academy, Tranquility, New Jersey, this year include: seminar trips, where students do the speaking; Adventist Youth for Better Living teams that present temperance and tumbling programs in local schools and clubs; systematic distribution of *These Times*; Bible surveys to secure Bible school enrollments; and Sunshine Bands.
- The Allegheny West Conference held its first conference-wide youth-adult retreat at the Burr Oak State Park and plans to do it annually hereafter. Almost 800 people participated in the weekend event, which included spiritual enrichment, workshops on improving the quality of life, relaxation, and recreation.
- Two students in the Columbia Union—Jacque Hume and Clifton Slick—were recipients of \$400 scholarships presented to them by the Chesapeake and Potomac Telephone Company. The money was raised by five Community Relations Teams of C&P employees.

North Pacific Union

- Representatives of more than 500 self-supporting services and industries, in addition to persons interested in such activities, gathered in College Place, Washington, in December to discuss the layman's role in finishing God's work. Speakers for the three-day meetings, coordinated by Dr. and Mrs. Lawrence Hawkins, of Walla Walla, were all laymen associated with self-supporting projects.
- The former Newport, Oregon, welfare office, moved and remodeled, is now the home of the Newport Adventist congregation, numbering 150. The structure, valued at nearly \$140,000, was dedicated recently.
- The Upper Columbia Conference and students of Upper Columbia Academy purchased a church building two years ago in Rosalia, Washington, a town without an Adventist congregation. The

building is being used in a new approach to lay evangelism and dark county work set in operation by students and their pastor, W. L. Strong. Living 13 miles from the academy, the town's citizens are on the receiving end of missionary endeavors such as health clinics, Story Hours, a summer day camp, and good-neighbor projects.

- Women of the Forest Park church in Everett, Washington, and surrounding Adventist churches in November attended the first meeting of Adventist Women in Action.
- The Mountain View Adventist School in Missoula, Montana, recently sent about 20 students to town to Ingather at local businesses. The children gave away copies of *Steps to Christ* and enrollment cards for a Bible course. They collected \$175 from the places of business where adults previously had collected nothing.
- During the past 12 years 130 boxes totaling 2,824 pounds of used clothing have been sent to Africa as the project of Bonnie Craft, of Kalispell, Montana. Postage on the shipments adds up to nearly \$1,800. Many friends have helped with the venture by supplying clothing and providing funds for shipping costs.

Pacific Union

- Pastor and Mrs. Fred Ramsey, of Crescent City, California, led their church in five health-education programs for the community during 1977.
- Wyland Wood, pastor, and Charles Edwards, Northern California Conference health services director, prepared a booth demonstrating better living principles for the Santa Rosa Memorial Hospital fair.
- Arnold Dyer is the new Christian Record Braille Foundation representative for Hawaii, replacing retiring Daniel Sandoval.
- The Wasatch Hills church, Salt Lake City, Utah, hosted a district study on the October 22 anniversary of the great

Disappointment. Roger Coon, professor of religion at Pacific Union College, traced the Millerite movement and its significance today. Ben Parrish, of Nashville, Tennessee, provided music throughout the weekend. Skip MacCarty, host pastor, was joined by Arthur Dahl, Norman McLeod, and Clarence Philpott in other presentations.

- A mobile clinic to serve remote Venezuela villages has been dedicated by members of the Sonora, California, congregation. Doctors in Venezuela also raised \$7,000 for the project, which was begun by Henry Westphal, a retired missionary. Gifts from the church and The Quiet Hour made possible the fully equipped, self-contained unit, which was driven to Miami by Elder and Mrs. Westphal for free shipment to Venezuela by the Venezuelan Shipping Company.
- Castle Memorial Hospital, Kailua, Hawaii, has been accredited by the Joint Commission on Accreditation of Hospitals (JCAH), according to Larry G. Larrabee, hospital president. The accreditation covers a two-year period.

