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White trumpets of spring

By Thomas A. Davis

*Peal soundless heraldings
Unto the King;
Rift wide the dawning,
White trumpets of spring!*

*Sound His awakening
While seraphs sing,
Lilies of Easter,
White trumpets of spring.*

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Mark Lyon, author of "What's Troubling Our Youth?" (p. 3), is a high school psychologist. Besides his work at school, which provides him abundant insights into the youth of today, he also spends time working with the young people of his church as youth leader and a youth Sabbath school teacher.

A new Adventist, Mr. Lyon writes, "I can only say that the past two and one-half years, since I have come to know Jesus Christ and have united with His church, have been the happiest, most peaceful, most productive years of my life. I have a deep concern for all church members, but especially does my heart go out to the youth." It is out of this heartfelt concern that Mr. Lyon writes his article.

The talents of two people living on opposite sides of the world have been united on page 5. Marye Trim has written "My Father's Business," a poem describing how Mary, Jesus' mother, must have felt when she saw her Son leave His home in Nazareth after living with her 30 years. Mrs. Trim, who lives in Australia, has contributed children's stories and Family Living articles to the REVIEW from time to time.

On the other side of the world is Dennis Crews, one of the newest members of the Review and Herald art department, who has illustrated the poem. Besides illustrating, Mr. Crews designs and makes stained-glass windows.

Responding to Jocelyn Fay's "It Was the Right Way" (March 2), in which she described how one of the elderly saints (Bert Rhoads) in her community had given each of the graduates in her eighth-grade class volume one of the *Testimonies*, James H. Rhoads, the son of that "elderly saint," has written Miss Fay a letter, part of which we would like to share with our readers:

"Father was in educational work all his life, and he loved children. In his old age [he lived

to his ninety-seventh year] he had a burden to place basic Adventist literature in the hands of children in our church schools, in the confidence that doing so would give them spiritual security as they grew into adulthood.

"While there at South Lancaster and in his eighties, he cut up firewood, made granola, picked wild berries, and sold them in order that he might have money for his project.

"You evidently had a wise and dedicated teacher. I am sure my father's part was only one aspect of a community effort in behalf of the children in South Lancaster. We hope in God's glad eternity there will unfold to us a continuing story of the fruitage of lives dedicated to the blessing of others."

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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.

TV ousted

Like Charlotte Oliphant (Another Viewpoint, "TV abstinence," Feb. 16), my husband and I have had "exciting changes" take place since ousting our television set six months ago. Although I definitely dislike the quizzical expressions when I can't intelligently discuss the previous night's dramatic offerings (as I could fluently once), and, unfortunately, fear alienation from those who consider me old-fashioned, I feel that the positive results from ousting our set far outweigh the negative.

What a myriad of things we accomplish now that our leisure time is not "captivated"! Rather than feeling "deprived" of knowledge about current events,

I've found my increased reading has made me more aware of the news than before.

As academy teachers, my husband and I have noticed a distinct correlation between students who have little or no access to television and those having high reading skills.

May God give us the strength to keep the television low on the totem pole of recreational activities while not alienating us from our viewer friends.

LINDA BECKER
Keene, Texas

Straightened out

Amen to "Suicide" (For This Generation, Feb. 2)!

At 22 I already have experienced the fear of failure and the future, have felt the meaninglessness of life, and have known problems with parents. I tried to find a way out through drugs, but they didn't help the pain at all; in fact, they made matters worse. I finally reached the point where I felt I couldn't handle life anymore.

After three years of hospital-

ization for severe depression and a couple of suicide attempts, I was reminded that Jesus was waiting to straighten out my life.

It has been a little more than a year since I turned things over to Jesus and found the peace and joy that comes in knowing Him. He has given me a purpose in life, strength to meet trials, and a closer relationship with my parents.

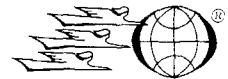
I have to agree with the author completely that anyone who is depressed or considering suicide should "seek help from Christ through His Word and in prayer." I would like to add that such a person needs to turn his/her life 100 percent over to Him and let Him calm the storm. He'll give you a life that you never dreamed possible!

NAME WITHHELD

Only one vice

Recently I conversed with a long-time church employee who expressed a philosophy that has been going through my mind ever since the conversation. In essence

Continued on page 12



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What's troubling our youth?

Why do young people act the way they do? Is it because they are going through a stage of development, or is there some other cause?

By MARK LYON

“What’s wrong with those young people?” I hear someone say. “They don’t seem to have any respect for their parents or for authority or for the things of God anymore. I can’t understand why they want to be so rebellious and disobedient. When I was growing up we never even thought about behaving the way they do. I don’t understand what’s going on. What do they want?”

Many times in my two and one-half years as a Seventh-day Adventist I have heard comments such as these. And, indeed, in many cases such comments seem well-deserved. But I think an honest assessment of the

whys and wherefores of our young people’s behavior may reveal the startling fact that adult behavior is often the cause for the way young people act.

Why does anyone behave the way he does? One thing is certain—no person’s behavior is the result of chance. Behavior is purposive. One’s actions are almost always the result of free choice. Evidently, whoever or whatever a person chooses to value becomes the ruling force in his life. It serves as a model to shape his behavior. And so we find people who model their lives after some great historical personage whom they profoundly respect, or conform their behavior to a set of principles that they highly value. For the true Christian, of course, this model is Jesus Christ.

Mark Lyon is a school psychologist for the Evansville public school system in Wisconsin.



Our young people are no exception to this rule. They too become changed by beholding. The critical question is, What are they beholding? Parents need to ponder this statement from *The Adventist Home*: "Parents stand in the place of God to their children to tell them what they must do and what they must not do with firmness and perfect self-control."—Page 320.

Do we get the full impact of that statement? Our children are forming ideas of what God is like, based on the behavior of their parents. If parents are harsh and exacting, young children may well believe this is also the character of God. Such children will likely grow up believing God to be a harsh and exacting creditor, one who watches closely for every mistake and delights to dole out punishment the instant such a mistake is detected. Is it any wonder that such children are rebellious and often go out of the church as soon as they are able? What a solemn and fearful responsibility devolves upon every Christian parent. By our own actions we are actually teaching our children what God is like.

Influence of nonparent adults

But what about the person who is not a parent? Is he off the hook? As children become youth, their eyes begin to focus on other adults in the church, as well as on their own parents. They naturally look to the adults in the church for leadership and direction. But the eyes of young people are sensitive, and their perceptions are uncomfortably keen. They are quick to perceive inconsistency; they know the difference between mere profession and true godliness.

Many times I hear adults say, "Oh, don't judge the church by the way I act." But that is precisely the means God has ordained to promulgate the gospel. The whole world, including our own young people, is deciding by our actions—the behavior of His professed people—whether God's way of life is worthwhile. Have you ever heard it said that God could finish the work Himself if He chose to do so, or that He could ordain the angels to do it, but instead He has chosen human instrumentalities through whom He will accomplish this glorious end? (See *Christian Service*, pp. 7, 8.)

God has put Himself on trial before the entire universe, so to speak, and we are His Exhibit A—the conclusive evidence that He has been right from the beginning of the great controversy. Do you remember these words of Christ: "By this shall all men know that ye are my disciples, if ye have love one to another" (John

13:35)? Our every action has an influence that will tell either for good or for evil for time and eternity.

Can we sow compromise in our own spiritual experience and then reasonably expect to reap a harvest of faithfulness in our young people? God says, No. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The wages of adult spiritual compromise and hypocrisy is rebelliousness among our youth.

Decline in morals

It is convenient to blame the condition of our young people upon the corruption and declension of morality that exists in the world today. I often hear comments such as, "Oh, the world is so much more evil today than when I was young. It's so much harder for the young people to remain loyal to God." I agree. The world is terribly corrupt and altogether an unfit guide for our youth. But the problem for our young people arises not so much from the corruption of the world as from the corruption and worldliness of our own hearts. Our young people are dying (spiritually) for lack of godly examples.

Perhaps we need to be reminded that Christ Himself grew up in a most corrupt environment. So full of graft and malice was the town where He was raised that when Nathanael heard of Jesus and His teaching he queried, "Can there any good thing come out of Nazareth?" (John 1:46). And yet He perfected true godliness in the face of corruption, thereby opening the way for every sincere seeker of God to overcome the world in His strength.

Neither is it true that our youth are simply "going through a stage." To be sure, the human body undergoes many and rapid changes during the time of puberty, but this in no way gives license to rebelliousness. If I understand my Bible correctly, Christ experienced puberty too, just as young people do today. Yet I find no mention anywhere of rebelliousness in His character. I ask you, Can you seriously conjure up in your mind a picture of anyone ever saying of Jesus, "Oh, He's just going through a stage; He'll soon grow out of it"?

Evidently there is a way to raise our children so that they will love God and His truth, and be able to resist the appeal of the world. The Bible says it this way, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). By the age of 12, Samuel was completely dedicated to the service of the Lord. While only a youth, Jeremiah received his commission as a prophet of the living God, and mighty was the testimony that he bore. While still a ruddy young lad, David slew the pride of the Philistine army, as the host of the mighty men of Israel looked on with fear. Not to mention the life of Jesus, which unfolded in all its beauty and perfection through every stage of development—childhood, youth, and manhood.

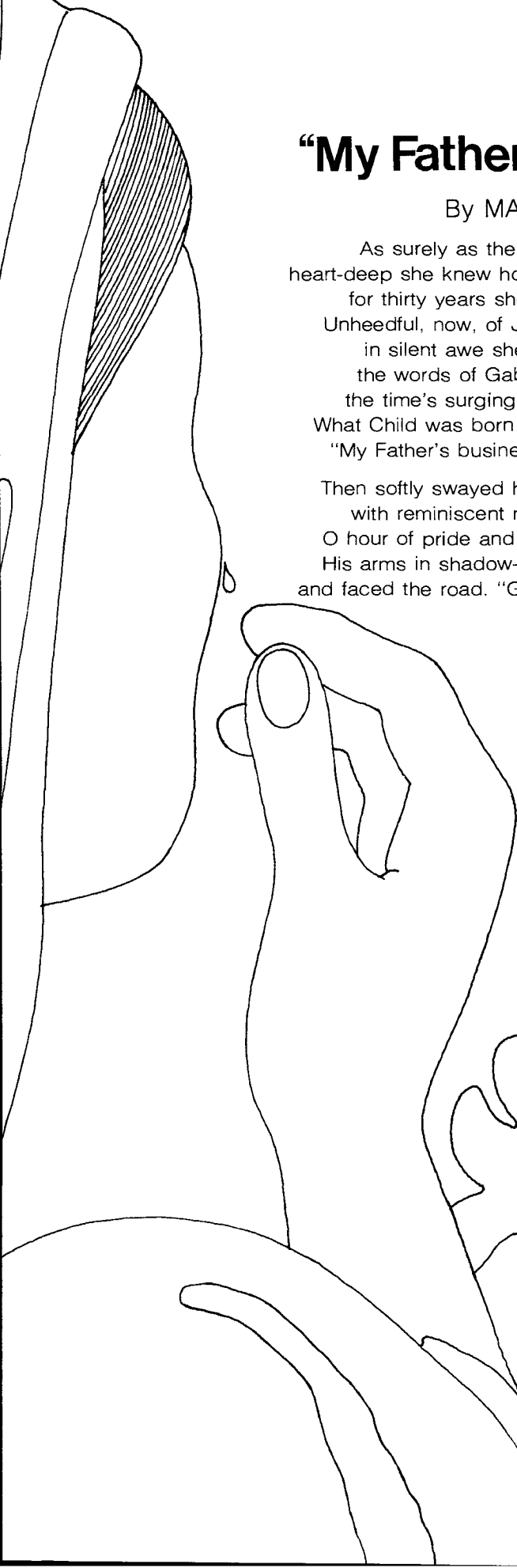
No, our youth are not rebellious without cause. How tragic that the cause often is that they see displayed in the adult members of the church a mere profession of godliness with no accompanying power. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). If we were holding aloft the standard of Jesus in our own lives, our young people would be irresistibly drawn toward Him. The major problem lies not with our young people. It lies with us. □

"My Father's business"

By MARYE TRIM

As surely as the sun sets in the west,
heart-deep she knew home-parting hour must come;
for thirty years she'd waited, wondering.
Unheedful, now, of Joseph's workbench hum,
in silent awe she stood remembering
the words of Gabriel, the scented hay,
the time's surging tide at Jordan's shore.
What Child was born to her that spangled day?
"My Father's business," He affirmed, before.