Southern Union

- More than 100 medical and paramedical personnel from the United States and some other countries attended the third annual Seminar in Physiology and Medicine conducted at Wildwood Sanitarium and Hospital, Wildwood, Georgia, November 2 to 6. The primary area of study was "Applied Nutrition and Physical Medicine in Cardiovascular and Musculoskeletal Disorders."
- Kentucky-Tennessee Adventist Book Center personnel arranged for simultaneous book sales at Highland Academy, Memphis, and Louisville on December 10, resulting in total sales of \$5,709 worth of books during the evening.
- The 92-member Prichard, Alabama, church officially opened and dedicated its new sanctuary on December 3. The 200-seat facility was built

with volunteer labor for \$40,000 but is appraised at \$110,000. Noble Shepherd was the pastor during construction.

- The Georgia-Cumberland Conference organized its 102d church December 31 in Stone Mountain, Georgia. The congregation has 61 charter members.

Andrews University

- Groundwork is being laid for a city-wide evangelistic campaign in St. Joseph, Michigan, by students from the SDA Theological Seminary, coordinated by Seminary Professor Don Jacobsen. The project is in the bridge-building stage, with Bible studies currently in progress. Evangelistic meetings are planned for later in the year. There is presently no Seventh-day Adventist church in the city, which is situated some 12 miles from the Seminary.
- Andrews' winter Mission Institute began January 16 and will end February 25. Approximately 40 persons bound for overseas mission service are attending the session, which is designed to assist in preparing the new missionary for his role and to help him anticipate problems. The largest number of those in this year's group will be going to posts in Africa.
- Educational superintendents and classroom supervisors from all parts of the North American Division participated in the biennial educational-leadership seminar held at Andrews University November 14 to 17. A major concern of the session was to find ways to make Seventh-day Adventist education more distinctive.
- The faculty of the Theological Seminary has voted to alter the core curriculum for the Master of Divinity degree, effective with the 1978-1979 bulletin. The changes will allow students greater flexibility in planning their study program. Core requirements will better complement the student's background in undergraduate religion courses.



It's time to move on- devotional books lead the way

Senior Devotional—*First Things First*, Robert Spangler.

Do you know what things are most important to your future? With so many things demanding time and attention in this modern age, it's important for growing Christians to establish and act on their priorities.

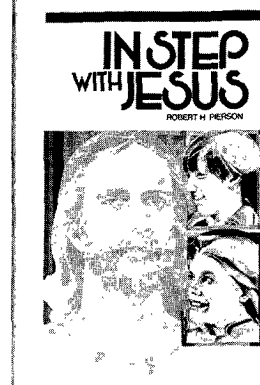
First Things First, the senior devotional book for 1978, aims to help you recognize these priorities

and establish a pattern of successful living, the center of which is Jesus and His righteousness. Hardback. \$4.50.

Junior-Youth Devotional—*In Step With Jesus*, Robert H. Pierson.

Help your favorite junior move on toward heaven in 1978 by giving him *In Step With Jesus*, the new junior-youth devotional book. Full of mission stories, personal experiences, Bible illustrations, and lessons from nature, this book will give your junior direction and incentive to keep on the right track all year long. Hardback. \$4.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