Then softly swayed her sunlit garden, dressed
with reminiscent myrrh and hue of gold.
O hour of pride and pain! "Farewell," He told,
His arms in shadow-shape a cross outspread,
and faced the road. "Goodbye, my Son," she said.



“Before winter”

How many of us, like Timothy,
have “Pauls” in our lives—
those to whom we owe much?

By GERALD C. PENDLETON

For many years he had traveled from city to city, from province to province, crisscrossing a great empire, with no apparent fear for his oft-threatened life. As he looked back over the years, what memories must have flooded his mind. Screaming mobs, the crushing blows of a shower of rocks, thunderous breakers against unfamiliar and rocky shores, the searing light and compelling voice that had started him on this life of excitement, high adventure, and courage. He had had one consuming purpose—to carry the good news to the Gentiles. Yes, Paul had had a full life. He said, “‘I was not disobedient to the heavenly vision’” (Acts 26:19, R.S.V.).*

Now the shouting, the eager crowds, the sights and sounds of busy seaports, are just a memory. Paul sits in the place of his final imprisonment—proud, beautiful, cruel Rome. “For I am already on the point of being sacrificed; the time of my departure has come.” He’s writing his last letter, his last counsel, his last bit of advice. “I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing” (2 Tim. 4:6-8).

His son in the faith

It is natural that his thoughts now are for Timothy, who has stood with him in plenty and in hunger, in abundance and in want; Timothy, whom he often called his son in the faith. “Do your best,” he continues, “to come to me soon.” And then, “When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments” (verses 9, 13). As a tired, aged father, longing to see his son again, Paul brings his letter to a close with the appeal, “Do your best to come before winter” (verse 21).

“Before winter”—only two words, but they say much! “Winter is coming, Timothy; you must come by ship, and you know the treachery of the sea in winter, so if

you’re going to make it at all (for time is short for me now), come before winter!”

As Paul looked out on a warm, sun-drenched Mediterranean world, he could almost feel the chill in the air that a few short weeks might bring. He could well imagine the wild storms he had known so well. He knew about the dampness of the long, cold nights that intensified one’s aloneness, and his thoughts turned to his son in the faith. “Do your best to come before winter, Timothy. The nights will be long and cold, and I have so much to say to you!”

We can imagine Timothy’s reaction on receiving the letter. He could have found much to do before leaving Ephesus, where he was in the thick of the excitement of winning the empire for Christ. He had many irons in the fire. There was so much that needed to be done, he could have reasoned, that he must not leave just now. But without hesitation he gathered a few belongings (he needed very little for himself), he gathered the things that his great teacher and father in the faith, his friend, Paul, wanted, and he headed for Rome.

To us today often comes the request—perhaps spoken, but often only implied, yet real nonetheless—“Do your best to come before winter!”

Paul’s winter would bring dangerous seas. Paul’s winter would bring cold and bitter nights. Paul’s winter would bring death. How many of us, like Timothy, have “Pauls” in our lives—those to whom we owe much, those we love much, those we will miss much, those who love us much, those whose circumstances we can improve, those to whom our concern, our encouragement, and our expressions of love can mean much? Even though we may receive no letter asking us to come before winter, for them the winter may be coming. Time moves on. Tomorrow we may look back and say, “If only I had done this, or said that. If only I had put my arm around his shoulder and said, ‘I love you.’” But by then the winter may have already come; the storms may have lashed the now-peaceful sea. the executioner’s ax may already have fallen.

It is summer now; you still have time, but—“Do your best to come before winter!” □

“Yes, I can!”

By LOIS PECCE

Sick and confused, the old man could not understand the restraints and restrictions imposed on him. He wanted to go home. His plaintive cry broke the otherwise hushed hospital atmosphere at frequent intervals.

“No! You can’t go home,” the nurse said with finality and with a note of impatient sharpness in her voice.

“Yes, I can!” The old man’s defiance rang out with a strength that belied his weakness. How dare anyone deprive him, sick and dying, of his dream—“I want to go home”?

All of us are battling with the restraints and restrictions of a sinful world. We too are dying, and the tempter is telling us we can’t go home. But we have a hope and a dream that no one’s going to take from us. By the grace of Christ we can and will go home.

* All Bible texts in this article are from the Revised Standard Version.

Gerald C. Pendleton, D.D.S., father of two sons, church organist, and youth leader, enjoys helping in Five-Day Plans to Stop Smoking, and lives in Camden, Maine.

Which neighbor?

A conscience-stricken Adventist
probes her problems, hoping to find relief.

By RUTH TEMPLIN

I recently found in my mailbox a brochure from Faith for Today. This is not unusual, except it appeared that this particular mail had been delivered to someone else's home the previous day and then returned to my mailbox by whoever had received it. This I deduced by the fact that I found this mail earlier than usual, and it was confirmed in my thinking when the current day's mail was delivered at its usual time.

The FFT brochure caught my attention because, apparently, the neighbor who had wrongly received my mail and had rightfully returned it had written on the front, "What does showing the Word to the world really mean?"

The day had been an unusually trying one, and my chagrin at reading those words and wondering which neighbor had written them was greatly upsetting to me. Several of my neighbors see me and my husband go to church each week. But had I been "showing the Word" just by getting into the car each week with "the Word" tucked under my arm?

"But, Lord, you know how busy I've been lately and how frequently we have been away from home the past few months." These excuses did little to calm my disturbed heart.

Could it have been Marguerita? She did ask once whether she could go to church with us sometime. We just had not "gotten around" to it yet. Whatever seemingly valid excuse that came to mind seemed shallow and worthless under this scanning of my heart. Marguerita—I must go visit her soon.

Maybe it was Dorothy across the street. I really have been so busy lately I've not seen much of her. But she's had so much company and certainly wouldn't appreciate my interfering.

Or could it be the neighbors to the north who just moved in? They both work and I don't see them often. But they have seen us go to church. Are they waiting to see (and hear) "the Word"? Little relief comes from the constant jarring of my conscience.

How about the neighbors to the south of us? There is a language barrier with them, too. They have been rather careless about allowing their child to climb our wall and disturb things in the yard. I've not been too charitable with their "lack of disciplining" their child. This has bothered me, but I've excused myself by choosing to ignore rather than to understand. And so the years have

gone by and I do not know them very well, and besides, I can't communicate with them, so why try? Not a comfortable rationalization!

And so my thoughts rambled up and down the street and even around the corner. Which neighbor had written those words? If I knew, I would go and try to explain (or so I nobly told myself). Over and over I reviewed each one until I put the brochure aside under the other mail to read later. If I didn't see the words, maybe the agitation of my spirit would subside.

A cowardly detour

The Sabbath following this experience, I was on my way to church, "the Word" smugly under my arm, as usual. Marguerita was out watering her lawn. She was facing away from me, but I would drive right by her on my way. Was she the one who wrote those disturbing words? What if I had to look at her? Worse still, what if she looked at me questioningly, wondering why I hadn't yet asked her to go to church with me? So I drove down the street in the opposite direction. And again I was conscience-smitten—I had "passed by on the other side."

"Forgive me, Lord. I will see Marguerita soon—before next week."

Later that afternoon I was having lunch with friends whose daughter Sharon works for Faith for Today. Sharon heard me relate the mystery of "What does showing the Word to the world really mean?"

"But, Ruth," she said, "all the brochures were sent out that way. They were supposed to have that written on them as an 'attention-getter.'"

What a relief! None of my neighbors had written those stabbing words on that brochure.

And yet, I still feel no real sense of relief. I'm still ashamed to have "passed by on the other side" many more times than I care to recall.

God chides and nudges me sometimes gently, sometimes more vigorously, when I fail to do His bidding. And oh, how His heart must ache when I conveniently forget that my neighbors may still be awaiting the "showing of the Word."

I pray that I will be more open—that I will allow "the Word" to be seen more in depth by my neighbors than it has been seen in the past. Will you join me in such a commitment? □

The basic roles of husbands and wives

Many husbands misunderstand the injunction that they are to be the head of the family. Similarly wives misunderstand what it means to be submissive.

By R. R. BIETZ

When I was a young boy on the farm, a story made its rounds in our community. Whenever the "Who is the head of the house?" question came up, this story always produced smiles. As the story goes, in this particular community lived a family with a "henpecked husband." One morning he and his wife had a verbal battle that ended in a physical confrontation.

In the heat of the argument the wife picked up a broom and chased the husband around the house until he finally found refuge under the dining-room table. She ordered him to stay there until he would admit that he had lost the argument. Meanwhile a neighbor, having heard the argument, walked in unannounced, thinking he could give a helping hand.

When he saw the harassed husband sitting under the table, he asked, "Bill, what in the world are you doing under the table?" Hoping to save a bit of his self-respect, the embarrassed and cornered man replied, "I'm the boss in this house and I can sit where I please!"

Troubles between husbands and wives have existed for a long time. Many are caused by a misunderstanding of the roles of husbands and wives in the home, and by the failure to learn how to communicate with each other.

Today there is a trend to do away with the traditional male and female roles. Both husband and wife want to "do their own thing." A certain segment of our society is advocating a unisex philosophy. If this philosophy were to be adopted, the home as we know it would go out of existence. To have equality of sexes is good, but in the home there must be a leader.

R. R. Bietz, retired vice-president of the General Conference, is director of the Christian Leadership Seminars and lives in La Crescenta, California.

The women's liberation movement is headed by a group of women who consider homemaking a second-rate responsibility. The liberated woman wants to move out into the world and take her place alongside the male, even assuming some of the heavy manual-labor responsibilities. "I've been working on the railroad all the livelong day" used to be a song for men only. Now the women say they have a right to work on the railroad too, and if they do I suppose they certainly are entitled to sing the song. No matter what the work may be—policeman, fireman, contractor, builder, hod carrier, roofer, airline pilot, truck driver, garbage collector, or whatever—we are told that women are equal to all these and many other tasks traditionally assumed by the male. If they are not given a chance to prove their equality, the courts will have to decide whether there is discrimination.

Some women have totally rejected the traditional male-and-female arrangement. They claim that the male-and-female arrangement is a "has-been" arrangement, and in our twentieth-century culture the need for it no longer exists. Someone has said, "The only thoroughly masculine domain not yet invaded by women is growing a mustache." Maybe this accounts for the fact that more and more men are sporting beards and mustaches.

Have we come to the place where the woman's responsibility in the home with the children and her husband is passé? Betty Friedan, a women's-liberation leader in the United States, seems to think so: "I have suggested that the real cause of women's frustrations is the emptiness of the housewife's role."¹ Why, we ask, does it seem so empty to Betty Friedan? Is it because she has failed to understand the role of the woman in the home? Or perhaps because she tried and failed? Have the years demonstrated that the home responsibilities for the wife are indeed a "yoke of bondage" from which she should be delivered?

There are those who feel so strongly that both husband and wife should have a job outside the home that they are willing to live in different geographical areas. And so a leading soprano in the New York City Opera Company lives in New York, while her husband lives in Houston, Texas. Speaking of the arrangement, the wife says: "I wouldn't trade it for any other kind of life. Sure, I'm a little lonesome, but not terribly. Always I have this wonderful inner freedom. Maybe it's too much for you, but I say, 'Let the butterfly go free.'"²

Disobedience

By ALYCE PICKETT

He sorrowed for the misdeed
And I, duty-charged, disciplined—
Suffering as intensely
As my small lad.
Loving him.

Lord, I regret my sins.
My remorse brings more pain
Than Your chastening—
Knowing You suffer too.
Loving me.

Now, really, should the wife follow the example of the lowly butterfly and flit from place to place? Is this kind of freedom the answer? Has not our reasoning defaulted by comparing the female gender of *Homo sapiens* to butterflies? The problem of women spending most of their time outside the home becomes very real when we think of the fact that of the 13.8 million new jobs that developed in the United States in the 1960's, women filled 8.4 million—nearly two thirds—of them. As a result, by 1970 more than 42 percent of all adult women were in the labor force. The ratio of men dropped to its lowest point in the century. There are 104 million women and less than 99 million men. In other words, 94.8 men for every 100 women.³ If all the women started working outside the home, would this solve their problem of frustration, monotony, and their lack of the feeling of self-fulfillment?

What is the answer? There must be some basic rules to govern us in this matter and help clear up the fog surrounding the subject. To find out what the basic roles of the husband and wife really are, should we not go to the One who created both male and female? There are many voices today that want to be heard. There are many different answers. There is, however, really only one voice that can give the basic answer, namely, the voice of inspiration. What does the Bible say? "All scripture is

given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."⁴

When God brought Eve to Adam, Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. . . . And they shall be one flesh."⁵

After Adam and Eve left the garden because of their disobedience, God said: "Thy desire shall be to thy husband, and he shall rule over thee."⁶ The question is asked: "Why should wives be 'ruled' by husbands? To be a woman is difficult enough without being 'ruled' by a man." I hope that you will hear me out. I think that we can come to some understanding of this "ruling over" problem. We must keep in mind that it was not society that laid down this guideline, but God, who created male and female. God appointed man as the head of the family. This arrangement was established by God. Throughout the New Testament we find the arrangement accepted and confirmed. In fact, the harmony of the Christian marriage rests upon this basic concept.

The instruction in the New Testament is clear. "Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Love them? Show it!

The 13-year-old girl waits for the judge's verdict. She sits, eyes downcast, body slumped, a picture of hopelessness. She is the defendant.

The accuser, her mother, sits across the room. Except for an occasional glare of hostility and despair she avoids looking at her daughter. She has reason enough. Her daughter is pregnant and into drugs. She stole her mother's money and jewelry and smashed the family car. The mother is pleading now with the judge to put her daughter into a home for unmanageable children. More than words, the eyes of everyone tell the sad story.

"A child is the most needy person in our society, and his greatest need is love." That, in one sentence, is the thesis of Dr. Ross Campbell's book *How to Really Love Your Child*. He describes that need for love as an emotional tank. But how

do you keep that tank filled? Dr. Campbell feels there are four elements that are necessary to make a child feel loved: eye contact, physical contact, focused attention, and discipline.

Eye contact. I hadn't thought of it before as being an emotional need, but I remembered it again as I read the newspaper account of the 13-year-old girl and her mother-accuser. It described clearly the eyes of both mother and child, the averted looks, the hostility, the desperation.

Eyes do express so much. One of the tell-tale marks of a disintegrating marriage is that husband and wife no longer look each other in the eye. That avoidance of eye contact can be cruel and painful. It's sometimes worse than punishment. But just as eye contact can be negative, it also can be positive and a source of emotional nurturing.

Even tiny babies look for

that eye contact. When those eyes express love the child's emotional tank is being filled. Loving eye contact is especially needed when a child has been naughty. He needs to know that you don't approve of what he has done, but he also needs to know that you still love him. That's unconditional love. Jesus' eyes must have expressed that toward His cruel tormentors as He hung on the cross. There couldn't have been hostility when He said, "Father, forgive them."

Eye contact is also a way of telling others we know they're there, and that they're human. Since reading Dr. Campbell's book I've been interested in watching clerks. They don't really expect customers to see them as individuals. They're there to ring up sales. It's fun to watch when they discover that I'm waiting until our eyes meet. There's a mixture of surprise and delight, and I'm not sure who goes away the richer.

We're so agenda-conscious. We have so much to do, so many things on our mental lists, that we forget to stop and see, and hear,

and feel. We need the warm touches in our families. Not showy and overdone, but light touches that are natural and comfortable. We all need them—little children, adolescents, late teens, adults.

Does it all sound too soft, too permissive? I hope not. Training children isn't only discipline and punishment. That certainly is a part of building character, but true education is a preparation for this life and the life to come. If our children have been trained to fear, to hate, and to fight back they really haven't been prepared for a heaven where those things don't exist.

Paul said, "Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction" (Eph. 6:4, T.E.V.). That means using the methods of Jesus, and His was a warm, personal, and caring ministry. He used the necessary rebukes, but He also freely used the look of compassion and the healing touch.

Maybe if we turn our eyes upon Jesus we can turn the eyes of our little ones upon Him, too.

of the body.”⁷ Most husbands would perhaps close the Bible at this point and tell their wives, “The Bible says that I’m the head and that you are to submit to me.” But Paul has not finished his instruction. He goes on to say: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”⁸

Paul compares the husband-and-wife relationship to the relationship existing between Christ and the church. When we think of the relationship in these terms we don’t envision a dictatorship rule in the home; quite the contrary. It is not difficult to understand why the words “rule over,” “subject to,” “submissive to,” should stir up negative and perhaps even bitter feelings on the part of the wives. These feelings would not surface if we understood the text in the light of the relationship that exists between Christ, the Bridegroom, and the church, the bride.

When God speaks about submission, He is not thinking of a situation in which the husband is an arbitrary ruler in the home. “To God, submission means something else. To be submissive means to yield humble and intelligent obedience to an ordained power of authority. The example He gives is that of the church being submissive to the rule of Christ. Far from being degrading, this is the church’s glory! God did not give this law of wives being submissive to their husbands because He had a grudge against women; on the contrary, He established this order for the protection of women and the harmony of the home. He means for a woman to be sheltered from any of the rough encounters of life. Scripture knows nothing of a 50-50 ‘democratic marriage.’ God’s order is 100-100. The wife is 100 percent a wife, the husband 100 percent a husband.”⁹

The kind of love Paul speaks about is more than mere emotional feelings. It is measured in terms of the husband’s sacrifice of himself for his wife even as Christ gave His life for the church. The husband stands in a relationship to his wife similar to that in which Christ stands to the church. When the New Testament speaks about a husband loving his wife, it goes far beyond sentiment, entertaining, and affectionate feelings toward her. It is much more than saying a kind word now and then, buying a few nice gifts and being a Prince Charming. It’s all of that; but it’s also much, much more.

When the Bible speaks about the wife’s submitting herself to the husband, it does not put the husband in the role of a dictator. Should an argument flare up in the marriage, as arguments sometimes do, then the husband, the head of the house, should be the first to humble himself and ask for forgiveness for whatever was out of line in his behavior. Even if the wife’s guilt is greater than his, he takes the lead in asking for forgiveness, for he is the spiritual head. Even as Christ is our Example, the husband should be an example in the home. □

Concluded next week

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- ⁴ *Tim*, 3:16, 17.
- ⁵ *Gen.* 2:23, 24.
- ⁶ *Chap.* 3:16.
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FOR THE YOUNGER SET

Maggie helps by pushing

By NANCY A. REASOR

Because it was a warm and pleasant day, 5-year-old Robert decided to take a walk along the canal that flowed near his home. As he made his way to the edge of the canal he noticed Maggie, his pet dog, walking between him and the water.

Maggie, half collie and half German shepherd, had inherited the keen sense of responsibility and loyalty of the collie and the fierceness and color of the shepherd.

As Robert walked along the edge of the canal he decided to step a little closer to the water. Immediately Maggie pushed him down, away from the water.

“Watch where you’re going, Maggie!” shouted Robert.

That evening as the family gathered around the dinner table Robert remembered his little episode with Maggie. “Dad, what makes Maggie so mean sometimes?”

“What do you mean, son?” Daddy asked.

“Well,” he began, “today

I was walking by the canal when all of a sudden she pushed me over. I never can walk as close as I want to the water because she walks between me and the edge. Can’t we tie her up or something?”

For a moment his parents just looked at each other; then Daddy spoke, “Son, I want you to listen to what I’m about to say, then maybe you will appreciate Maggie a little more. God has angels who watch over us all the time. It could be that your angel was using Maggie to keep you from falling in. That brings us to another point—you must not go near the canal unless someone is with you. Understand?”

“Yes, sir,” Robert said. There was a brief silence; then, “Dad, just think. Our own Maggie was working for God and His angels!”

“That’s possible,” Daddy said. “And remember, God has promised that He will ‘give his angels charge over thee.’”



Robert hadn’t realized that angels could use Maggie to protect him.

“Supermarket psychics”

At the beginning of 1977 two tabloids, mass-marketed in the United States, predicted in screaming headlines that a number of sensational events would take place during the year. Among events predicted were these: Pope Paul would negotiate a peace settlement in Northern Ireland; cures would be discovered for diabetes, leukemia, and multiple sclerosis; archeologists in Egypt would find a spaceship that crashed in ancient times; the United States Air Force would capture some aliens from outer space; Barbara Walters would quit her TV career; Grace Kelly would break up her marriage, return to the movies, and win an Oscar; Ethel Kennedy would marry Andy Williams; a cancer-stricken U.S. politician would be cured miraculously at Lourdes; a rush-hour commuter train would collide with a chemical-laden freight train and hundreds would be killed in America's worst rail disaster; geologists would discover the world's largest oil reserves under the Great Lakes.

How many of these predictions were fulfilled? Not one. Have people lost confidence in these tabloids, and stopped buying them? No. Apparently people either have short memories, read predictions merely for entertainment, or are so eager to peer into the future that, in spite of the failures of “supermarket psychics,” they continue to support them because of their occasional successes.

Some “predictors” seem to draw merely on their own fertile imaginations for their forecasts. They make no attempt to give the impression that they are in touch with supernatural forces. Others claim that they receive information from God, spirit beings, or visitors from other worlds.

Few say that Satan is the source of their information. In point of fact, however, the “father of lies” may be rather intimately involved. Certainly he is involved with those who base their predictions on information received through spirit mediums or other representatives of the occult.

Can Satan see the future? No, but “by experience gained through the long ages he can reason from cause to effect and often forecast, with a degree of accuracy, some of the future events of man's life.”—*Patriarchs and Prophets*, p. 687. When his predictions come true, people are impressed. Often they feel that the revelation was from God. “Thus he [Satan] is enabled to deceive poor, misguided souls and bring them under his power and lead them captive at his will.”—*Ibid.*

Distinguishing the true from the false

It is important to keep in mind that an occasional accurate forecast does not prove that God is involved or that the one making the prediction can be trusted. In her early experience Ellen G. White met four members of one family who professed to have communications from the Lord. They reproved wrongdoers and “predicted things that actually did take place. This inspired con-

fidence in them.”—*Selected Messages*, book 2, p. 77. But not all their predictions were accurate. These “were kept in the dark, or were treated as something mysterious, which would be understood later” (*ibid.*). Mrs. White minced no words in pointing out that the members of this family received their information “from satanic agencies, which are many” (*ibid.*).

Under inspiration Moses wrote: “When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously” (Deut. 18:22). One test of a prophet is whether his predictions come to pass. If they do not, he is false. But even if a few predictions come true, this does not prove him to be a genuine prophet. “Even a stopped clock is right twice a day.” A person must be evaluated on the basis of his total work.

We live in a time of uncertainty. To many the future looks dark and mysterious. Filled with anxiety, people on every hand want to tear away the veil that hides the future so that they may know how to plan. But God knows it is not best to satisfy people's curiosity by showing them the future. He wants people to leave the future with Him and trust Him moment by moment and day by day.

The wise man counseled: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5, 6); and Isaiah declared: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isa. 26:3, 4).

Those who trust in the Lord will have something better than a knowledge of the future. They will have a personal relationship with the Almighty and will be guided by Him. People who truly trust God will feel no need of tearing away the veil that hides the future. Nor will they be among those who enrich the coffers of the “supermarket psychics” by buying guesses concerning the future.

K. H. W.

Centenarians

What are the chances that people living today will reach the age of 100? Not very great in the United States. According to statistics there are only 1.5 centenarians per 100,000 population. The Soviet Union, on the other hand, claims to have 8 per 100,000, or a total of 19,304.

The Soviet Institute of Gerontology has recently conducted studies on the secrets of long life. Interviewing some 40,000 old people, the institute came up with some interesting findings.