Telex Directory

Organization or Institution	Number	Answer Back
Afro-Mideast Division	923-233826	TRONIC 22122
Alabama-Mississippi Conference	59-3465	SDA AM MGY
Arizona Conference	66-7435	ARIZCONF PHX
Australasian Division	790-22064	ADSDA
Carolina Conference	57-2420	SDA C CHA
Central California Conference	34-6312	CENCALCON SNJ
Central American Union	305-5391	CENTAM GU
Euro-Africa Division	845-33840	33840 EAD CH
Far Eastern Division	786-21997	FEDEX RS 21997
Florida Conference	56-4497	SDA F ORL
General Conference	89-580	GEN CONF WSH
(within USA and Canada)	ITT 440186	
(from overseas)	RCA 248343	
	WUI 64242	
Georgia-Cumberland Conference	54-2597	GA C CONF CLHN
Guam-Micronesia Mission	721-6175	SDAM GM
Hamburg Publishing House	841-215661	215661 DVGB
Hawaiian Mission	101-634176	HIMISDA 634176
Home Health Education Service		
(Pacific Union)	34-6315	HHES SNJ
(Southern Union)	54-2262	HHES DECR
(Trans-Africa Div.)	8-0656	8-0656 SA
Insurance and Risk Management Service		
(Maryland)	898419	IICTPMD TAPK
(California)	67-6437	GCINS RVSD
Inter-American Division	51-9306	GEN CONF CGBL
Japan Union Mission	781-3823586	3823586SDAJPN J
Kentucky-Tennessee Conference	55-4446	SDA KT MADN
Lake Union Conference	72-9437	LUCONFSDA BRNP
Michigan Conference	22-9436	MICHCONSDA LSG
Northern California Conference	33-7681	NOCALCONF PLHL
Northern Europe-West Africa Division	851-262284	MON REF G
North Pacific Union Conference	36-0286	NPUCONFSDA PTL
Oregon Conference	36-0142	ORECONFSDA PTL
Pacific Press Publishing Association		
(California)	34-8326	PPPA MNTV
(Canada)	06-981308	PAC PRESS OSH
Pacific Union Conference	67-7018	PACUNCONF THOK
Radio-TV-Film Center (Breath of Life, Faith for Today, It Is Written)	65-9245	SDACOMCTR NBRY
Review and Herald Publishing Association	89-8475	R&H WSH
Sentinel Publishing Association	57-0234	57-0234 SA
South African Union Conference	2-7036	2-7036 SA
South Atlantic Conference	54-2810	SDA SA ATL
South Central Conference	55-4463	SDA SC NAS
South-East Africa Union	988-26-4216	ADVENTIST BTYRE
Southeastern California Conference	67-6435	SECALCONF RVSD
Southern California Conference	67-7019	SOCALCONF GLND
Southern Missionary College Press	55-8403	COLPRESS CLGE
Southern Publishing Association	55-4333	SPA NAS
Southern Union (Africa)	960-8-0431	8-0431 SA
Southern Union Conference (USA)	54-2821	SDA SU DECR
Trans-Africa Division	987-4127	RH4127
Voice of Prophecy	67-3677	VOP GLND
West Puerto Rico Conference	345-3854529	3854529 ASOC MZ
Zaire Union	968-276	ADVENT LSH 1

worker, Taiwan Adventist Hospital, Taipei, Taiwan, of San Bernardino, California, left Los Angeles, California, November 24, 1977.

Carol S. Conger (AVSC), to serve as nurse, Juliaca Adventist Clinic, Juliaca, Peru, of Glendale, California, left Miami, Florida, November 29, 1977.

Carl W. Goransson (AU '58) (SOS), to serve in ministerial work, Cayman Island Mission, Georgetown, Grand Cayman, West Indies, and **Maybelle E. (Vandermark) Goransson**, of Hendersonville, North Carolina, left St. Petersburg, Florida, December 2, 1977.

Joanne D. Larson (AVSC), to serve as nurse, Juliaca Clinic, Juliaca, Peru, of Glendale, California, left Miami, Florida, November 29, 1977.

Kenneth L. Lawson, to do elective service, Kendu Mission Hospital, Kendu Bay, Kenya, of Loma Linda, California, left New York City, December 4, 1977.

Ivan F. Lewis (SS), to serve as builder, Trans-Africa Division, Highlands, Salisbury, Rhodesia, and **June E. (Nicholas) Lewis**, of Riverside, California, left Montreal, Quebec, Canada, December 6, 1977.

Clarence R. Lindgren (LLU '39) (SS), to serve as physician, Kaohsiung Clinic, South Taiwan, and **Rubie F. (Madsen) Lindgren**, of Eugene, Oregon, left San Francisco, California, November 15, 1977.

David C. Trott (AU '74) (ES), to do elective service, Karachi Hospital, Karachi, Pakistan, and **Marcia L. (Miller) Trott (LLU '77)**, of Loma Linda, California, left Los Angeles, California, December 1, 1977.

Elizabeth Kay Tyler (PUC) (AVSC), to serve as teacher, Academia Adventista San Sebastian, West Puerto Rico Conference, Mayaguez, Puerto Rico, of Redlands, California, left Los Angeles, California, July 31, 1977.

Dennis L. Watkins (ES), to do elective service, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, California, December 1, 1977.

Elaine M. Yamashiro (ES), to do elective service, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, California, November 28, 1977.

Frieda M. (Ramsey) Wearner, of New Market, Virginia, left Miami, Florida, November 28, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Bernard V. Bowen (Madison Coll. '56) (SS), to serve as anesthesiologist-nurse, Haad Yai Mission Hospital, Haad Yai, Thailand, and **Dollie (Sykes) Bowen**, of Madison, Tennessee, left Los Angeles, California, December 3, 1977.

Austin E. Butler (SOS), to serve as church pastor, Salisbury church, Highlands, Salisbury, Rhodesia, and **Joyce B. (Archer) Butler**, of Brunswick, Maine, left New York City, November 20, 1977.

D. Glenn Comm (ES), to do elective service as a medical

Deaths

BOGGS, Dorothy Virginia—b. Sept. 30, 1905, Washington, D.C.; d. Nov. 21, 1977, Luray, Va. Her denominational service included secretarial work at the Review and Herald and teaching music and English at Fletcher Academy, Fletcher, North Carolina. Survivors include two daughters, Phyllis Jean Bell and Lois L. Langren; and one brother, Don L. Plummer.

DEMCHUK, Simon Joseph—b. Feb. 2, 1895, Kosiakowka, Russia; d. Nov. 23, 1977, Lodi, Calif. He immigrated to the United States in 1913 and attended Shyenne River Academy. His early denominational service included teaching church school and serving as assistant Russian editor at Pacific Press. In 1922 he pioneered evangelism for the Ukrainian population of Canada and was the first to translate the Sabbath school lessons and print tracts in the Ukrainian language. After serving as an evangelist in Ohio he went to Poland and was the first superintendent of the South Polish Mission Field; he then became secretary of the East Polish Conference. For eight years he was general evangelist of the Bureau of Home Missions of the General Conference; pastor-evangelist in Southern California for ten years; and in the Central California Conference for 12 years. Survivors include his wife, Anna; one daughter, Frances Matiko; and one son, Eugene.

GURUBATHAM, Gnanakkan—b. July 10, 1906, Tamil Nadu, India; d. Nov. 25, 1977, Takoma Park, Md. He was one of the first ministerial graduates of Spicer Memorial College and served 43 years in South India Union as minister, conference president, school principal, and departmental director. Survivors include three sons, Gladstone, Joseph, and Vincent; and two daughters, Hepsiba Singh and Victoria Singh.

Coming

January	
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
1	Church Lay Activities Offering
8	Literature Evangelism Rally Day
15	Andrews University Offering
22	Educational Day and Elementary School Offering (local conferences)
May	
6	Community Services Evangelism
6	Church Lay Activities Offering
13	Disaster and Famine Relief Offering
20	Spirit of Prophecy Day

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

FROM HOME BASE TO FRONT LINE

Titus J. Henderson (LLU-LSC '61), returning to serve as farm manager, Rusangu Secondary School, Monze, Zambia, **Arlene P. (Goldenstein) Henderson**, and one son left Washington, D.C., December 12, 1977.

Richard H. Lukens (LLU '73), returning to serve as physician, Maluti Hospital, Ficksburg, O. F. S., South Africa, **Lorna J. (Turner) Lukens (LLU '72)**, and one son left New York City, May 22, 1977.

Robert G. Wearner (AU '61), to serve as theology teacher, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, and

Southern Union sets sales record

Literature evangelists set a new sales record for the Southern Union Conference by delivering \$2,981,200 worth of books during 1977. This was an increase of \$441,796 over the previous year's sales and a gain of 18 percent. The Carolina Conference received a trophy for the highest number of deliveries for a single conference. Their sales total was \$622,689. They have set a goal of more than \$1 million next year, an achievement not yet reached by any conference in North America.

Dick Kantzer, of Goldsboro, North Carolina, was awarded a plaque for delivering \$50,040 worth of literature, the highest amount for any single worker in the union in 1977.

The Southern Union's success can be attributed in part to the 20/40 plan devised at the beginning of the year by Eric Ristau, union publishing director. Each colporteur is encouraged to work at least 40 hours a week and give a minimum of 20 demonstrations.