They discovered that not one of the people they interviewed is lazy, and they cited examples of a 131-year-old shepherd, a 128-year-old carpenter, and a 124-year-old vineyard worker. The thing to avoid, researchers said, is pension illness, caused by the inactivity of retirement. Advise Soviet gerontologists, “Old age is not a time to be sedentary but to be active.”

Among other secrets Soviet gerontologists named was

marriage. In one area they found that 99 percent of persons more than 80 years old were married. Most of them also had large families. Some might conclude from this that child-bearing increases a woman's longevity.

When it came to diet, all were moderate eaters of plain foods.

And interestingly, all were loquacious; that is, they talked a lot.

While few people expect to reach the century mark, most cling tenaciously to life. Dreading to grow old, they seek to discover the secrets of slowing the aging process, and if they can muster enough self-control they change their living habits so as not prematurely to "glut the devouring grave."

But, according to the Bible, death is not the worst thing that can happen to a person. Death in the Bible is presented as a temporary sleep after which comes the resurrection and a continuation of life. If one is fortunate to belong to those whom God approves in the judgment, then postresurrection life continues forever in Utopian conditions.

Assured of such a future, the great apostle Paul was unafraid of the executioner's ax. He said, "The time of my departure has come. I have fought the good fight, I

have finished the race. . . . Henceforth there is laid up for me the crown of righteousness" (2 Tim. 4:6-8, R.S.V.).

Several years before, during an earlier imprisonment, when the outcome of his trial, which ended in acquittal, was still uncertain, he expressed himself as follows: "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account" (Phil. 1:23, 24, R.S.V.).

In other words, Paul would have preferred to die. But in view of his converts' need of him, he recognized that his preference of dying would be a selfish desire on his part. He was probably only about 60 years old at this time.

And so, while it may be desirable to approach the century mark or even to surpass it, if one could remain active, happy, and loquacious, as are the Soviet Union's centenarians, the important consideration is to be approved of God. Assured of endless life in Utopian conditions, one may face death courageously, no matter at what age the call may come. Once a few myriads of years have passed in ineffable bliss, of what moment will be a few decades of extended existence in this vale of tears?

D. F. N.

LETTERS Continued from page 2

it was, Everyone has the right to at least one vice.

I have not the slightest reason to doubt this person's sincerity or his faith in the Saviour, but this philosophy of feeling secure in the right of each person to at least one vice seems a bit dangerous. Are we assuming that Christ is *not* able to cleanse us from this one vice?

"He shall save his people from their sins" (Matt. 1:21) would seem to preclude the "right to at least one vice." If there is anything in my life I know to be wrong and yet I cling to it as my "right," am I not in effect saying, Christ is *not* able to give me the victory?

CLARA M. THOMPSON
Athens, Georgia

To capitalize or not

I like all of the changes in the REVIEW except for one. In elementary school, I was taught to capitalize the first letter of each word in the title of an article with the exception of conjunctions, prepositions, and the articles "a," "an," and "the." As a teacher of elementary English, I know that this is still the rule.

Are we sacrificing the principles of good English in order to achieve a more "modern" look? I believe that if our children are going to learn correct English—and many of them are having difficulty nowadays—we must set the right example.

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This may seem like an insignificant point. However, in *Counsels to Parents, Teachers, and Students* we are told that it is important for us to speak, read, and write correctly.

BETH NELSON
Clear Lake, Wisconsin

► *Certainly the style you have been advocating in your classes is an accepted style. But languages and styles are subject to change, as are most other things. In the case in point the style we have adopted has become acceptable. It becomes a matter of subjective judgment as to which style is the best for any particular magazine.*

We have adopted our new style because we think it makes the material more readable, and with us the reader comes first!

The movers

While the counsel to move "Out of the Cities" (Jan. 26) is well taken, I observe that the countries cited where the move of schools to the country has taken place are either those devastated by World War II or developing countries. Would it not be expected that rebuilding or developing countries want change? I would be pleased to read another article citing statistics on relocation of educational institutions in the United States and developed nations.

J. M. HAMMOND
Takoma Park, Maryland

Glimpse of heaven

"Adventist Teachers Visit Russia" (Jan. 19) made me feel I was right there with the author, enjoying the warm fellowship of this worldwide Adventist family.

SUE BEEBE
Cashmere, Washington

Through reading this report, I too "caught a glimpse of what heaven must be like!"

KATHERINE HAUBRICH
Boulder Colorado

Who converts?

On the cover of the January 26 REVIEW in "From 3 to 120," I read the following sentence, "Each would convert at least one roommate."

My question is, When are we going to stop "converting" people and start bringing them to Christ, so that He may do the converting?

JO ALBRECHT
Englewood, New Jersey

► *We could, of course, use convert to mean only Christ's part in changing hearts. But we are in good company when we use the term with its Biblical meaning, as, for example, in James 5: 19, 20: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." In this passage a*

person is definitely the converting agent.

The Hebrew and Greek terms translated "convert" mean simply "turn," and are often thus translated. What probably confuses the reader of the King James Version is the translation "be converted," as, for example, in Acts 3:19. The command is literally, "repent and turn." The person himself is to do the turning. Interpretatively, but correctly in the context, the Good News Bible here translates "turn to God." Thus a person himself may turn to God or someone else may be the agent persuading him to turn. To turn is a choice the sinner must make. Christ does not interfere in this area with a person's free choice and make anyone turn.

Admittedly, theologically, one can build a doctrine on the term conversion. But in Biblical studies one must distinguish between the theological and the Biblical meanings of terms. The two are not always the same.

Plain truth

How very much we appreciate the editorials in the REVIEW regarding the nature of Christ. For a long time we have yearned for and have keenly felt the need for the truth to be given plainly and loudly on this subject from present church leadership.

MR. AND MRS. FLOYD M.
PRESLEY
Springfield, Oregon

Growth and missions in the Australasian Division—1

By RICHARD HAMMILL

At the recent year-end meetings of the Australasian Division, R. M. Reinhard, assistant treasurer of the General Conference, and the writer represented the General Conference and visited the three mission unions of the division.

The home-base portion of the Australasian Division is Australia and New Zealand. These two countries are divided into two union conferences—the Trans-Australian Union Conference, composed of five local conferences; and the Trans-Tasman Union Conference, with six local conferences. The mission-field portion of the division, for which the home base is responsible, is composed of three union missions—the Central Pacific Union, the Papua New Guinea Union, and the Western Pacific Union.

As of the end of 1976, there were 122,000 Adventists within the division. During that year more than 9,000 members were added to the church, and 35 new churches were established, most of them within the mission-field areas.

In recent years the mission area of the division has been growing at a faster rate than the home base. For instance, in 1950, for every three members in the homeland, there was one church member in the mission area of the division. By 1975 the ratio was three to eight. This dramatic change has posed severe financial problems, for the mission gifts of the homeland churches need to be stretched much more thinly than before.

Efforts are being made to place more financial responsibility upon the members in the mission fields, but their low incomes make it impossible for them to give enough

to support the expanding work. Although personal incomes have risen somewhat in the mission fields, still in large areas many people have no cash income. They live largely from the food they grow in their gardens and fields, and have little opportunity to market any of their produce for cash.

Inflation and unemployment within the home base

have complicated the financial situation. Fortunately, the Sanitarium Health Food Company, Incorporated, reported a good year in its health-food manufacturing and marketing. I was told that in New Zealand the Sanitarium Health Food Company has ninety percent of the nation's breakfast-food business. The company was able to contribute A\$1,950,000 (US \$2,242,500) to the division budget.

In addition to the Sanitarium Health Food Company, there are two other division institutions that are well-known to Adventists around the world. The first of these is

Avondale College, which was founded by the counsel and participation of Ellen G. White. In recent years the college has grown in enrollment, in the variety of programs offered, and in the adequacy of facilities it provides for teachers and students.

Along with most Adventist colleges in former colonial territories, Avondale College has always had to operate without formal approval or recognition by the government. In times past this has caused considerable problems for young people who graduated from Avondale but who for one reason or another needed to continue their education in a public university. The university seldom recognized the college work they had taken. This inhibited many Adventist youth from attending Avondale College.

State recognition

The state has now given formal recognition to certain of the programs at Avondale. In 1976 the college graduated the first students from its nationally recognized course in primary education. On November 27, 1977, the first secondary-teacher graduates with national registration were given their diplomas. This brings great satisfaction to Adventists in Australia and New Zealand. As the secretary of the division said in his annual report, "The thrust of the Adventist Church in the Australasian Division is measured by Avondale's sense of purpose," as it provides a Christian education for the youth of our church and specialized training for many who engage in the various church ministries.

The other well-known Adventist institution in Australia is the Sydney Adventist Hospital, one of the church's earliest-established health-care institutions. It has given 75 years of service to the people of its community. Built originally at the urging and with the guidance of Ellen G. White, the institution was rebuilt four years ago at a cost of more than \$8 million. The new hospital has the latest facilities to assist its staff in giving top-quality health care.



Pacific Press adopts new logo

Seeking better to identify its history and mission, the Pacific Press Publishing Association has adopted a new logo for its products. Shown examining it is LeRoy J. Leiske, general manager.

The new design, composed of a cross, a circle, and the initials PP, reflects the message of the church's largest publishing house, while serving as a reminder of the suffering that naturally follows departure from Divine leading.

Ellen White had long warned that the printing of commercial work by Pacific Press was not in harmony with God's plans. But many of the warnings were passed over. After the press's move from Oakland to Mountain View in 1904, the press was damaged by the San Francisco earthquake and then leveled a short time later by a raging fire.

C. H. Jones, general manager, declared, "We have been admonished by the earthquake and the fire. Let us not need the wind, but listen to the still small voice pleading, 'Do My work only.'" A noncommercial press was born from the ashes of that fire.

Composed of charred wood, the circle in the original design is a graphic reminder of those days of trial, while symbolizing a gospel message that encompasses all people and languages of the world today. The cross signifies the commitment of proclaiming the message of salvation, the very reason Pacific Press exists. And in keeping with current trends, the publishing house has shortened its informal name to Pacific Press (PP).

JAY E. PRALL

Richard Hammill is a general vice-president of the General Conference.

The staff, more than 95 percent of whom are Adventists, provide not only the best of medical care but also health-education programs such as a Stop-Smoking Clinic and a Full-Life Seminar, which gives instruction in proper exercise, diet, and in living a balanced emotional, social, and spiritual life. These programs are conducted weekly with a large attendance. Each Friday night the medical director, Bert Staples, conducts Bible studies, to which current and former patients and friends are invited. There is a large attendance at these Bible studies, and people are accepting the message. For the in-house patients a regular bedside radio and closed-circuit-television devotional is provided daily.

Since its rebuilding, the hospital has experienced uninterrupted growth and is now approaching maximal use of its facilities. By careful planning and effective management, the hospital has been able to accept responsibility for repayment of the large loan needed to rebuild the institution.

In recent years large numbers of people from various parts of the world have migrated to Australia. Church leaders carry on a strong, continuing program for the evangelization of these ethnic communities. Work is currently being conducted for the Chinese, French, Hungarian, Polish, Russian, Spanish, and Yugoslav people. A convention for Polish-speaking people was convened at Avondale College, with approximately 1,200 attending. The members of the various ethnic churches have exhibited a high level of faithfulness in tithes and offerings and in lay ministry and outreach programs.

As Keith Parmenter, president of the division, and his associates considered the needs of the home base they realized that a herculean effort must be made to match the rate of growth of the division's mission fields. In order to assist the home-base conferences in their efforts to revitalize church growth, the division is providing funds for

seven full-time evangelists to augment the soul-winning activities of other evangelists, ministers, and lay members.

The division committee adopted a goal of 16,000 baptisms for 1978, as compared to

9,000 baptized in 1976. Adventists in Australia and New Zealand are dedicated to the Lord and are determined to do their part in witnessing to their neighbors and friends.

To be continued

Hospital in Kenya improves facilities

By WILMA K. GILL

Kendu Mission Hospital, Kendu Bay, Kenya, today is a far more attractive and efficient hospital than it was five years ago. With the help of the Afro-Mideast Division, the Evangelical Church, the Government of West Germany, charitable organizations in Europe, and personal friends of staff members, it has made many needed improvements.

Today at Kendu Hospital, there are four new wards for patients. The first two were occupied in 1973 and were provided for by a Thirteenth Sabbath Offering overflow. They have clean white walls and ceilings, terazzo floors, bat-proof attics, and a liberal supply of fluorescent lights. These wards replaced decaying buildings that had peeling paint, cracked plaster and cement floors, sagging ceilings stained with bat manure (or no ceilings at all), and only three dangling light bulbs in each ward.

New beds, spaced far enough apart so nurses can take dressing carts to the bed-sides, now line the wards, whereas previously there were hardly two beds alike, and many would fall if accidentally bumped. This was almost inevitable, since the beds were so tightly packed into the wards that staff members could barely walk between them.

Now the windows of the wards have screens. This may not seem important, but to the staff at Kendu Hospital it means that flies and other in-

sects no longer carry dirt and disease from one patient to another.

The old autoclave, operated on steam from a wood-burning boiler in the back yard (not very dependable on wet days), has been replaced by a new gas-burning one; and six additional sets of instruments have been purchased.

The power plant, formerly

so undependable that it sometimes went out during operations, also has been replaced, as has the old Land Rover that a doctor spent many hours wiring together.

The washtub used as a sitz bath in hydrotherapy has been replaced by a real sitz bath, and laundry formerly done by hand is now done by an automatic washing machine. There are also new store rooms and a clinical laboratory. The outpatient department and pharmacy have been remodeled, and funds are available to purchase ointment instead of making it by boiling vaseline on a small primus stove and adding sulfa powder or menthol. Then there is new X-ray equipment and two new surgery tables to replace tables so old that physicians and nurses often spent much time adjusting them during surgery.

The nursing school of 60 to



Top: The wards at Kendu Mission Hospital before recent remodeling were so crowded that medical personnel could hardly walk between the beds. These wards have been replaced by four new ones. Bottom: The hospital's outside appearance has been improved in the past few years.

Wilma K. Gill is a nurse at Kendu Mission Hospital, Kenya, East Africa.

65 students, formerly conducted in an old shed, now meets in the former maternity building, which was remodeled and has three classrooms, a library, and a tutor's office. The girls' dormitory was finished in 1969, and a new boys' dormitory is being built.

When I came to Kendu Hospital from the United States in 1969, I was prepared to adapt to meager, outdated equipment, but I was not pre-

pared for the shocking conditions I found at Kendu. At that time I wondered how one could expect to do twentieth-century nursing here.

The new hospital facilities are indeed a remarkable blessing. As our physical plant becomes representative of the God we serve, our need for additional staff members becomes more acute. We pray that as patients and visitors come, we will show them not only facilities but also love.

Workers in Hong Kong find witnessing ministry

By R. K. BOYD

Toward the beginning of our 26-month stay as Sustainment Overseas Service (SOS) workers at South China Adventist College in Hong Kong, a campus visitor abruptly accosted us: "What are you doing here? Why aren't you at X College? Here you have teachers but no students. There we have students but no teachers."

Why did he ask *that* question? Why *were* we here, anyway?

We knew that SCAC was small, but we were not really prepared for what we found—112 students, of which only 34 were in college. Was our service here a wise utilization of resources? Were the brethren thinking straight?

Suddenly we realized that the students in our department came from non-Christian backgrounds. It was then that we began to realize why we were here. For the first time in our lives we began to give Bible studies to students. The result: all of them now walk with the Lord.

However, this larger view was not to be limited to our campus. Four distinct providences, not involving our students at all, come to mind:

1. We and AVSC (Adventist Volunteer Service Corps) colleagues were part of a

Sunday cruise party. Alice and Angel introduced themselves in order to practice their Form 5 (eleventh-grade) English. Later they and Monita came for social visits about once a month. Each meeting provided an opportunity to witness relative to diet, the Sabbath, the state of the dead (after a death in one family), and other topics.

2. During Christmas vacation we celebrated the Lord's Supper at the Stubbs Road Hongkong Adventist Hospital. A young man hesitatingly entered the chapel and sat by us. After the brief sermon, the speaker announced that the men and women would separate for the foot-washing service. At this the young man turned to us and said, "Where do we go now? I came here to learn about Jesus." He and three of his companions are now studying for baptism.

3. Four weeks before we returned home Mrs. Boyd alighted from a bus in the city, only to be approached by a European man who had been on the same bus. He wanted to know whether Mrs. Boyd was a Christian and whether she could help him find a Bible study and prayer group. The next day he and his wife visited our home, and the day after that his family attended Sabbath school and church services. We hope they will find what they are looking for.

4. The next day, Sunday, a

Korean group held an outing on our campus. One of the group, a banker, wandered to the front of our apartment and began asking questions about religion. At the close of our interview and prayer session he requested that we send him some literature.

Four marvelous interviews! And in each case the *strangers* initiated the conversation. Had it been left to us, our witness would have been silent. May God forgive our passivity. But the experience taught us, as Jesus observed in Samaria, that the fields "are white already to harvest" (John 4:35), and that "the harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

In Hong Kong the mission schools have been one of the most fruitful sources for baptisms, but other methods of evangelism also have been used—medical evangelism and Five-Day Plans to Stop Smoking. Then came the Detamore evangelistic cru-

sade in the summer of 1976. The next school year was prefaced by a teachers' institute with a very strong evangelistic thrust. Near the end of 1976 an experienced evangelist, an SOS worker, arrived. He supplemented his own soul-winning efforts by immediately initiating lay-evangelism classes.

Perhaps most encouraging of all are the new approaches by the mission leadership. Radiobroadcasts in Cantonese have begun. Joint meetings of church pastors and officers with mission officers have been directed toward involving the laity more actively in evangelistic work. Welfare ministry promises unusual opportunities for area-wide cooperation. Our college students can work with pastors and laymen. The two hospitals can train people to give home treatments to the ill and to those who are recovering in their own homes after hospitalization. The unique value of this plan is that it provides



East Nigeria trains laymen to give Bible studies

During 1977, 5,475 laymen were trained to give Bible studies in the East Nigeria Conference, reports G. A. Solademi, departmental director of the Nigerian Union. Above are ten laymen who left their churches to conduct evangelistic campaigns in places where there are no Adventist churches established. At left is Pastor Nwabeke, the district leader. The men wear uniforms that make them easily identifiable.

The church's growth in this rapidly growing field is due to a great degree to laymen's involvement in public meetings and house-to-house visitation. Dividing the territory and assigning a section to each layman, who is responsible for visiting every home, is resulting in baptisms.

R. K. Boyd, a retired business teacher, lives in Angwin, California.

for visitation of people in their homes, which is otherwise difficult.

Where does SCAC fit into the picture? A growing work will require ministers, teachers, nurses, and business personnel. Jobs will await qualified graduates. Moves have been made that will strengthen the college's program. SCAC is now approved as a campus in the American Colleges Abroad program, making possible strengthened academic offerings. In addition, negotiations for an American affiliation promise to make possible an academic degree that the local government will recognize. And we are encouraged to see that the enrollment has risen.

It is the role of South China Adventist College to train dedicated youth and make them dedicated workers. And today's youth are dedicated, deeply so. SCAC is one of two colleges established to serve one fourth of the world's population that speaks Chinese. In the light of this challenge, this college can't die. It must live to fulfill its unique mission.

If our 26 months of service have contributed something to that end, we could have served in no better place.

BRAZIL

Former devil worshipers join Adventist Church

Ana and Jose, former devil worshipers in Brazil, recently joined the Adventist Church after days of reported struggle with evil spirits.

Devil worship is firmly entrenched in all areas of the Bahia-Sergipe Mission in East Brazil. A refined form of spiritism has a strong hold even on the more educated of society.

The new Bananeiras Adventist church in the city of Itabuna, center of the cacao industry of Bahia, Brazil, is meeting in a house formerly dedicated to a type of devil worship called Candomble. The house belongs to Ana Maria Jesus, who for many years carried on seances,



Seventh-day Adventist church services began August 21, 1977, in Ana Maria's home, which was formerly dedicated to devil worship. At right is Eduardo Pereyra, the pastor who baptized Ana and her son-in-law.

healings, devil dances, and other rites of devil worship in a large room that occupies the front half of the building. Ana and her husband, together with her daughter and son-in-law, Jose Francisco Filho, live in the back of the house.

In the rites of Candomble the spirits are equated with the saints of Roman Catholicism, each having a Christian and a satanic name. In these rites Ana and Jose officiated as "Mother of the Saints," and "Son of the Saints," respectively. This work was their source of income.

Toward the end of 1975 Jose was offered the Voice of Prophecy Bible correspondence course by members of the Itabuna church, and he began studying the Bible with them. He became interested in what he was studying, but the devil was not about to lose his servant so easily.

As Jose tells the story: "One night in 1976 I went to sleep in my bed, but during the night I woke up 35 miles west of town on top of a range of mountains with the devil sitting beside me. The devil told me that I had better quit studying with the Adventists or he would kill me. Then the devil produced a smoking pipe about a foot long and made me smoke from one end while he smoked from the other. I stayed there 60 days under the power of the devil, and re-

ceived no nourishment except from the pipe. Alternately I slept and was wakened by the devil to smoke the pipe with him, and was told not to study with the Seventh-day Adventists. My family didn't know where I was and thought I was dead.

"At the end of 60 days someone found me lying in the woods and took me home. As soon as I was home and able to continue studying the Bible, I did. Then the devil attacked me in my home, cutting my arms and body with his finger. Several times I was taken to the hospital with severe lacerations.

"Finally I decided to be baptized and set the date for July 25. As the day drew near, the devil kept telling me that if I went to be baptized he would drag me out of the baptistry. Some of my friends received the same message.

"On the day of my baptism, Eduardo Pereyra, the pastor, together with the whole church, prayed for me. With my whole being I struggled against the devil. The effort left me totally exhausted. It was in this weakened condition that I presented myself for baptism. As my foot touched the first step leading into the baptistry, the devil left me, never to return. I thank God that He has liberated me from the devil!"

Jose's mother-in-law, Ana,

was not happy that Jose had accepted the Adventist faith. She determined to go on a fast until the devil gave her power to overcome the Adventists and win Jose back. Shutting herself in a back room without food and light, Ana Maria petitioned the devil for power.

She reports: "For 44 days I continued alone in the dark. On the forty-fourth day I received a vision. I was shown that the Adventists have the truth and that I should study to become an Adventist. Immediately I closed my house to devil worship and transformed it into a church. Soon afterward I was baptized."

If you should go to Ana's house today you would see in the front room some rough benches, a pulpit, and on the wall behind the pulpit, in Portuguese, the words "Seventh-day Adventist Church." Church services began in Ana Maria's home August 21, 1977, with 18 former Candomble believers already baptized and 20 more studying to be baptized.

J. M. WILSON
Sabbath School and
Lay Activities Director
Bahia-Sergipe Mission

BRITAIN

Multipurpose center opened

A new multipurpose church center was dedicated recently near Exeter, England, by the officers of the South England Conference and the British Union. The Broomhill Church Conference Centre stands on a five-acre site overlooking Dartmoor National Park.

The original property purchased by the conference has recently been enlarged in order to accommodate larger delegations. So far, 30 weekend conventions have been conducted—including ministerial seminars, residential clinics, youth fraternals, church-fellowship weekends, nurses' reunions, a Welfare Federation gathering, and senior citizens' holidays. In the near future several evangelists are planning to conduct residential weekend campaigns; the Voice of Prophecy



The new Broomhill Church Conference Centre overlooks some of the most picturesque scenery in England. The center was dedicated recently.

is planning to conduct a rally for students throughout the West Country; and a communication/writers' workshop is scheduled to be held soon.

The center can be used the year round for a multitude of programs that will greatly aid the progress of the church. Perhaps Broomhill's greatest characteristic is its atmosphere, that intangible quality that enables its visitors to briefly withdraw from their modern "concrete jungles."

With the opening of the center, Donald Lowe, South England Conference president, and his committee saw the fulfillment of a dream.

W. J. ARTHUR

*Communication Director
British Union Conference*

GREECE

American couple visit Thessalonica

Recently my wife, Serpouhi, and I visited relatives in the Macedonian city of Thessalonica, the second largest city of Greece. During our stay of seven weeks we became acquainted with many members of the Seventh-day Adventist churches of this city, and also of a neighboring town, Katerini.

The Seventh-day Adventist faith was introduced into Athens about 60 years ago by German brethren. Although we did not visit the church

they established, we met Dinos Mastromihalas, a literature evangelist from that church, who taught the Sabbath school lesson in Thessalonica one Sabbath.

The Thessalonica church has only about 40 members, but usually there are many visitors, mostly Yugoslavians. A three-story building in the center of the city provides a sanctuary, offices, guest rooms; and recreation facilities. The pastor, Peter Papaioannou, was educated in England; and he and his English wife, Revel, together with four fine, spirited young sons, give leadership to the church. Mrs. Papaioannou, who is fluent in Greek, and her oldest son are active in literature evangelism. She also has begun welfare work.

One Sabbath we witnessed a baptism in the church, performed by a former pastor, George Kotsasarides, who was visiting from the island of Crete. Until recently it was the task of Pastor Papaioannou to travel to the neighboring town of Berea every Sabbath evening to worship with four elderly women, all old-timers of the Seventh-day Adventist movement in Greece. Now it is the responsibility of the pastor of the Katerini church.

Katerini is about an hour's ride by bus from Thessalonica. Nick Giantzaklides is the pastor, and he and his young wife and two little boys

are energetic workers. The meeting place is small, but they are praying and planning for a larger sanctuary to accommodate the regular worshippers and visitors.

BEDROS M. SHARIAN, SR.
Avon Park, Florida

RWANDA

Singers tour camp meetings

The Sowers, a musical evangelistic group made up of nine students and four teachers from Gitwe Adventist College, Rwanda, Africa, recently completed a three-week camp-meeting tour.

My husband, Dan Rathbun, and I had formed this singing group during the 1974-1975 school year, hoping that it could someday be used in evangelistic outreach. Going on faith, we drew from both indigenous and Western musical resources and began presenting musical sermons in the churches around Gitwe.

Having no means of transportation, we went to our singing appointments by foot, carrying the guitars and the 40-pound bass amplifier. Toward the end of what could turn out to be an eight-kilometer trek over the Rwanda hills under the hot sun, even a simple guitar or banjo can become rather heavy. But God always gave us the strength to take us to our destinations. The joy and gratitude regis-

tered on the faces of the people as they listened to the program was more than adequate reward for our efforts.

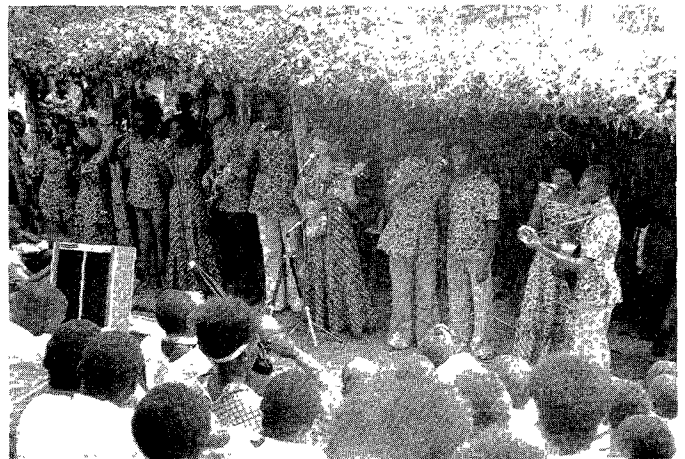
Often we were unable to accept invitations to sing, because the requests came from places too far away to be reached by walking. We continued to pray for a means of transportation so that one day we could sing at some of the many camp meetings held yearly in Rwanda.

During furlough generous friends, as well as generous members of the family, made it possible for us to obtain a used Datsun pickup, a portable public-address system, as well as an electronic piano!

Now that the long-hoped-for goal was in sight the singing group worked hard during the school year 1976-1977. Also during this school year David Show and his wife, Melanie, became part of the group. Dr. Show operated the public-address system and played the trumpet, while Mrs. Show played the piano.

Once a week in connection with our practices we had a worship service always with a special prayer that the Holy Spirit would be with us and with those who would hear the programs at the upcoming camp meetings. The theme of the year's musical sermon was "Praise the Lord," telling through music and personal testimonies how to praise God in times of blessing and in times of hardship.

During our preparations we



The Sowers, a musical evangelistic group of students and teachers at Gitwe Adventist College, sing at Bweremana camp meeting in Rwanda.

worked closely with the leaders of the Central African Union and with the presidents of the North, South, and Central Rwanda fields. At long last, on July 9, after loading all the equipment into the Shows' vehicle and ours, we were off to the North Rwanda Field, where we began our tour.

After two and a half years of planning and praying, the dream of a camp-meeting tour had become a reality. Each day we began with a worship service, led by one of the members of the group. Every evening we studied the Gospel of John, under the direction of Dr. Show. Always we prayed for the presence of the Holy Spirit among us and at our presentations.

Since most of the people attending the camp meetings had never seen this kind of program, we had no difficulty gaining and holding their attention. We found their interest in hearing the gospel in music very rewarding. But the most exciting part of the program for us was when altar calls were made, usually by the presiding pastor at the end of the program. He would make the call, and we would sing softly in the background as the people, responding to the Holy Spirit, would come forward.

By the hundreds they came, old people leaning on their walking sticks, fresh-faced children with shining eyes, teen-agers, young men, weary mothers with babes at their breasts or on their backs, all with the same desire—to lay their burdens at the feet of Jesus. More than once tears of joy filled my eyes and threatened to flow down my cheeks.

Especially touching were scenes in which we would see a person laboring quietly with a non-Christian friend or relative, urging him or her to make a decision for Christ. When the victory was won the converted person would be joyfully led to the front by his friend. During moments such as these the presence of the Holy Spirit was almost palpably near.

This type of soul winning was a brand-new experience

for most of the student members of the team. After the first meeting, during which 16 people had come forward, one of the student singers said to me as we were packing up our equipment, "I was overwhelmed with joy today as I saw all those people giving their hearts to Jesus."

So it went for three weeks, traveling on indescribably bad roads in clouds of dry-season dust, beset with the little annoyances that will come to any group of people working closely together. But we traveled also in the Spirit and in

the joy of working for the salvation of souls.

By the end of the three-week tour the Sowers had sung before almost 15,000 people at 19 different camp meetings, during which 543 people gave their hearts to the Lord. They had traveled extensively and had been well-received and well-fed by the local pastors' families. Our prayers asking for the presence of the Holy Spirit had been abundantly answered.

CAROLYN RATHBUN
Gitwe Adventist College



Cameroon officials join church

Rostand Mvie, right, former secretary at the Ministry of Information in Cameroon, was recently baptized in the Yaounde Adventist church and openly testified of his faith in front of a large audience. Thanks to Mr. Mvie's efforts, the church has overcome certain problems and obtained permission to open a dental clinic in Yaounde, capital of Cameroon. Mr. Mvie was first contacted by John Bikenda, left, an ambassador in retirement in Yaounde, who one day visited the Adventist seminary at Nanga-Eboko. One of the teachers enrolled him in the Voice of Hope Bible Correspondence Course. Two years later Mr. Bikenda was baptized, soon to be followed by his wife.

Urged on by his ardent faith, Mr. Bikenda began to witness in diplomatic and government circles. When he met Mr. Mvie, a former school friend, he enrolled him in the Voice of Hope. Next he sent him to me to acquaint him with our books.

Mr. Mvie had a special interest in the writings of Ellen White. He wanted to learn different aspects of the Adventist Movement and more about its doctrines. Quickly we became good friends.

One day I asked him about baptism, pointing out its function and its importance.

Without any hesitation he replied, "I am ready to be baptized."

CLAUDE MASSON
Publishing Director
Central African Union Mission

Religious Newsbriefs

from Religious News Service

● **Pastors ask for end to Missouri Synod factionalism:** Twenty-eight ministers have signed a statement saying they may be forced to resign from their jobs in the Lutheran Church-Missouri Synod if "loveless actions and political maneuverings" continue. The statement has been sent to the president of the denomination, Jacob A. O. Preus, and the president of the Colorado district, Ralph A. Phipps. The Colorado declaration was signed by sympathizers of John H. Tietjen, who was recently expelled from the Missouri Synod and whose suspension as president of the church's Concordia Seminary in St. Louis precipitated a schism.

● **Israeli study:** Heart attacks are twice as frequent among nonreligious Jews as among religious Jews in Israel, according to the results of a five-year study undertaken by Tel Aviv University professors Henry N. Neufeld and Jack Medalie. A survey of 10,000 male civil servants and municipality employees revealed that 5.8 percent of the nonreligious suffered heart attacks, as against 2.9 percent of the religious.

● **Billboards plug Graham's crusade:** A precedent has been set in Las Vegas, Nevada, in advertising for a Billy Graham crusade. For the first time the evangelist's picture was used on outdoor billboards publicizing his crusade February 1-5. Mr. Graham never has allowed the use of his likeness on a billboard before, according to his crusade chairman, because "he does not seek to promote himself, only glorify the Lord." An exception was made here because "in Las Vegas it is standard procedure for noteworthy persons to have their pictures on billboards." Donrey Outdoor Advertising described the \$10,000 billboards budget as a "200 percent buy." This means there were enough posters in the right places to guarantee that every Las Vegas saw one twice a day.

HELP FOR PARENTS OF PRESCHOOLERS—

New Ladder of Life Series
Emphasizes Character Development
in Early Childhood Training



Christian parents are rightfully concerned that their young children be exposed to influences that will aid in the development of Christlike characters—no easy order in a world where television is the accepted teacher-baby-sitter in the average home.

The Ladder of Life Series of booklets was developed specifically by the General Conference Education Department to aid the parent and early-childhood educator in promoting the growth of Christian principles in the preschool child.

Each of the eight booklets in the series features one of the principles listed in 2 Peter 1—principles like faith, brotherly kindness, and love.

The stories in each booklet, written in language easily grasped by the youngest

toddler, are illustrated with "color me" drawings reflecting no ethnic slant. A parents' guide of page-by-page suggestions, projects, visual aids, and songs that reinforce the concepts taught in the stories comes with the set.

Cassette tapes, on which the stories from each of the booklets are read orally, are available at your Adventist Book Center.

This set does more than entertain your child—it presents concepts vital to Christian growth.

Price \$11.95.

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.



Far Eastern

● Recently the East Java Mission began public programs on the island of Bali in Indonesia, renowned as the island of beautiful women and multitudes of Hindu gods, and slow to respond to the Adventist message. The meetings, centered on healthful living, are being held near the city of Denpasar. More than 500 people are in attendance.

● Adventists in Jakarta, Indonesia, recently rejoiced in the opening of their twenty-sixth church in the city, which is the capital of Indonesia. The new church, at Taman Mini Indonesia Indah, is a tourist area built by the government several years ago. Work in this area was opened up two years ago by literature evangelists.

● To promote stewardship education and to review the mechanics of the Stewardship Guidance Program among all the workers of the Northern Philippine Union Mission, a two-day workers' stewardship seminar was conducted recently in all the missions of the union. T. V. Barizo, union stewardship and development director, led out in all five of the seminars.

● The Voice of Prophecy in the Southeast Asia Union Mission is the second-largest organization by that name in the world, the one in California being the largest. The Southeast Asia Voice of Prophecy has eight permanent and 14 part-time workers, and offers five courses in English, five in Chinese, four in Malay, and two in Tamil. At the end of 1977 it reported more than 30,000 active students.

Northern Europe-West Africa

● Fifty-eight persons were baptized as a result of a "Freedom in Christ" evangelistic crusade in Monrovia, Liberia, by H. A. Cartwright and J. A. Gibson. Crowds averaged 400 to 500 nightly. A Five-Day Plan to Stop Smok-

ing by J. Wayne McFarland was viewed by thousands on television before the crusade began.

● Ron Surridge, Irish Mission president, reports that the first Health Emphasis Seminar for Adventists in the Emerald Isle was recently conducted in Dublin. The program of the new Better Living Center adjoining the church was explained to those in attendance.

● A Five-Day Plan to Stop Smoking was conducted recently at St. Ignatius College in Ireland. This is the first time in the British Isles, possibly in Northern Europe, that this program has been presented in a Jesuit college. Leading out were John Freeman, the only Adventist minister in Ireland, and Harry Wilby, director of the Better Living Center in Dublin.

South American

● Administrators and departmental directors were elected at the quadrennial council of the Austral Union, held from January 3 to 7 at the auditorium of River Plate College, Argentina. Juan Carlos Viera, union secretary, was elected president, replacing Jose Tabuenca. Roald N. Wensell was reelected treasurer.

● The Austral Union presented the following statistics as of December 31, 1977: baptized members, 34,375; ordained ministers, 104; organized churches, 175; organized groups, 137; church buildings, 205. The union operates six hospitals and clinics, and seven dispensaries, with a total of 678 workers in medical fields. The union also operates one college, four academies, 44 elementary schools, and a nursing school.

● The Austral Union's outreach includes the daily program *A Light in the Way*, which is heard on 85 stations, and the *Voice of Prophecy*, transmitted by 14 stations. A Bible correspondence school is operated in Buenos Aires, with two branches, one in Montevideo, Uruguay, and

the other in Asuncion, Paraguay. In addition to these radio programs, the Austral Union has a television program, shown on 20 stations.

● In the quadrennium 1965-1968, the Austral Union reported 7,252 baptisms. In 1977 the union baptized nearly 4,500 converts.

● A week prior to the Austral Union council, the Central Argentine Conference, with headquarters in Parana, Argentina, held its council, electing as its president Juan Tabuenca, formerly Uruguay Mission president. He replaces Edwin Mayer, who has requested a change in responsibilities.

Southern Asia

● The Northeast India Section recently conducted a teacher's institute for 59 teachers at the Adventist Training School near Shillong, Meghalaya State, India.

● One hundred thirty students from Spicer Memorial College participated in a leadership camp held recently at Camp Karla in Poona, India.

● The government of Maharashtra recently appointed M. E. Cherian, Spicer Memorial College president, as a special executive magistrate in Poona. Dr. Cherian was granted this state honor for the significant contribution he has made to the community in Poona.

● During the past year more than 11,000 volumes have been added to the library at Spicer Memorial College.

● Spicer Memorial College was the venue for an interdenominational pastors' conference at the end of January. The 400 delegates were each presented with a copy of *Steps to Christ*.

● John Waidande, a student from Southern Asia studying in the Philippines, was presented with a trophy by the country's president, Ferdinand E. Marcos, for being the outstanding international student in the Philippines in 1977.

North American

Atlantic Union

● Under the leadership of Carlyle C. Simmons, the Somerset church in Bermuda has purchased property on which members are engaged in constructing a new \$300,000 church building.

● Gilbert Foster, pastor, and a layman of the Trinity temple in Poughkeepsie, New York, and the Poughkeepsie church are combining their efforts to work with the men in the Green Haven Prison in Stormville, New York. They conduct Bible studies three Friday nights a month and Sabbath services and a communion service each week. Ronald Schmidt is conducting a baptismal class for 13 men who have requested baptism.

● Students from two Atlantic Union College evangelistic classes (public evangelism and personal Christian witnessing) are involved in an evangelistic crusade in the Northboro, Massachusetts, area. The students work under the guidance of Herman Bauman, associate professor of religion, and Marion Kidder, Bible instructor program director. The AUC students develop the crusade budget, handle advertising, preach, serve as ushers, and provide music. Last year, ten persons were baptized as a result of a similar evangelistic crusade in the Leominster, Massachusetts, church.

Central Union

● A regional conference of the Association of Seventh-day Adventist Nurses (ASDAN) brought 150 nurses, Union College students, and church members from the Central Union and other States together January 27 to 29 at Glacier View Ranch in Colorado. Ten hours of continuing-education credit were offered at the meetings, centered on the theme, "The Christian Nurse in a Changing World." Speakers included Julie Kneedler, of the Association of Operating Room Nurses; Alberta Mazat, of

Loma Linda University; and Alice Smith, of the General Conference Health Department. Plans were also discussed for the national ASDAN conference scheduled for November 10 to 12 at Glacier View.

● W. O. Coe, Central Union Conference president, was the guest speaker at the opening of the new church in Des Moines, Iowa. Land for the church was purchased in 1973 under the leadership of G. H. Taylor, Jr., pastor. The present pastor, G. W. Murray, Jr., led the church in building the new edifice, which houses the sanctuary, Sabbath school rooms, a pastor's study, and a fellowship room, and is valued at \$180,000.

● Merle Barker was recently appointed field representative for the Missouri Conference trust services department.

Columbia Union

● Young people of the Kingston, Pennsylvania, church present monthly programs at the Leader Nursing Home East. Their Christmas program was a nativity play pantomimed by the group in appropriate costumes. The programs are coordinated by Shirlee Jones, Sabbath school superintendent.

● Blue Mountain Academy's new farm manager, Willard Comley, is responsible for the cultivation of 400 acres of land and the care of 100 milking cows. This dairy herd produced 1.5 million pounds of milk last year, at a profit of \$160,000.

● Literature sales in the Mountain View Conference during 1977 closed \$2,000 higher than the year before. More than 200 of those contacted by literature evangelists are now enrolled in the Twentieth Century Bible Course, with five or six more people applying for the course each week. Eight persons are known to have been baptized as a result of the literature work in West Virginia last year.

● Bookmen from the Potomac Conference won year-

end awards for highest sales and largest percentage of increase in sales in the Columbia Union during 1977. Their 1978 goals include 100 literature evangelists, 100 converts, and \$1 million in sales.

● Members of the Barberton, Ohio, church conducted a flea market that grossed more than \$600 for their Community Services center.

● Parents watched their children learn for one day at the Tranquility, New Jersey, Adventist elementary school. School opened at 3:30 in the afternoon and closed after 8:30 that night to allow parents to attend after work.

Lake Union

● The Lake Union HHES board recently voted to adopt a profit-sharing plan whereby when it has a sizable operating gain for the year, it shares some of its profit with the literature evangelists. This plan has made it possible to increase the living allowance some of the literature evangelists are receiving during 1978.

● At a conferencewide religious liberty rally held at the Glendale, Indiana, church on January 14, James Vetter, capital pastor, received a plaque for his outstanding work in the area of religious liberty. C. E. Perry, religious liberty director of the Indiana Conference for 15 years, was also honored. About 700 people attended the rally.

● Delegates to the Festival of Faith in Lincoln, Nebraska, scheduled for March 29 to April 1, recently received special witnessing training at Indiana Academy.

● The new Highland Avenue church in Benton Harbor, Michigan, opened in September. The 11,000-square-foot edifice, situated on a 12-acre plot of land, seats 500 people and has a fellowship hall, four classrooms, and three offices.

● At the end of a three-week series of revival meetings held by C. R. Graham and members of the Gary-Mizpah and Gary-West, Indiana, district, 34 persons were baptized.

North Pacific Union

● A woman who stopped smoking at a Five-Day Plan to Stop Smoking in Missoula, Montana, made possible the gift of *Signs of the Times* and *Life & Health* magazines to all of those who had attended the Plan. She gave her gift of \$300 to say Thank you for helping her break her 38-year-old habit.

● A tract picked up in the office of Glenn Patchen, a physician in Renton, Washington, has resulted in the baptism of four people.

● The finishing construction continues on the Nampa, Idaho, church. Members have set Sabbath, May 20, as the opening day for the \$200,000 sanctuary.

● As a result of evangelistic meetings conducted by G. D. O'Brien in the Weiser, Idaho, church, 14 persons have been baptized.

● Two congregations have recently been organized in the Oregon Conference. After tent meetings last summer, members of the Corvallis church joined other area residents in establishing a new company in Philomath.

● Facing crowded conditions, members of the Hazel Dell, Vancouver, Washington, congregation decided to swarm and establish a new company in a rented church some five miles from the mother congregation. Membership of the new group is expected to be about 80.

Pacific Union

● E. Frank Sherrill, Arizona Conference president, reports that 397 persons joined the church in Arizona in 1977.

● Ten-year-old Jeri Fielder, who had recently moved to a northern suburb of Sacramento, California, received a \$600 donation during an In-gathering canvass.

● G. Edward White III has transferred from the Southern California Conference to the Southeastern California Conference to become treasurer of the Conference Associa-

tion, replacing Leonard Webb, who retired.

● Twenty-one community residents have joined 37 members of the Fontana, California, church's "300 Club." The goal of club members is walking, running, swimming, or cycling 300 miles during 1978.

● Lee Cong Giao, Vietnamese director of a program to service the more than 170 bookracks in professional offices of the Southern California Conference, has been joined by Carl Whitten, retired publishing department director. During 1977 nearly 200,000 pieces of literature were given away from these racks.

● A Greek Manuscript Research Center has been established at Pacific Union College, Angwin, California, with the primary task of classifying microfilmed copies of original Greek manuscripts.

● Sixth-graders at Hawaiian Mission Elementary School led students in ten other classrooms in a drive to provide Bibles for India. This "Every Child a Bible Project" totaled \$631.

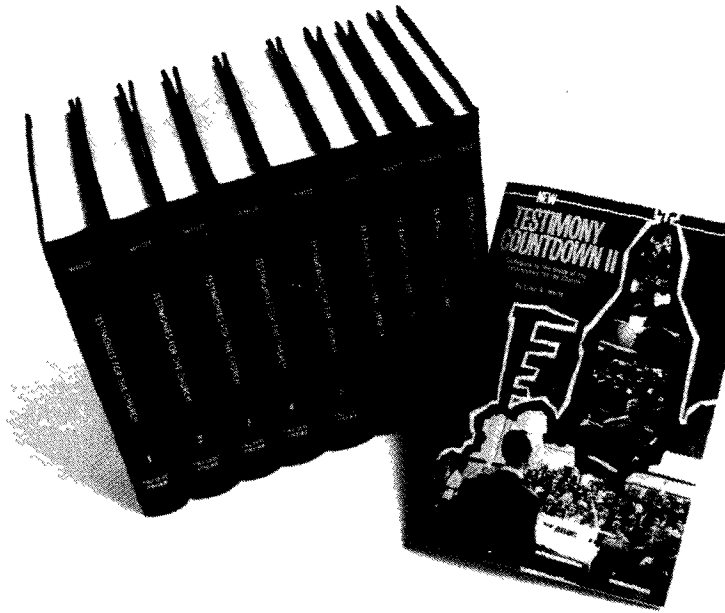
● Since an Adventist hospital was erected in Sonora, California, by three physicians in 1949, church membership there has grown from 20 to 450.

● Frederick Diaz, a former teacher at Pacific Union College, is now pastor of the Mountain View, California, Spanish church.

● Northern California Conference pastors and Bible instructors met in early January for a four-day training session. Conducting the classes were Dave Newman, Ralph Martin, Reinhold Tilstra, Wilbur Alexander, George Knowles, and Ed Turner.

● The pediatric unit of the Simi Valley Adventist Hospital, Simi Valley, California, was renovated, renamed the Mary Iversen Pediatric Unit, and reopened Sunday, February 5. From 1972 to 1977, the year of her death, Mary Iversen served as the hospital's director of volunteers.

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

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

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

Charles V. Jensen (PUC '76), of Loma Linda, California, to serve as theology teacher, Spicer Memorial College, Poona, India, left San Francisco, December 14, 1977. **Catherine Sue (Oliver) Jensen** (LLU '77), left San Francisco, January 22, 1978, to join her husband.

Leroy M. Kelm, to serve as builder-pilot, Jayapura, Irian Jaya, East Indonesia Union Mission, **Sharon L. (Gladden) Kelm**, and two children, of Beaverton, Oregon, left San Francisco, January 24, 1978.

Leonard A. Westermeyer (PUC '77), returning to serve as teacher, Bolivia Training School, Cochabamba, Bolivia, **Linda J. (Meier) Westermeyer** (UC '70), and one child, left Miami, January 19, 1978.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Clifford E. Hoffman (LLU '74) (SS), to serve as builder, Guam-Micronesia Mission, island of Ponape, **LouAnn (Cornwell) Hoffman** (LLU-LSC '70), and one child, of Walla Walla, Washing-

ton, left Seattle, January 16, 1978.

Joseph C. Johannes (LLU '29) (SOS), to serve as physician, Simla Sanitarium and Hospital, Himachal Pradesh State, India, and **Lois E. (Fouts) Johannes**, of Hendersonville, North Carolina, left Washington, D.C., January 24, 1978.

Berniece (Carey) Koseruba (SS), of Maitland, Florida, to serve as occupational therapist, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, January 18, 1978.

Leonard L. Nelson (U. of Nebr. '47) (SOS), of Berrien Springs, Michigan, to serve as teacher, Kamagambo Secondary School, Kisii, Kenya, left Los Angeles, November 30, 1977.

NATIONALS RETURNING

Milton R. Hook, to serve as pastor, South Queensland Conference, Brisbane, Australia, **Beverley E. Hook**, and two sons, left Los Angeles, January 23, 1978.

Daniel K. Kathare, to serve as publishing director, Central Kenya Field, Nairobi, Kenya, left Washington, D.C., January 18, 1978.

Ruth (Thoger) Nielsen (AU '68), to join her husband, **Louis C. Nielsen**, Skodsborg Sanitarium, Skodsborg, Denmark, left in August, 1977.

Newly Published

Pacific Press Publishing Association

Our Lord's Prayer, by Edward W. H. Vick (75 cents). To help us in prayer we have the Lord's own model prayer, given for an example to His disciples to guide them in their approach to God.

Rags to Righteousness, by Gordon M. Hyde (\$3.50 until July 1—then \$3.95). This readable and interesting treatise is designed to introduce every reader to an experiential knowledge of the grace of Christ. It supplements the second quarter, 1978, Sabbath school lessons.

Love's Way, by Arthur W. Spalding (\$3.95). A simple nine-lesson book for parents who need help in sex education for pre-schoolers.

All Clean, by Cynthia Watts (\$1.25). This picture book for tiny tots makes use of nature scenes

that depict order and cleanliness.

Just Right for You, by Cynthia Watts (\$1.25). An illustrated book on right eating habits for children.

Who Goes to Bed? by Cynthia Watts (\$1.25). This book uses the power of suggestion as a means of inducing the child of 2 to 6 to want to take naps and go to bed on time.

Parable of the Happy Animals, by Cynthia Watts (\$1.25). This collection of stories of God's happy creation will be enjoyed by young children.

Deaths

ARMSTRONG, Arthur Douglas—b. March 22, 1881, Ulceby, England; d. Jan. 19, 1978, Loma Linda, Calif. His 55 years of denominational service include ministerial work in Hastings, St. Leonards, and the Isle of Wight in England, and Santa Monica, West Los Angeles, Ventura, Simi Valley, and Santa Barbara, California, in the United States. Survivors include two sons, Douglas and Phillip, three grandchildren, and four great-grandchildren.

BEMENT, Wells E.—b. Feb. 7, 1891, Big Flats, N.Y.; d. Dec. 26, 1977, Orlando, Fla. In 1922 he graduated from Washington Missionary College. After a short term of service in Ranchi, India, he returned to the United States and served the denomination as dean and Bible teacher at Atlantic Union College, director of the educational and MV work in the Southern New England, New York, and Arkansas-Louisiana conferences, and as a pastor. Survivors include his wife, Lenora; one son, Merrill; and two stepdaughters, Tralee Burch and Mary Lou Casler.

HOLMDEN, Winifred Lucile—b. May 23, 1880, Greenville, Mich.; d. Dec. 27, 1977, Deer Park, Calif. She served as a teacher in Honduras, Central America, from 1899 to 1901. Upon returning to the United States she taught foreign languages at Atlantic Union College from 1902 to 1906, and at Walla Walla College from 1906 to 1942; she also taught at Pacific Union College from 1946 to 1948.

HOWARD, Ellis Perkins—b. Sept. 11, 1885, Bolivar, Mo.; d. Dec. 24, 1977, Loma Linda, Calif. A graduate of Southern Missionary College, he married W. Pearl Waggoner in 1916, and together they worked in Peru and later he was director of the mission in El Salvador and Guatemala. He was a pioneer of the Adventist message in Nicaragua, where he served as president for nine years; he also served as president of the Netherlands Antilles Mission. Survivors include two daughters, Verna Mae and Hazel Doreen; three grandsons; six great-grandchildren; and one sister, Helen Howard Philpott.

LUKENS, Genevieve Flora—b. Dec. 20, 1886, Adelaide, Australia; d. Jan. 16, 1978, Angwin, Calif. Her husband, Harold, was a pastor and evangelist in Australia and later served in the British Columbia and Ontario-Quebec conferences. Survivors include three

sons, Richard, Robert, and John; one daughter, Dorothy Miller; 13 grandchildren; and 14 great-grandchildren.

PARKS, Nancy S.—87, b. Cookville, Tenn., d. Nov. 2, 1977, Inverness, Fla. She served as an educational superintendent for the Adventist school system. Survivors include her husband, Claude, and one stepdaughter, Sarah Parkinson.

PATZKOWSKI (PATT) Jacob Edson—b. Aug. 28, 1886, Hillsboro, Kans.; d. Jan. 26, 1978, Wildwood, Ga. He was a pioneer of the Adventist message in the German-speaking sections of Detroit, Michigan; Denver, Colorado; Chicago, Illinois; Baltimore, Maryland; and the English-speaking churches in Clifton Park, Glen Burnie, and Annapolis, Maryland. He pastored the German churches in Irvington, Paterson, and Jersey City, New Jersey, from 1944 until his retirement in 1951. Survivors include his wife, Johanna; two sons, Albert and Jack; six grandchildren; and two great-grandchildren.

SITTNER, Mollie Lay—b. Nov. 27, 1899, Kulm, N. Dak.; d. Nov. 22, 1977, Fullerton, Calif. She graduated from Walla Walla College in 1925, then served as a teacher at Walla Walla College Academy and college, and later as a librarian. After 1947 she was a librarian at the College of Medical Evangelists at Los Angeles, medical librarian at the University of Mexico, librarian for the City of Hope at Los Angeles, and for the Southern California College of Optometry. Survivors include one brother, Robert Lay, and two sisters, Ruth Erntson and Lillian Hammond.

WRIGHT, John H.—b. May 16, 1929, Rochester, N.Y.; d. Aug. 3, 1977, Bethesda, Md. Since 1953 he was a teacher and principal of Adventist schools in Pennsylvania, Virginia, and Maryland. For eight years he served in Africa. Survivors include his wife, Jane; two daughters, Joyce Doherty and Judy Wright; and a nephew, Robert Harrill.

Coming

March

- 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

June

- 3 Bible Correspondence School Emphasis
- 3 Church Lay Activities Offering
- 10 Inner City Offering
- 24 Servicemen's Literature Offering
- 24 Thirteenth Sabbath Offering (Trans-Africa Division)

July

- 1 Vacation Witnessing
- 1 Church Lay Activities Offering
- 8 Christian Record Braille Foundation Offering

Favorable ruling in labor case

Religious freedom received a boost from the Sixth Circuit Court of Appeals in a unanimous decision reversing a lower court decision denying relief to a Seventh-day Adventist who had been fired for failure to pay union dues.

The circuit court ruled that Doris McDaniel's charge of religious discrimination in violation of the Federal Civil Rights Act requirement for attempting to accommodate "religious observance and practice, as well as belief," had been wrongfully dismissed and that the lower court should hear the facts of the case to determine whether reasonable accommodation can be made.

In 1972, Mrs. McDaniel was discharged by the Essex Wire Company of Berrien Springs, Michigan, after the labor organization, The International Association of Machinists (IAM), refused to accept her offer to pay the equivalent of dues to a charity. Joining or financially supporting the labor union, she contended, violated her religious convictions.

In denying the motion of the IAM to dismiss the suit, the court said, "The burden is on Essex and IAM to make an effort at accommodation and, if unsuccessful, to demonstrate that they were unable to reasonably accommodate the plaintiff's religious beliefs without undue hardship. The district court found that it would work an undue hardship on IAM to forego dues payment by the plaintiff. There is no factual basis in the record for this conclusion. In *Draper v. U.S. Pipe & Foundry Co.*, this court expressed its skepticism concerning 'hypothetical hardships' based on assumptions about accommodations which have never been put into practice."

The court said further, "In enacting Section 701 (j) [of the Civil Rights Act] Congress explicitly required a balancing between the religious needs of the individual and the legiti-

mate business needs of an employer. By implication the same balancing applies to the needs of a union, at least where a claim of discrimination arises from the enforcement of terms of a collective bargaining agreement."

GORDON ENGEN

CUC to stay in Takoma Park

Delegates to a special constituency meeting of the Columbia Union Conference, which met Sunday, March 5, to determine the site and future development of Columbia Union College, by a vote of 249 to 220 decided to expand and develop the 74-year-old college on its present campus in Takoma Park, Maryland. Plans will be laid soon for the construction of the first new building, a library-science complex.

The delegates had three options to consider: developing a new rural campus; merging CUC with Andrews University, thus making CUC an extension of Andrews; or developing the college on its present site. A fourth option—closing the college and subsidizing students to attend other Adventist colleges—was voted down early in the day's business.

Neal C. Wilson, General Conference vice-president for North America, gave a 30-minute devotional talk and assisted in the deliberations.

W. B. QUIGLEY

N.A. Ingathering report—10

Because of the cooperation of more than a half million members in the North American Division, the total amount of Ingathering raised during the recent campaign was \$8,479,046. Nine conferences reached Silver Vanguard status: Newfoundland, Arkansas-Louisiana, Oklahoma, Texico, Indiana, New York, Greater New York, New Jersey, and Kansas.

These funds were raised not without hazards. For example, church members in Fort

McMurray in northern Alberta, and Yellowknife in the Northwest Territories Ingathered when the temperature was 56 degrees below zero. At temperatures that low, tires frozen in an out-of-round position blow out, shock absorbers freeze, and fingers, noses, and ears become numb in a few minutes.

"Let's set a goal of \$250," suggested the five members in Yellowknife when Pastor Jim Conran arrived to work with them.

"How would it be just to visit every home and let the goal care for itself?" the pastor cheerfully responded. The members collected more than \$500 the first night, even though the pastor slipped and broke his ankle. At the end of their visitation to every home, they had received a total of \$3,338.

John Howard, Alberta Conference lay activities director, Ingathered with the 25 Fort McMurray members, who had moved there from Jamaica, Puerto Rico, Trinidad, Germany, British Columbia, and other parts of the world. These members also had suggested a goal of \$250, but by going to every home they collected \$3,043.

DON R. CHRISTMAN

New manager at Christian Record

The Christian Record Braille Foundation, the denomination's publishing house for the blind, has a new manager—Eugene M. Stiles, formerly treasurer of this organization. He takes over the post left vacant by the election of F. G. Thomas to be Afro-Mideast Division secretary.

Established in 1899, CRBF has touched thousands of lives all over the world. Each year its work is growing to meet the need. Last year the foundation representatives visited 43,980 homes where blind people resided. They placed more than 7,300 Bible courses in these homes, an increase of 55 percent over the number for the previous year. And services provided

totaled 164,779, an increase of 75 percent over the figure for 1976! The cost of these services came to \$1,907,397.

Many people think of Christian Record only in connection with the summer camps for the blind. This, however, is but a small part of the outreach of the foundation. When you read the REVIEW or *Life and Health*, know that these publications are available also in Braille. *Life and Health* is provided too in the form of tapes or cassettes to those who have never learned Braille. More than 12,000 people receive this magazine in recorded form. A *Talking Magazine* is sent to more than 21,600 blind people, and other publications include *Encounter*, *Christian Record*, *Children's Friend*, *Young and Alive*, and *Student*.

M. CAROL HETZELL

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