WAYNE MARTIN

Spirit of Prophecy in Europe

Two of Europe's senior colleges, French Adventist Seminary (Collonges) and Marienhoehe Missionary Seminary in Germany, will send students to England to study the Spirit of Prophecy this spring. In March and April both colleges will send groups of approximately 15 senior ministerial students, accompanied by a teacher, to the Ellen G. White Research Center at Newbold College in England. Each group will stay for eight days at the college, where each student will be assigned a subject for research, which will give him the opportunity of studying the rich source material available. In addition, a lecture will be given each day.

Newbold College will cooperate closely with the French

and German colleges in this undertaking.

E. Ludescher, Euro-Africa Division president, in whose territory Collonges and Marienhoehe are situated, reports the following items, which emphasize the present strong interest in the Spirit of Prophecy in his European fields:

Italy recently translated and printed the first 10,000 copies of *The Great Controversy*, and during the first two months after the book came off the press 2,000 copies were sold.

The Southern European Union, under the leadership of Eliseo Cupertino, chose the following books as "Book of the Year" for each country indicated: Greece—*Life at Its Best (The Ministry of Healing)*; Portugal—*The Adventist Home*; Spain—*Christian Service*; Italy—*Testimony Treasures*, volume 2 (volume 1 was printed earlier).

O. Bremer, division field secretary, has been assigned to foster interest in the Spirit of Prophecy in the Euro-Africa Division.

ALF LOHNE

N.A. Ingathering report—8

Debbie D'Amico was Christmas shopping when a Seventh-day Adventist approached her in the parking lot with an Ingathering leaflet. After giving a contribution Debbie looked over the paper and mailed the gift-Bible card accompanying it.

Barbara Cheney delivered the Bible, and soon Debbie was following the study guides. Debbie's baptism began a chain reaction that recently resulted in four other persons' joining the Pawtucket, Rhode Island, church.

No one knows who made the shopping-center contact. Whoever that person was could have stayed home and contributed toward the church goal. But had he or she not gone Ingathering during the Christmas season five persons would not have been baptized.

Funds gathered to date during this year's Ingathering

program total \$8,062,191, or \$14.89 per member in the North American Division. This is a gain of \$164,431 over last year's total at this time, \$7,897,760.

The total raised this week is \$434,256.

The Newfoundland, New York, Arkansas-Louisiana, Oklahoma, Texas, and Texico conferences are Silver Vanguard conferences. The Southwestern Union Conference and fourteen local conferences have exceeded their final totals of last year. Five unions and 36 conferences showed gains this week.

DON R. CHRISTMAN

New trust director in Australasia

The acceptance of trust services offered to the constituency of the Australasian Division has been beyond expectation. During the past eight years thousands of church members have entered into arrangements that have provided security and blessing to their loved ones and specified millions of dollars for the benefit of the church and its mission program in that important area of the world field.

As of January 1, W. E. Rudge retired as the Australasian Division director of trust services. O. L. Speck, Trans-Australian Union Conference trust services director, has been elected to succeed Pastor Rudge. A. C. McKEE

For the record

Name changes: Two changes in name have been made recently in mission territories in the Euro-Africa Division. The Occidental African Mission will henceforth be known as the West African Mission, and the Equatorial African Union Mission will be the Central African Union Mission.

New positions: B. Russell Holt, executive editor, *The Ministry*, formerly pastor, Phoenix, Arizona. □ P. F. Pedersen, associate Lay Activities director, General Con-

ference, formerly lay activities director, Columbia Union Conference. He is replacing C. E. Guenther, who is retiring. □ W. C. Scales, Jr., associate secretary, General Conference Ministerial Association, formerly pastor, Berea Temple, Baltimore, Maryland.

Died: Herta Bahr, 76, on January 11 in Takoma Park, Maryland. She and her husband began their service in Germany, later working in Korea and the Philippines. □ Homer J. Perkins, 82, on January 11 in Portland, Oregon. He was treasurer of the Japan Union Mission for 16 years, and also served in Iowa, South Dakota, British Columbia, Washington, and Oregon. □ Rodolpho Belz, 78, retired South American leader, on January 12 in Sao Paulo, Brazil.

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 N.W., 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

name (please print) _____
 city _____ state _____ zip code _____
 new address _____

Attach label here or print old address: