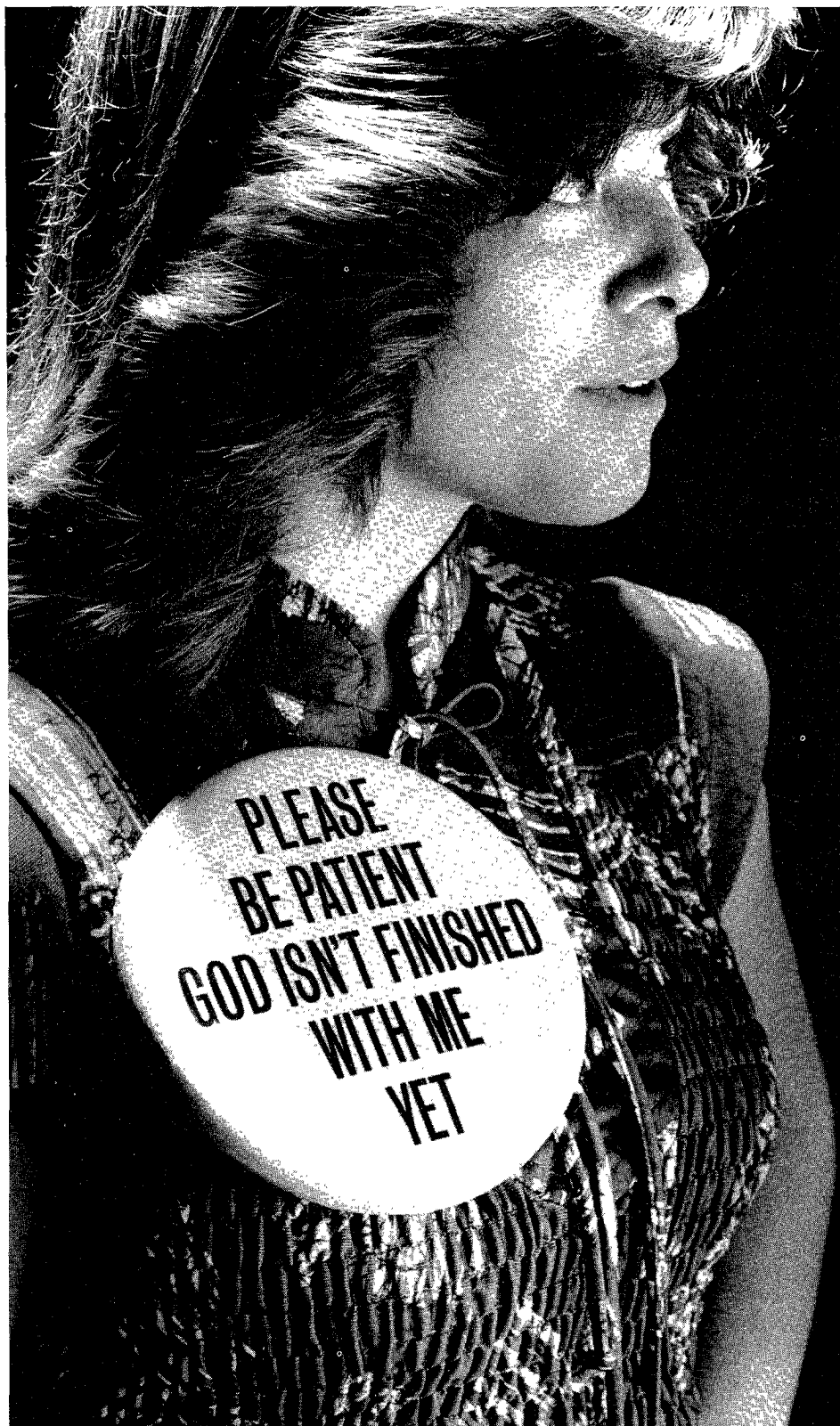


Adventist Review

General Church Paper
of the Seventh-day Adventists

AUGUST 24, 1978



“I haven’t turned out yet!”

By CARROL JOHNSON
SHEWMAKE

As my children reached their teens, my plans for them and their own plans seemed far apart. They could only think of fun and excitement, while I wanted them to think of service, dedication, God.

One day, in disappointment, I observed to a friend that my children weren’t turning out the way I had planned at all!

Julie, my earlteen daughter, overheard the remark and later earnestly admonished me.

“Mom, don’t worry about us. Remember, we haven’t turned out yet!”

How often that admonition has helped me, not only with my own children but with other people too. It’s easy to be disappointed in friends because of day-to-day happenings. How much better to remember that there is a master plan for them and they haven’t “turned out” yet!

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A. V. Wallenkampf, associate director of the General Conference Biblical Research Institute, discusses in "Between Scylla and Charybdis" (p. 3) the dangers of being swallowed up in the "whirlpool of legalism" or being captured by "the monster of pseudojustification by fatuous feeling."

The illustration he uses in his caution against extremes comes from Homer's *Odyssey*. Ancient Greek sailors, navigating the Strait of Messina between Italy and Sicily, personified the promontory on the Italian coast as Scylla, a monster with 12 feet, six necks, and six mouths, and the whirlpool nearly opposite the entrance to the harbor of Messina in Sicily as Charybdis, who

sucked in and belched forth water three times a day. We have illustrated the article with a copy of an ancient map of the area.

The week of August 6 to 12 was a landmark week for two members of the ADVENTIST REVIEW staff. On Sunday, August 6, Aileen Andres, a member of our staff for the past four and one-half years, married Robert Sox, supervisor of the micrographics service at the General Conference.

Then on Thursday, August 10, Dane Griffin, our summer editorial intern, married Vicki Bianco, of southern California, who will begin her first year of law school this fall. The REVIEW editor performed both ceremonies.

Dane, who will receive his journalism and media degree from Loma Linda University next year, was well known to many staff members before coming to work with us. He grew up in the Washington area and worked several summers at various jobs at the General Conference. Dane's work and school experience have made him a valuable addition to our staff this

summer, especially this month, when summer vacations and out-of-town speaking appointments are cutting down on the number of staff members in residence.

Occasionally, when we read an article in a union or division paper that especially appeals to us and think the article merits wider circulation, we write to the paper's editor and ask permission to reprint the article in the REVIEW. Such is the case with "Lay Leaders Visit Holy Land" on page 18, which we are reprinting from the Australasian Division *Record* with the permission of Robert H. Parr, editor.

Another article of note in Newsfront this week is D. A. Delafield's report of his recent trip to Romania and Yugoslavia (p. 13). Elder Delafield made the trip on behalf of the Ellen G. White Estate, of which he is an associate secretary.

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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.

Good articles

I have been so impressed with the series "Wonderful Jesus" that is appearing from time to time in the REVIEW that I recommend the articles be published in book form.

MILDRED C. LIDELL
Inglewood, California

Being counted

"When the Fires Burn Low" (June 1) was without a doubt the most inspiring article I have ever read in the REVIEW.

I thank the Lord daily for the "Daniels" in our church who, not afraid of group pressure, think independently. I have heard church members comment that they don't speak to important issues because no one wants to hear anything that disagrees with the majority. But I believe

we should stand up and be counted.

PAULINE KOSZESCHA
Grants Pass, Oregon

By tape?

"Bible Study, Technology, and Unity" (editorial, May 25) says very well some of the things I have been pondering for many months. A sermon or music on tape does help to shorten traveling miles, but as a steady diet, does it also deny me periods for personal thought and mental organization? I hear people say, "This minister says thus and so" or "I heard this," instead of the humble "My study has shown me" or "I like your comment; I will look into that concept more."

Could it be we are in danger of shifting from a doctrine of righteousness by faith to righteousness by tape?

DOTTIE BALKINS
Boulder, Colorado

Have courage

I would like to respond to the author of "An Open Letter" (June 1) because I have experienced the same feelings she has

for the same reasons she has.

I was impressed periodically for three years to return to the faith of my childhood. I met with the "I don't care" attitude among some church members. Even after telling several people that I was trying to find my way back to God, and asking for help, they did not contact me.

One day the Lord led a young man to my door. His life paralleled my own—a Christian upbringing, drifting away, a corrupt marriage, children, and finally divorce. He was so vibrant and jubilant in his newly reconsecrated life that his influence spurred me on. I was rebaptized four weeks later.

What joy and peace have entered my life. Naturally friendly, I've found that people are beginning to respond to me now. The love and peace of Christ I now carry in my heart are a great help to me if I begin to feel shunned.

Have courage, dear friend; God knows your heart and loves you more than any human being ever can.

JANET HUBBARD
Renet, Nevada



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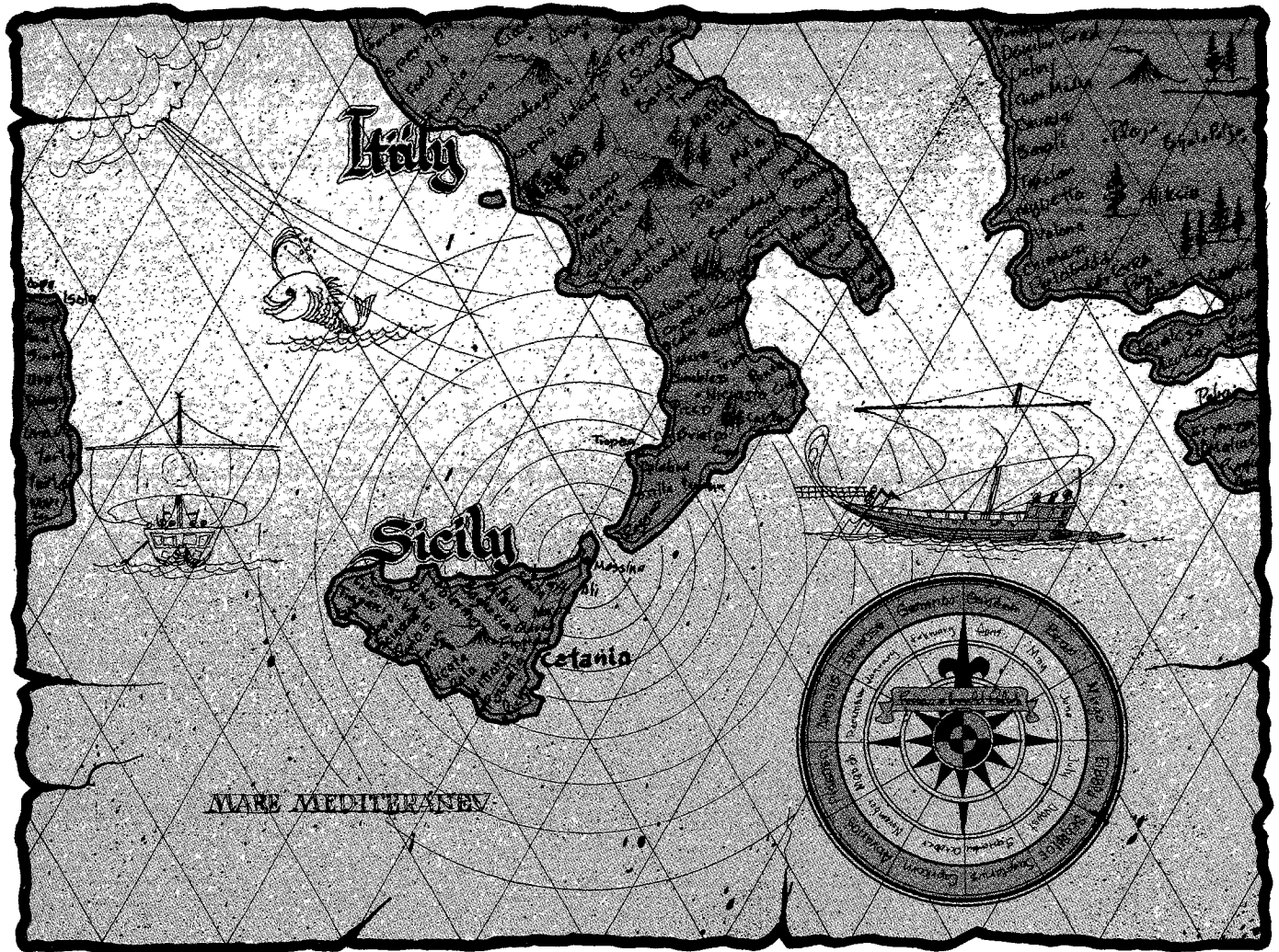
Monthly editions in English and Spanish and a quarterly edition in Braille are available.

TO CONTRIBUTORS
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To the ancients, Scylla and Charybdis personified the navigational hazards (a promontory and a whirlpool) at the strait between Italy and Sicily.

Between Scylla and Charybdis

An ancient legend illustrates a problem some people have properly relating justification and sanctification.

By ARNOLD V. WALLENKAMPF

On his long journey from Troy, Ulysses had to navigate the strait between Scylla and Charybdis. To do so with the least peril it was essential that he stay away from the whirlpool Charybdis, lest he, his ship, and all his sailors be sucked to watery death. But in avoiding the vortex of Charybdis he came closer to the monster Scylla, who snatched and devoured six of his hapless sailors despite his vigilance.

This classic dilemma illustrates life. In guarding

against one danger we often come close to, or succumb to, another. The path of safety is not easily found, and often does not even exist, as in the case of Ulysses.

In the area of mental persuasion or religious conviction, it is easier to maintain a one-sided view than delicately to follow the golden mean. In personal religion the tension is often between a formal, theoretical, legal acceptance of the Written Word, with meticulous observance of the ethics of Christianity, and a warm, pulsating, personal Christian experience of righteousness by faith, which emanates from love and commitment to Jesus as a trusted and revered friend. In such an experi-

Arnold V. Wallenkampf is associate director of the General Conference Biblical Research Institute.

ence, a deep feeling of oneness with Jesus may occasionally result in alleged personal revelations of His will. If these personal revelations vary from the Written Word, the recipient may be tempted to relegate the written revelation to a lower plane of authority or disobey and discard it altogether.

Our course as Christians lies constantly between Scylla and Charybdis—between the difficult task of staying clear of legalism on the one hand, and escaping emotional antinomianism on the other. In trying to avoid one pitfall, we easily fall prey to the other.

Conditions to receiving justification

E. J. Waggoner and A. T. Jones did God's work at the Minneapolis General Conference session in 1888 in trying to rescue the church from sterile legalism and nurture the believers in an experience of righteousness by faith. Ellen G. White endorsed their efforts to present Christ as our righteousness. Later in a letter from New Zealand she warned Elder Jones:

"In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there are no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law."—*Selected Messages*, book 1, p. 377.

Justification is attained without works. It is solely "by faith without the deeds of the law" (Rom. 3:28). Justification is the divine side of conversion. In conversion the sinner changes his attitude toward God from one of rebellion and enmity to that of veneration and loyalty as he responds to the wooings of the Holy Spirit.

Justification is part of righteousness by faith in Jesus Christ. In it God, in response to man's changed attitude toward Him, forgives, or blots out, all his sins so that He sees the converted man as though he had never sinned. In justification God accounts a repentant sinner righteous through Jesus Christ.

In the experience of sanctification, on the other hand, changes, or works acceptable to God, are generated by God's grace and power through the divine dynamic that has been born within the person. As the creative and regenerative power of God works within man, it will produce the fruit of righteousness in the life renewed by divine grace. Good works will appear as fruit, or evi-

dence, of the person's changed attitude toward his God and Saviour. Inevitably the life habits will gradually be transformed into conformity with God's will as a result of the Holy Spirit's working within a person.

A dead tree will remain barren and leafless even in the spring, while a live tree cannot but sprout buds and leaves as the sap surges up the trunk, through the branches, and out into the tiny twigs. If the tree is alive in the spring, but does not sprout leaves, it will surely die during the summer. No tree can long remain alive without bearing leaves. Neither can a Christian long remain spiritually alive without producing the fruit of repentance.

Some shallow Christians assume that justification by faith consists merely in a happy, joyous feeling or that their acceptance by God is conclusively evidenced by their sense of spiritual well-being and joy. But pleasant feelings are not to be accepted for living faith; neither are they infallible evidence of righteousness by faith. Christian faith, or a right relationship to Jesus, is not to be founded on, or judged by, feelings. Living faith may be discerned rather by willing and gladhearted obedience to God's will. Not feelings, but obedience makes us God's sons and daughters. Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

Feeling ran high among the priests of Baal when they entered upon the epic encounter with Elijah on Mount Carmel. They wanted to be victors in their contest with the lone servant of Jehovah. But their feelings were not based on conformity to the will of God. Hence, they were not justified by their hope or feelings. Our hope of life eternal must rest on a firmer foundation than feelings emanating from the shifting vicissitudes of life, since feelings are often deceiving and are often directly affected by external circumstances.

Neither does the observance of the law of God, or the fulfilling of God's will, make a person a legalist. Rather, the person's attitude or motive for complying with, or abiding by, God's will may make him a legalist. If a person keeps the law, or abides by God's will, in order to be saved, he surely is a rank legalist.

Salvation is not earned by keeping the law; salvation is a gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). But having been saved, or forgiven for our past violations of God's law, or His will, by Christ's shed blood for us—we are now being saved, or preserved from transgressing His law, by Jesus Himself, who is living out His life of obedience within us through His Holy Spirit.

Through the Holy Spirit, Jesus will save, or protect, us from sinning, or breaking His law, whenever we permit

Him to rule our wills. "Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by my spirit, saith the Lord of hosts.'"—*The Great Controversy*, p. 529.

We are not saved by works

We are not saved by works, any more than the tree produces leaves to prove that it is alive. A tree produces leaves because it is alive, not in order to prove that it is alive. So it is with a genuine Christian; he produces good works as fruit. "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples'" (John 15:8, R.S.V.).

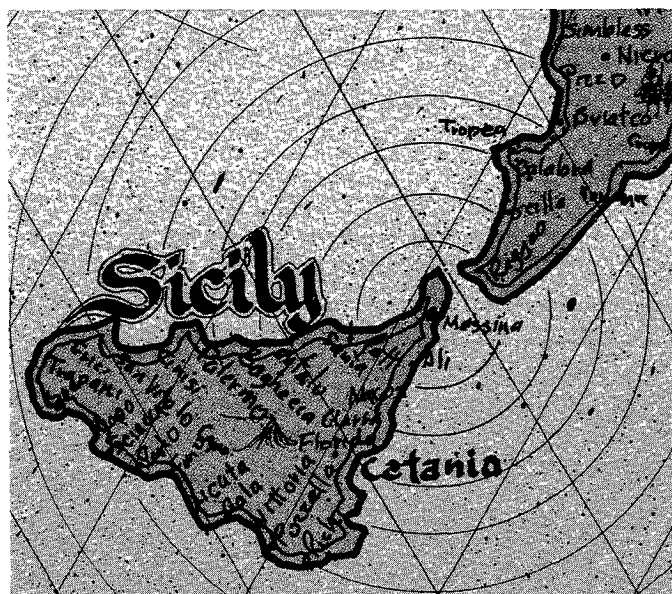
Although it appears easier to be on one side or the other of a question, it is not always the safest place. Years ago while colporteur in a Swedish province adjacent to Norway, I decided to cycle into Norway to spend my midsummer holiday in the Norwegian capital of Oslo. At that time traffic in Sweden moved on the left side of the road, as it still does in the British Isles. Norway, however, had its traffic on the right side of the road, as did continental Europe.

I entered Norway on a narrow, graveled country road barely wide enough for two cars. When I rode my bicycle in Sweden on such a road I would ordinarily stay in the middle of the sparsely traveled road and veer over to the extreme left side only when occasionally I would meet a car. When I crossed the dividing line between the two countries, I recall that I turned over to the right side of the road and remained on the right side, even though the Norwegian road was no wider and carried no more traffic than the Swedish country road did.

There was a reason for my clinging to the right side of the narrow road in Norway, even though I had not hugged the left side of the road in my native Sweden. From early childhood I had habituated myself to turn to the left in the moment of unexpected danger. To avoid the temptation of veering over to the left if unexpectedly I should meet a traveler in Norway, I stayed on the extreme right side of the road, even though I was in danger of running off the narrow road into the ditch.

Although it appears easier for some Christians to veer either to the side of a righteousness by faith that does not produce fruit or to a righteousness by works (legalism) it is God's will and plan that we succumb to neither extreme. "Said the Judge, 'All will be justified by their faith and judged by their works.'"—*Testimonies*, vol. 4, p. 386.

Living, vital, saving Christianity is not a mere formal creed or theoretical dogma and form of worship; neither does it manifest itself in a fruitless, fatuous faith. Rather, it is a divine dynamic operative in our lives through the



presence and power of the Holy Spirit, who abides and rules within every true Christian. In such a relationship the believer acclaims Jesus not merely as a loving Friend, a gracious Saviour, and a successful Intercessor at God's throne, but exalts Him also as King in all the different facets of personal living here and now, and makes himself a gladhearted follower of Jesus, loyal to Him in every respect.

It is worth noticing that in her letter to Elder Jones, Ellen G. White linked "justification and sanctification, and the righteousness of Christ." Justification and sanctification constitute "the righteousness of Christ." The righteousness of Christ does truly consist in justification by faith, as well as in the resultant process of sanctification by faith.

Justification is solely God's gracious work. But no one is justified without changing his attitude toward God and accepting His gift. There is no such thing as legal justification without experiential justification. Justification by its very nature is personal.

God does not justify any man unless he individually changes his attitude toward God from one of hostility to one of acceptance and love, and becomes reconciled to Him. God's plea to us through the apostle Paul is, therefore, "Be ye reconciled to God" (2 Cor. 5:20).

"Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:24-26, p. 1071.

Through the indwelling of the Holy Spirit it is God's purpose to pilot us so as to keep us from being swallowed in the whirlpool of legalism or being captured by the monster of pseudojustification by fatuous feeling. □

Understanding depression

By W. PETER BLITCHINGTON

The poorest treatment for depression is a bout of pleasure-seeking indulged in to avoid the experience of pain.

Depression is rapidly becoming one of the most prevalent forms of emotional disturbances. It has been estimated that in the United States anywhere from 8 to 10 million Americans at any given time are so severely depressed as to be in need of immediate professional help. Less severe depressions are even more prevalent.

The depressed person behaves in a characteristic



manner, though not each person will manifest all the signs.

1. *Lowering of spirit.* This is the most common sign of depression. Other symptoms are pain, crying spells, sadness, inability to concentrate, a feeling of hopelessness, a drop in self-confidence, and a lowering of self-esteem. Depressed people typically complain, "I feel so worthless," or "I just can't stand myself any longer," or "I am so ineffective and useless." And they usually see no way out of their troubles, even when the solution seems obvious to others.

2. *Sleep disturbance.* Often depressed people either have trouble going to sleep or, once asleep, tend to awaken early in the morning. In either case they lie stewing over problems and worries.

3. *Lowered energy level.* Depression depletes a person's energy reserves. Thus the depressed person typically presents a picture of poor zest. Even the simplest and least-taxing tasks appear threatening. An observer is inclined to say, "Why doesn't he get up and do something?" As a rule, one of the first signs of depression surfacing on psychological tests is a slowing down of reactions and of physical movements.

4. *Loss of appetite.* Hand in hand with a drop in energy goes a drop in appetite. However, a minority go to the other extreme—overeating.

5. *Withdrawal from social contacts.* Even normally gregarious persons, when depressed, tend to avoid others. They withdraw, not because they desire to be alone, but because they fear rejection. They already feel worthless and unwanted. On top of this, to be rejected by people they love would be unbearable. In fact, so strong is this fear of being rejected that depressed people will often interpret innocuous behavior in others as rejection.

Causes of depression

Depressions may be either acute or chronic. Acute depressions are short-lived; they are usually reactions to specific events, such as the death of a loved one. Chronic depressions, on the other hand, last for long periods of time, and usually the specific cause of a chronic depression is hard to identify. In fact, there is strong evidence to suggest that predispositions to chronic depression are in part genetically determined.

Specifically, the following are the usual causes of depression:

1. *Loss.* Loss of a loved one, for example, often precipitates a depression. In such cases the ability to mourn is a healthy defense mechanism. When a child loses a loved one, the effect is likely to be long-lived.

W. Peter Blitchington, Ph.D., is assistant professor of Educational Psychology at Andrews University, Berrien Springs, Michigan.

Studies have shown that children who experience the loss of a parent, either through death or divorce, are much more susceptible as adults to depression than people whose families are intact during the formative years. In fact, an abnormally large percentage of suicides are committed by people whose homes were plagued by death or divorce.

However, losses leading to depression do not have to be physical. Depressions frequently accompany a loss of values. Research conducted by anthropologists indicates that widespread depressions are often found in societies in a state of flux because of changes and uncertainties in their value systems. People know less and less about what they stand for and what they believe in. And when traditional values are discredited, persons with a sensitive conscience feel a great sense of loss. The experience of mourning is intensified when the depressed person has lowered his own standards of conduct in order to accommodate the majority.

2. *Feelings of helplessness.* When people come to feel that their surroundings are out of control, depression often follows. Thus earthquakes, floods, and other natural catastrophes often precipitate depressions.

A more prevalent cause of helplessness and depression is lawlessness and weak moral values, such as easy

divorces, rampant crime, pressures toward sexual promiscuity, and general moral instability. Laws, when obeyed, serve not only to protect people from the passions of others; they also provide a sense of stability and predictability. When respect for laws wanes, then feelings of helplessness and depression are fostered. *Time* magazine recently carried the story of two elderly people who committed suicide. It seems that gangs of young people had begun robbing and beating old people because they were unable to fight back. This elderly couple, after having been terrorized repeatedly by such gangs, simply gave in completely to the experience of helplessness and took their own lives.

3. *Guilt.* Studies have shown that all cultures show the classical signs when depressed: insomnia, social withdrawal, and reduced interest and activity level; but only in cultures that have the intense mother-infant bond does guilt also show up. Of course, guilt usually leads to depression only when the individual violates his own standards or when he fails to experience forgiveness for his transgressions.

4. *Life changes.* Major life changes, whether good or bad, often lead to depression. Marriage, divorce, promotions, retirement, illness, and childbirth all can spark a depression, especially in a susceptible person (for ex-

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

“White Space”

“I know Becky is going to come out all right.” Each time the subject of Becky would come up Jan’s attitude was the same. How could she, Becky’s mother, be so positive when nothing looked hopeful? Was it fantasy, presumption, or just her optimistic spirit?

“I know you’re wondering. Would you like to know why I feel so sure about Becky?” Jan asked one day.

“I woke up early one morning and began thinking about Becky. I could see her feet pointed down the same road the prodigal took to the ‘far country.’ Worried, I slipped out of bed to a quiet place to pray. I guess I sort of lost myself in my prayers when suddenly it was as if an audible voice said, ‘Becky is going to be all right. She is on her way out, but she will be back.’

“I didn’t know what to think. Was my imagination getting away from me? Finally I dismissed the whole thing.

“Several days later I got

up early again to pray for Becky. Again, I was totally involved in my prayers, pleading with the Lord to do something, when I heard that same voice, ‘Becky is going to be all right.’ This time I couldn’t doubt. It was too real, and I felt the peace that comes when God is in control.

“I don’t know all the paths Becky will take, what all the twists and turns will be; but I do know everything is going to be all right. That’s what sees me through the bad news and makes me grateful for every bit of good news.”

I remembered that experience one morning when I was praying. I too felt burdened beyond what I could struggle with. Then I remembered Jan, and it seemed that angels were standing close by, waiting to give me reassurance and peace.

Another struggle flashed through my mind—one that completely dwarfed mine by comparison. It took place in

a garden a long, long time ago.

The scene is a lonely one—one Man alone, paying the price for sins He didn’t commit, pleading for those who were too tired to pray, begging to have the cup removed, if possible.

Only one angel was allowed to strengthen Him in His agony. “There was no joy in heaven. The angels cast their crowns and harps from them and with the deepest interest silently watched Jesus.” They wanted to surround Him, but they were not allowed to. God was afraid that they would deliver Him. The plan had been laid, and it had to be fulfilled. The cup could not be removed.¹

When you stop to imagine what it was like—the Garden, the trial, the crucifixion—it tears you apart, but there is also a reassurance that comes from remembering. Jesus has been here. He knows what it’s like to agonize alone, to see those near and dear stumble and fail miserably in spite of patient, loving care. He knows what it is to wash the feet of one who turns traitor.

He also knows us, how much we can bear; and when the cup becomes too heavy, angels are at His command.

Ellen White writes about

Paul’s connection with Christ and companionship with angels. That was why Paul could go serenely and fearlessly to his death, not seeing the gleaming sword of the executioner, but the calm, blue heaven beyond.

Companionship with angels. I can’t help wondering how Jan would be faring now if she hadn’t taken time to listen.

And that brings me to the subject of “white space.” Gertrude Dieken writes about it:

“White space is what we editors call the area on our pages not taken up by type and pictures—it sets off what we have to say, just as space sets off the branches of a tree. . . .

“Each day needs some ‘white space’ as well—some mental breathing space, to set off the activity and give it meaning.”²

I like that term “white space.” Time to give meaning to life, time for mental breathing, time to enjoy the companionship of angels. I wonder how many times an angel has wanted to talk with me but I’ve been too busy. And you?

¹ Ellen G. White, *The Story of Redemption*, p. 210.
² *Listen to the Land*, A Farm Journal Treasury.

ample, one who has experienced loss early in his life).

5. *Success.* Psychiatrists identify certain personalities as "ruined by success." Such persons are usually conscientious, responsible persons who set high goals for themselves; once having attained their goals, however, they experience pain rather than joy. In part this "success depression" is no doubt caused by the change that success brings about in the affected person's life circumstances. But psychologists have noted that people with strong tendencies toward guilt and possessing humble, meek personalities have a tendency to experience "success depression." Once having reached their goals and experienced success, they begin to think thoughts such as, I don't deserve this. If they only knew the real me, they wouldn't be so admiring.

Managing depression

Sometimes the Lord may permit real difficulties to come in order to distract people from their brooding and imagined troubles. An example of this is the storm on the sea that distracted the disciples from their self-imposed despondency over the question of Jesus' Messiahship. Most of us would like to avoid, if possible, this kind of radical treatment. How then can one overcome or avoid depression?

Face a depression squarely! A drop in spirit is often an indicator that something is wrong. Perhaps a standard has been transgressed. This must be searched out and corrected with strength that God provides. Possibly guilt from past sins is intruding into consciousness. This would require confession of the sin and a claiming of the promises of God for forgiveness. In any event, confronting and grappling with the sadness is the first step in overcoming its cause.

The poorest treatment is a bout of pleasure-seeking to avoid the experience of pain. Resorting to excessive television viewing, sports, the theater, drinking, drugs, and sexual promiscuity are ways in which many people seek to handle sadness and depression. But they are maladaptive in the long run. When the movie has ended, the liquor worn off, or the sexual experience completed, the depressed person is still faced with the cause of his depression. Often hollow lives result from our mishandling of an experience that God has provided to tell us that something is wrong with our lives. In these cases only a deep searching of heart and consequent spiritual rebirth will provide relief.

The depressed person should ask himself, "Have I lost anything of value lately? Have I violated one of my own standards? Have I failed to reach one of my goals? Has someone been unkind to me lately?"

This last question is often answered in the affirmative by sensitive persons whose self-esteem is highly dependent upon the way that other people treat them. These persons in particular need to experience the joy that comes after they ask the Saviour to bear their weaknesses. We need to remember that if we fail to call upon the Lord for help in times of trouble, we will have to struggle with our problems alone. But if we call upon His name, He will provide strength for every weakness.

"Darkness and despondency may at times enter the heart of the self-sacrificing ones; but this is not against them. It may be God's design to cause them to seek Him more earnestly."—*Testimonies*, vol. 5, p. 134. □

FOR THE YOUNGER SET

His master's voice

By M. R. COOPER

Bede, a 4-year-old English setter, and his master were on holiday in Cornwall, England. There was much to see and explore, but Bede always remained within earshot of his master's voice. Whenever he was in danger of going the wrong way or perhaps investigating a dangerous landslide near the cliff's edge, he would hear his master call, "Come here, Bede! Come here, boy!" Immediately he would respond, and bound after his master.

But on one particular day Bede wandered farther from his master's side. I do not know whether he found another dog to romp with, a boy's lunch to share, or whether he followed another group of people that made a fuss over him, but Bede lost sight of his master. He heard him calling, "Come here, Bede! Here, boy!"

Momentarily he stopped to listen, and then he went on with whatever he was enjoying. His master's voice seemed to be farther away and less insistent. When the fun was over, Bede sat and listened, but he could no longer detect that

familiar voice calling his name.

Mr. Heston, his master, was also looking and listening, and he did all that he could to trace his dog. But eventually he had to go back to his home in Braintree, 300 miles away. It was a sad ending to what had started out to be an enjoyable holiday.

But that is not the end of the story, for six months later Bede was found seven miles from his home, having traveled even through London. He looked very much like the lost boy in the parable Jesus told. And what followed was very similar too. There were great rejoicing and much food such as Bede had not tasted for a long time. His master gave him a bath, combed out his matted hair, and took care of his sore paws. After this Bede never wanted to wander away again.

Soon afterward the Kennel Club of Great Britain selected Bede as the most courageous dog of the year, and he and his owner collected an award at the world-famous Cruft's Dog Show.



Teaching children about prayer

An elementary school teacher has discovered a way of making prayer more intelligible to children.



By GLENDA MARCH WIER

I remember wondering as a child, Why do we pray to God, when He already knows everything? It seemed to me that my telling Him what He already knew made Him look foolish, and at times I myself felt foolish doing it.

When I asked adults about it, I got vague responses, such as, "Well, it helps *us* when we pray; prayer is for *our* good." So I wondered whether prayer was designed to train my mind.

Not until I was well past childhood did I begin to understand why we need to pray. Remembering my perplexity in childhood, as a teacher I now pass on to my students what I have learned in the hope that they may be spared my problem.

I explain it something like this: God is wonderfully loving and, above all, fair. He isn't like teachers, parents, or friends who fail. He knows what is best for our lives. He wants to hear us pray because this shows we have chosen God's side in a big war between God and Satan. When we ask God to be with us each day, He is able to be there by our invitation.

The devil is there too whether or not we invite him. It's as if you invited ten children to your birthday party and 11 children came. The eleventh would be there without invitation. Jesus doesn't come without being asked. He waits to be invited. Satan doesn't wait for an invitation. He is always present, much too greedy to wait to be invited.

Think of the children of Israel. God didn't force them to do His will. When they forgot Him and served idols, He longingly waited for them to turn back to Him. He

could have done many things for them, even without their asking. In His love He wanted to help them, but He waited patiently for their invitation.

So it is with us when we pray. God already knows everything, but our prayer is our commitment as to whose side we choose to be on. Our choosing God gives Him the right to step over the limit He otherwise has to place upon Himself in His inestimable fairness.

That some of this is getting through to my pupils was evident the other day when, in Bible class, I asked my 8- to 10-year-olds certain questions about prayer. I was curious to see how much of our previous discussions they had absorbed. I asked, "Why do you suppose we need to pray, when God already knows our needs and we know that we need Him? Won't He always take care of us even without our asking?"

Mimi piped up, "Because you need His help."

"That's right, Mimi," I commented, "but what are some of the other reasons?"

Joel spoke softly, "He longs to, but won't unless you let Him."

I changed my angle. "Why do you suppose God waits to be invited to help us?"

Diana spoke up. "Satan could say, 'You're not playing the game fairly.'"

Joel added, "Right down deep in your heart, you might be on the other side."

I continued, "Can anyone think of a Bible person who would illustrate what we are saying?"

Buddy answered so softly I could barely hear him. "Job." (Buddy comes from a non-Adventist home and drinks in all that is said in Bible class.)

Glenda March Wier is a homemaker in Dayton, Ohio.

"Job is the one I was thinking of," I answered.

Scholarly Dale spoke up. "Job was faithful to God. Satan said God wasn't being fair by helping him, so God said that Satan could take away his riches and sons and stuff—but he wasn't to touch Job."

We discussed the story of Job, and Satan's argument that God was giving so much help to Job it was no wonder he was on God's side. Then I asked, "Satan said, 'You have helped Job so much that'—what?"

Sherry timidly answered, "That he can't have a chance to choose."

In fairness God is giving Satan an opportunity to demonstrate his principles. At the same time God has postponed the end of the great controversy to give people extra time to choose His side.

When we pray we commit our lives anew to God. At the same time we are reminding ourselves that we have chosen God's side. We are telling God that He is invited to be with us, and we are telling the evil team that we have chosen the other team.

"The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*The Desire of Ages*, p. 324.

"Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. . . . No man is safe for a day or an hour without prayer."—*The Great Controversy*, p. 530.

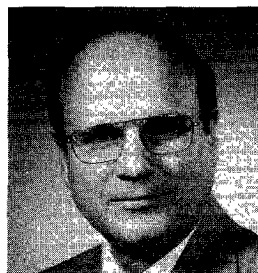
The Holy Spirit comes close to our little ones, helping them to comprehend God's plans. It is easy for children to misunderstand God and to think He is unfair if those who talk with them about Him do so carelessly. I was thrilled when, during the last week of school, Scott said, "Teacher, let's talk about this the whole last day of

school." The children feel the warmth of the Holy Spirit when they are learning about God.

I am confident that children taught in this way will have an answer to the question "Why pray?" Their answer will be something like this: "Oh, I pray so God has permission to help me. If I ask God to help me, Satan can't say to God, 'Hey, You are helping him, and he hasn't even asked for Your help; You're not playing the game fairly.'"

When the great controversy is ended it will be seen that God has been fair with all the beings in His universe—that whatever He did, He did out of love. Children are not too young to grasp some of these principles and thus pray more intelligently. □

FOCUS ON EDUCATION



A defense against naturalistic thought

By JOSEPH G. SMOOT
President
Andrews University

Christian education has served and will continue to serve an indispensable function in the mission of Seventh-day Adventists. Like the church, Christian education knows no national boundaries, but is international in its scope, philosophy, and practice. As the end draws near, it becomes increasingly vital for Seventh-day Adventist youth to receive their education in Adventist schools.

The twentieth century has secularized knowledge to the extent that its philosophical assumptions challenge Christian belief and life. Knowledge today is generally regarded as naturalistic. Scholars hold that one can know and understand through observing natural processes without reference to the supernatural. Moreover, those who think about the nature of knowledge believe that what is known has no fixed moral position and is certainly not governed by God's fixed laws. People, therefore, may respond to

particular situations through an ethical system that appears most appropriate for the moment, given various alternatives. No absolute values exist in such a system of thought.

Seventh-day Adventist youth trained in this intellectual environment have a distinct disadvantage, for they study in an atmosphere alien to God, who has called them to live a purposeful Christian life. Although an Adventist education cannot assure that a child or young adult will respond to God's call through the Holy Spirit, it is highly probable that of those educated in a Christ-centered classroom a larger number will remain loyal to His teachings. They will also become more productive workers in their society and effective in their church.

We should all give thanks for Christian education; we should all encourage every Adventist youth to attend an Adventist school. What else really matters?

If Jesus were to preach in your church—4

Cheap faith rebuked

In our current series of editorials we have been probing the question, If Jesus were to speak in your church, what would be the topic of His sermon? We raised the question to get at the larger issue, What are the things Jesus considers important? While we recognize that the subject matter of His discussions would be determined by the needs of the occasion, it is still helpful to review what He said. From a number of exhibits it is possible to deduce Jesus' emphases.

We have been examining one exhibit in particular—the message of Jesus to the Ephesus church—and thus far in our analysis have discovered Jesus speaking about works, labor, patience, sensitivity to moral issues, sensitivity to doctrinal issues, love as an active quality, and repentance. The Ephesian Christians had slipped from their first love and were admonished to repent and do their first works. He threatened to remove them from their status as a Christian community recognized by Him if they would not repent.

Having rebuked and warned them, Jesus returns once more to commendation. He says, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6).

Who were the "Nicolaitanes"? They were a Gnostic sect who plagued the Ephesus church. There is evidence that in the second century adherents of a sect called Nicolaitans taught that the deeds of the flesh do not affect the purity of the soul, and consequently have no bearing on salvation. It is highly probable that this is the sect referred to by John.

Concerning the Nicolaitans, Ellen White said, "The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by 'believing' we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 2:6, p. 957.

We notice that Jesus sets Himself on record as *hating* the deeds of the Nicolaitans. What kind of deeds were they? Deeds contrary to the law of God, deeds committed because the Nicolaitans held the view that by "believing" people are released from obedience.

Jesus commended the Ephesian Christians for hating the same blatant disobedience He hated. We may safely conclude that Jesus today would react as vigorously to people advocating cheap faith.

Some today might feel that it is important when preaching upon the subject of obedience always to show

how faith is related to works. There could be occasions in which such a balancing emphasis would be advisable. But, at least in His message to the Ephesian converts, Jesus did not think it was necessary. This shows that it is certainly proper to emphasize works and obedience without necessarily mentioning faith. There are some things such as the faith element in Christian experience that can be taken for granted after a time and need not constantly be reviewed. The writer to the Hebrews refers to such things:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit" (Heb. 5:12-6:3).

Jesus concludes His message

The mention of the Nicolaitans concludes the message to the Ephesians except for the admonition: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

It is the conqueror, Jesus says, who will be rewarded. It may be of significance to note that Jesus mentions rewards. Jesus frequently held up rewards before His followers. It is proper for present-day preachers to do the same, no matter how much the doing of something simply for a reward has been maligned. It is safe to take Jesus as an example.

A part of our appeal in this series of editorials has been to return to the simplicity of the Bible and particularly to the simplicity of the teachings of Christ. What often makes the Bible complex is to approach it topically. For example, when it is the topic of salvation that is being studied, and various texts are brought together, the results are often expressed in so complex a way that the Christian becomes confused and discouraged.

Must it be this way? So difficult? So confusing? We think not. We cannot imagine Jesus standing in the Adventist pulpit today holding up the bread of life beyond the reach of the people.

The solution we suggest is to get away from topical study and preaching for a while and simply to read and to expound what Jesus said and to consider important what He considered important. What Jesus said is understandable. What human beings say about what Jesus and the Bible teach is often obscure.

One of the problems with the topical approach to Scriptures is that the Scriptures are read not for what the writer is attempting to say or emphasize, but for what he says on a predetermined topic. It is as if a person puts on a pair of glasses of a certain hue and everything he reads is colored by that hue.

We repeat what we said in an earlier editorial. Whenever a passage of Scripture is studied we should emphasize what the writer of that passage emphasizes. The Holy Spirit led him to make that emphasis. And if the writer of that passage under the guidance of the Holy Spirit was not led to bring in extraneous materials to "balance" what was said, we should not feel obligated either. This matter of "balance" is a subjective judgment on the part of human beings, and can lead to the distorting of Scripture. Taking the Bible as it reads, that is, for what the writers intended to say, is good counsel.

D. F. N.

Concluded

When to lie

The average citizen in the United States tells 200 lies every day, including "white" lies and false excuses, according to Social Psychologist Jerald Jellison. This estimate sounds high—and it may be—but that lying is widespread in today's society is beyond question. Sissela Bok, author of a new book entitled *Lying*, says that in the absence of clear social guidelines, casual lying is now an accepted part of many professions, including law, journalism, medicine, and the behavioral sciences.

People tend to excuse dishonesty by pointing to the Government. According to one survey, six out of ten people believe that America's leaders have lied to them consistently over the past ten years. The Bok book concludes that the public is now so cynical about being lied to that only extraordinary efforts will restore a feeling of trust. Mark Twain's observation seems more true than ever: "Always do right. This will gratify some people, and astonish the rest."

Two curious examples of how lying is encouraged came to our attention recently. In Maryland a dance hall and beer joint is named "My Friend's House," and in California a bar is called "The Office." When a husband comes home late he can tell his wife he was at "my friend's house" or at "the office," thereby telling the truth and lying at the same time!

Before we condemn such deceitful tactics, perhaps we should indulge in some self-examination. Have we ever laughed at a joke even though we didn't see the point? Have we ever sold a used car without mentioning any of its bad features? Have we ever told a child his drawing was beautiful when it wasn't? Have we ever kept silent when asked if anyone in the group knew who was guilty, and we knew?

Is lying ever permissible? This question has been

debated by theologians and philosophers for at least 2,500 years. Answers have ranged from "never" to "sometimes, if it is necessary to avoid a greater evil." Such human reasoning must be scrutinized in the light of the Bible, where God's answer is given. Scripture tells us that sin came to this earth because the serpent lied and Eve believed it. Satan told Eve that death would not follow disobedience (Gen. 3:4). Because Satan was a liar, Jesus said that liars have the devil for their father (John 8:44). The Bible record begins by telling the results of a lie and ends with the warning that "who-soever loveth and maketh a lie" will be cast into a lake of fire outside the city of God (Rev. 22:15).

King David came to reflect Heaven's hatred of deceit and wrote with feeling, "I hate and abhor lying" (Ps. 119:163). His son Solomon learned well this lesson, and among his proverbs wrote, "Lying lips are abomination to the Lord" (Prov. 12:22). Among six things that the Lord hates he listed "a lying tongue" and "a false witness that speaketh lies" (chap. 6:16-19).

In New Testament times when deacons were chosen for the church, the apostles counseled, "Look ye out among you seven men of honest report" (Acts 6:3). The need for honest people had been pointed up by the recent course of Ananias and Sapphira, whose lying had caused them to be struck dead (chap. 5:1-11). Peter pinpointed the source and recipient of their falsehood when he declared, "Satan filled thine heart to lie to the Holy Ghost" (verse 3).

The intention to deceive

Does lying include only patently false statements or does it include much more? Speaking of the ninth commandment, "Thou shalt not bear false witness," Ellen White has said: "False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment."—*Patriarchs and Prophets*, p. 309.

From a human standpoint, there seem to be times when telling a falsehood is both wise and justified. But people who obey God's commandments and live by principle will not deviate from the truth under any circumstance. They will tell the truth and leave the results with God. Their code of conduct will be identical with that of the 144,000, of whom Scripture says: "In their mouth no lie was found" (Rev. 14:5, R.S.V.).

K. H. W.

Thousands in Europe attend Spirit of Prophecy seminars



In Brasov, Romania, church members gathered to welcome Paul Gordon and D. A. Delafield (behind table) with gifts of bread and flowers.

By D. A. DELAFIELD

More than 150 pastors gathered recently at the Romanian Union Conference headquarters in Bucharest for the first Spirit of Prophecy workshop held in Eastern Europe. Not since 1936, when there were only 40 pastors, had the workers come together for such extended meetings.

Paul Gordon, associate secretary of the Ellen G. White Estate in Washington, D.C.; Oswald Bremer, Spirit of Prophecy director for the Euro-Africa Division; and I were treated with the utmost hospitality.

Dumitru Popa, union president; Marin Pirvan, secretary; and Nelu Dumitrescu, treasurer, welcomed us at the airport. They told us that the Romanian Union has 50,000 members, 521 churches, four conferences, and 100,000 persons attending Sabbath school. In 1977 more than 2,000 people were baptized, including a number of converted gypsies.

We also participated in the joyful fellowship shared by the Romanians with hundreds of their fellow citizens of Hungarian descent living in

D. A. Delafield is an associate secretary of the Ellen G. White Estate.

northern and northwestern Romania.

There are 20 Ellen White volumes translated into Romanian, but these are out of print. These are the books that have helped to keep the love of God alive in the hearts of the Romanian people since before World War II. Said Pastor Dumitrescu, "In Romania we pay special attention to the Spirit of Prophecy, and this is the secret of our growth."

As we visited the churches,

we noted the numerous physicians, dentists, engineers, professors, university students, and others who make up a fairly large percentage of the membership. Many of these are young women in their mid-twenties. Many have had their faith tested but have stood firm, sometimes under great difficulties.

Excellent reputations

Numerous Seventh-day Adventists in Romania are farmers and skillful craftsmen. They have an excellent reputation as workers and obtain Sabbath privileges from their superiors fairly easily.

Attending the workshop were a number of young men from our seminary. An equal number were busy with examinations and were unable to attend. How grateful we were that some of Romania's future ministers could come to these workshops.

Fourteen denominations are registered with the Romanian Government, the largest being Eastern Orthodox. Mormons and Jehovah's Witnesses are not included, but Seventh-day Adventists are. We were issued special visas to enter the country, which gave us the first extended visit in years with our Romanian members except for the much-appreciated visit by Robert H. Pierson, General Conference president, in June of 1977.

Adventists have been in Romania since the day of Michael Bonaventura Czechowski, the Polish ex-priest, who was the first unofficial Adventist missionary. He established a company of 17 believers in Ploesti who were soon scattered by persecution. When Ellen White arrived in Europe in 1885, the work in Romania had already taken root. Today the church membership surpasses that of any other European country.

As I look back on the two busiest weeks of my life, visiting large cities I had never heard of before, such as Bacau, Cluj, Timisoara, Craiova, and Constanta (on the Black Sea), I am caught up with emotion. At every church each of us received either carnations or roses wrapped in cellophane and graciously placed in our hands by bright-eyed, smiling boys and girls who kissed us on the cheek and welcomed us to their country. Flowers were strewn along the pathway to the church doors, and signs of welcome greeted us everywhere. We ate vegetarian meals such as we had never eaten before.

We were embraced and kissed by hundreds of Romanians, whose tear-stained faces spoke eloquently of their love for the church of God. They were saying to us, "We are a part of the Adventist family around the



The 13-member musical group Credo performed its first public concert at the workshop in Zagreb, Yugoslavia.



More than 150 ministers attended the Spirit of Prophecy workshop at the Romanian Union Conference office in Bucharest. This meeting brought together the largest number of union workers for extended meetings since 1936.

world, and we want you to know that we belong.”

In the workshops and in our visits to the churches, we emphasized redemption in Christ, the necessity of obedience, and the hope of the Second Advent.

Yugoslavia

Two Spirit of Prophecy workshops were scheduled also for Yugoslavia. One workshop was to be held at Novi Sad, a modern city on the banks of the Danube, for ministers of the North and South Yugoslavian conferences; and another at Zagreb for the ministers of the West and Southwest Yugoslavian conferences. About 120 pastors attended the workshops.

Jovan Slankamenac, Yugoslavian Union president, welcomed us warmly to his exciting country. He and his associates in the union and conferences showed deep interest in the workshops.

Permission for foreigners to address audiences of Yugoslavians on secular or religious topics must be obtained two weeks in advance. These arrangements had been made, and the workshops and speaking appointments were carried out without difficulty.

I was impressed with the profound influence exerted by the Spirit of Prophecy on the lives of our workers and our people in general. The commitment of these people has

been tested and proved through the years. More important, perhaps, the writings of Ellen White themselves have been tested. Out of the Yugoslav translations of her books have flowed divine wisdom, life, and courage that have braced the people and helped them to understand what they ought to do when faced with hard religious decisions.

Often, typewritten manuscripts of the Ellen White books have been prepared through arduous labor in these Eastern European countries, at a time when copies of her printed books could not be obtained. The Spirit of Prophecy is cherished in these

places. Trials seem to have developed a reverence and respect for the things of God.

Weekend meetings

Our weekend meetings were held in the larger churches of Yugoslavia, such as in Zagreb, Novi Sad, and Osijek. The churches were packed, with some people standing. At the village of Sid (pronounced Sheed), I was privileged to participate in the dedication of a new church. Four hundred people gathered for this occasion, half of them visitors. Thousands of people in Yugoslavia claim to be Adventist but have not formally identified themselves with our church.



The expressions of D. A. Delafield, center, and Romanian leaders reflect their welcome by about 1,000 workers in Craiova, Romania.

Each workshop lasted several days. The lectures—all translated—were interspersed with extended question-and-answer periods. At Novi Sad, the discussions were lively. We reached the conclusion that Yugoslav ministers are committed to the Spirit of Prophecy. These men do not intend to let go of their faith.

At Zagreb, where we held our second workshop, we were invited to attend a sacred concert in the evening, presented in the huge Evangelical church by the Seventh-day Adventist youth choral group from Zagreb. The membership of this Evangelical congregation has drastically diminished. But the pastor graciously welcomed the community to hear the concert. The crowd packed the building, with large numbers of people standing. Nuns and priests also were in attendance. All seemed affected by what they heard. The concert took place at the same time as the TV showing of the final World Cup soccer match between Argentina and Holland, but the enormous interest in sports in Yugoslavia did nothing to interfere with the concert attendance. The music was the best I had heard in years. The songs were well chosen, many from Western repertoires; others were obviously European and deeply spiritual.

Our travels in Yugoslavia took us to Varazdin, a small city north of Zagreb, where the Adventist Seminary of Marusevec (known as the Castle School) is located.

Here more than 200 students are enrolled in secondary and college classes, with 40 of them preparing for the ministry.

Our stay in Yugoslavia passed by altogether too quickly. We enjoyed being with these God-fearing people. On Sabbaths our churches are filled and show a strong spirit of unity and brotherly love. Church standards are held high, and members are committed to the completion of the Adventist task and are looking forward to the soon coming of Christ.

PUERTO RICO

Antillian College moves mountain, is accredited

Antillian College, Mayaguez, Puerto Rico, marked the second quarter of Adventist Education Year (1978) in an unusual way by earning accreditation from the Seventh-day Adventist Board of Regents, the Puerto Rico Government, and the Middle States Association of Colleges and Schools, in April, May, and June, respectively. This triple recognition climaxed two years of intensive work, including building, faculty strengthening, library expanding, preparing self-studies and reports, seeing consultants, developing a master plan, being evaluated, and even moving a mountain.

Situated since 1961 high in the rugged terrain of Mayaguez, Antillian College has an enrollment of almost 700 and serves the 50,000-member Antillian Union Conference, covering the Dominican Republic and

Puerto Rico, as well as accepting students from a score of other countries.

Since only 8 percent of its 280-acre property is flat land, the college was faced with the need for several more acres of level campus space. This need was so great that at one time consideration was given to relocating the college. Facing the critical problem, the administration looked at a high mountain on one side of the campus and a deep ravine on the opposite side.

They made their decision. Bulldozers went to work, literally moving the mountain into the valley. As a result, 14 additional acres of flat, usable campus space have been created.

Antillian College entered the period of 1976 to 1978 with concern, for two reasons: (1) the college's candidacy for accreditation, granted in 1972 by the Middle States Association, was scheduled to end in 1978; and (2) by law, all educational programs offered in Puerto Rico were required to be accredited by September, 1978, or be terminated. Continued availability of financial



These four men decided it would be easier to move a mountain rather than a college. The Antillian College administrators are (left to right): Luis Gutierrez, general manager; Israel Recio, president; Stuart Berkeley, academic dean; and Abdiel Acosta, dean of students.

grants to the college and even permission to operate certain programs were at stake.

The college board, the administration, and the faculty knew that only by the leading of the Lord and with His blessing could the college become accredited by 1978. Since 1976 they have made major personnel changes,

which included appointments of the following persons who engineered the improvement program: C. Dionisio Christian, new board chairman; Israel Recio, new president; Luis Gutierrez, new business manager; Stuart Berkeley, new academic dean who chaired the evaluation study committee; Abdiel Acosta, reappointed dean of students.

The administration and faculty studied reports of visiting consulting teams that pointed up specific needs in personnel, facilities, physical plant, books, and programs. Then they laid firm plans to satisfy the needs by the end of the 1977-1978 academic year. By the time of the three accrediting team visits in early 1978, everything was in readiness. Additional faculty members had been employed, buildings had been renovated, library holdings had been increased, and a three-story, reinforced-concrete library had been constructed.

Written evaluation reports by the visiting teams reflected their high esteem of the institution. The Middle States Association team commented on the remarkable progress, both quantitative and qualitative, during the past two years.

It also noted that "one of the strengths of Antillian College, and a key to its understanding, is the complete



The new library for Antillian College is now under construction in a valley that workers filled with a mountain.

permeation of the college by the Seventh-day Adventist religious philosophy and ideology and its impact on the relationships of students, faculty, staff, administration, trustees, and church officials in the general governance of the college." Included in the report was this sentence: "The team had some difficulty knowing where the church ended and the college began."

The report commended the college for the fact that 50 percent of its graduates have entered full-time employment in the church. The report continued, "The team had nothing but admiration for an institution with the courage and imagination to double its useful acreage by knocking the top off a mountain and filling in a valley!"

The administration, fac-

ulty, and student body have emerged stronger for having met the challenges of accreditation. As a result of much prayer and hard work on their part and the blessings of the Lord, Antillian College today offers universally accepted Bachelor's degrees in biology, history, Spanish, business administration, secretarial science, elementary and secondary education, and theology and religion. Associate degrees are given in elementary education, secretarial science, and (in collaboration with nearby Bella Vista Hospital) nursing. The college currently attracts many students from outside Puerto Rico, including some from the United States, especially those studying such subjects as tropical marine life and the Spanish language.

Yet, in the words of Presi-

dent Recio and Dean Berkeley, "Accreditation is only a step; an event." To these men it is "the end of the beginning of Antillian College."

GARLAND MILLET
Affirmative Action
Director

Loma Linda University

CALIFORNIA

LLU honors missionary



Miss Gladys Martin, missionary to Ethiopia, was chosen as the Honored Alumnus for 1978 by Loma Linda University and honored during the commencement exercises on June 11.

Shown above is Bekele Heye, Ethiopian Union president, congratulating Miss Martin. Having come to Ethiopia in 1946, she has served 21 years as a teacher and health educator.

Commenting on the happy surprise, Miss Martin said, "It just came out of the blue. Never did I dream that such an honor would come across my path."

GIRMA DAMTE
Communication Director
Ethiopian Union

OREGON

New convalescent center opens

The first patients of the new Portland Adventist Convalescent Center were admitted on Thursday, July 6. The center, State-approved for 100 extended-care-facility beds, will occupy portions of the former

Portland Adventist Hospital below Mt. Tabor Park.

"We seek to continue in the tradition of the fine, old Portland San in providing for the care of residents in a convalescent center setting," said Don Buel, convalescent-center administrator. "There will also be an emphasis on rehabilitation programs and services for the residents and also for outpatients."

The outpatient services available at the convalescent center range from physical and occupational therapy to pulmonary rehabilitation. Mr. Buel reported before the center's opening that there was a waiting list of persons who had expressed an interest in residency at the center.

"I am interested also in the possibility of developing day-care services," Mr. Buel said, explaining that he expects to obtain space to accommodate patients whose working relatives need a place for them to be cared for during the day.

HAROLD M. WYNNE
Public Relations Director
Portland Adventist
Medical Center

GERMANY

Live-in attracts Bible students

Forty Bible correspondence school students in the German Democratic Republic recently came together at Friedensau Missionary Seminary to study the Word of God with correspondence school staff, 15 church members, and some pastors who had volunteered to help these people with their lessons. For some this was the first time they had had close contact with Seventh-day Adventists.

This live-in study program was the second to be conducted at Friedensau. The success of both sessions has led the correspondence school staff to plan more in the future.

The age of the participants ranged from 20 to 30. They listened with open minds, asked questions, and during the evening sessions testified to their growing faith. Several

Accrediting upgrades overseas colleges

Through the process of systematic upgrading involved in its accreditation program, the Seventh-day Adventist Board of Regents is benefiting schools and colleges in several world divisions. In addition to all but one of the colleges in the North American Division, the following colleges in five overseas divisions have received accreditation as follows:

<i>Euro-Africa Division</i>		
Marusevec Adventist Seminary		1978
<i>Inter-American Division</i>		
Antillian College		1978
West Indies College		1978
<i>Northern Europe-West Africa Division</i>		
Newbold College		1970
<i>South American Division</i>		
Brazil College		1973
Inca Union College		1976
River Plate College		1973
<i>Southern Asia Division</i>		
Spicer Memorial College		1978

Six colleges are candidates for accreditation: Adventist Seminary of West Africa, Chile College, French Adventist Seminary, Marienhoehe Seminary, Northeast Brazil College, and Pakistan Adventist College.

The following colleges of the Far Eastern Division receive biennial evaluation visits in anticipation of future Regents' consideration for accreditation: Indonesia Union College, Japan Missionary College, Korean Union College, Mount Klabat College, Mountain View College, Philippine Union College, South China Union College, Southeast Asia Union College, and Taiwan Adventist College.

GARLAND MILLET

committed themselves to Christ and decided to be baptized at the next opportunity.

Sabbath was a special day for the Bible students, who attended their first Friday evening and Sabbath morning worship services, took a walk and participated in a community sing in the afternoon, and closed the day with worship in the Old People's Home.

EDWARD E. WHITE
REVIEW Correspondent
Euro-Africa Division

AUSTRALIA

4,000 attend Bible seminars

In the longest and strongest outreach of the It Is Written team in the Australasian Division, George Vandeman conducted 14 Revelation Seminars between April 16 and May 22. Beginning in the Boulevard Hotel in Sydney, the It Is Written seminars attracted almost 4,000 persons to an in-depth study of the Bible.

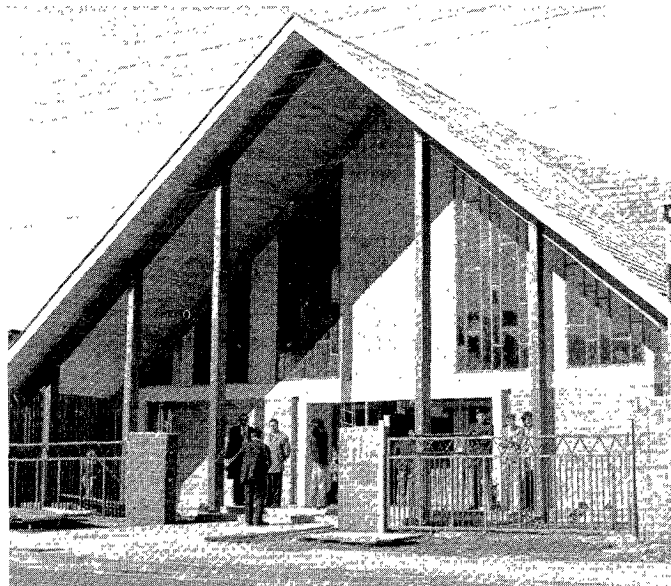
Excitement rose in each center as the seminar day approached. The local teams of ministers and laity who had worked hard and long were eager to see their efforts rewarded. The conference communication directors were the coordinators in each center where the seminars were to be conducted. All those involved had worked

hard preparing the material, hiring the hall, arranging the vegetarian meal, and directing the team of workers and laymen in the many tasks that had to be accomplished. What would be the response? Would sufficient interest be aroused to fill the large auditorium?

Attendance exceeded expectations at each of the 14 seminars. In fact, at some places it was to the point of embarrassment. For example, Newcastle had prepared for an enrollment of 250 to 300 at the seminars. In the final three days before the seminar the number rose to more than 300, then 400, until a crush of 463 excited students gathered with Elders Vandeman and E. Lonnie Melashenko to study the Word.

In Brisbane a similar experience occurred. During the first planning stage seminar organizers expected 200 participants. By faith they lifted their sights to 250. But on the first seminar day a class of 375 arrived to study the Word. A group of ten persons had traveled from the Warwick District, 100 miles away, and another four from St. George, 328 miles away.

Traveling long distances to the seminars in Australia was not uncommon. In Victoria, eight people drove 200 miles from Mildura to attend the Revelation Seminars at Bendigo. In Darwin, It Is Written enthusiasts journeyed 80 to



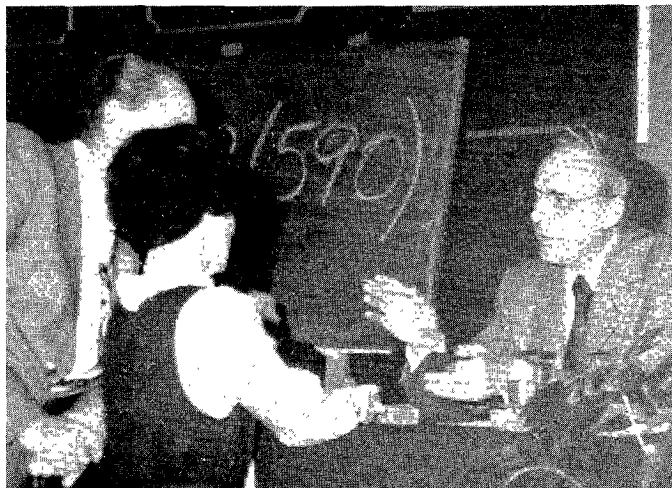
Chile membership reaches 30,000

The Chile Union reported a membership of 30,043 at the end of 1977, with pastors having baptized 3,187 persons over a 12-month period. Although the work in that country is hampered by financial difficulties, ministers as well as laymen work tirelessly to hasten the coming of the Lord.

During the last months of 1977, Ruben Pereyra, South American Division Ministerial Association secretary, held a series of meetings in the new Talcahuano church (above).

The Seventh-day Adventist Church in Chile is directed by Werner Mayr who, until he returned to Chile as union president, served as Inca Union Sabbath school and lay activities director.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division



George Vandeman, speaker-director of the It Is Written television broadcast, speaks with two Revelation Seminar students in Australia.

100 miles to attend. Regional follow-up seminars are now being conducted in two centers outside Darwin, one 20 miles away, the other 80.

Ministers and church workers of various denominations, both Catholic and Protestant, were present at the seminars. One Protestant minister in Melbourne was deeply impressed with the prophecy of Revelation 12. He has arranged for further study of the Word. In Tasmania, two Protestant clergymen, leaders of their respective churches within the state, proved diligent students of the Word.

People who had become disenchanted with Christianity and sought spiritual satisfaction from the occult or Eastern religions were attending in many of the centers. Many remarked that

they were ready to try Christianity again.

Continuing the work of Elder Vandeman, Australian workers are conducting 115 regional seminars. Approximately 2,350 persons are attending these seminars, 1,033 of them non-Adventists. One conference coordinator reports that of the 464 who attended the first seminar on April 30 with Elder Vandeman, some 176 are in regional seminars. Forty-nine are already attending church, and 14 have requested baptism.

The Revelation Seminars have been a blessing to the church in Australia. Local ministers and their congregations are encouraged by the results.

GORDON A. LEE
Communication Director
Australasian Division

PHILIPPINES

PUC breaks ground for new church building

The faculty and church members at Philippine Union College recently voted to construct a church with a seating capacity of 2,000. The project, on the college's new campus in Silang, Cavite, will cost 2.5 million pesos (US\$333,333). Phase one will begin in January, 1979.

PUC, officially opened in 1917 and now one of the largest Adventist institutions of higher learning outside North America, has never had a church building. Presently students, faculty, and community members are meeting in the college gymnasium. Most of them have already pledged one month's salary for each year from 1977 through 1979.

Walter Comm, design committee chairman and seminary professor, designed the new church, and now that Dr. Comm and his family have returned to the United States, Ruben Protacio, with L. V. Locsin & Associates, will carry out the architectural plans.

LENORE E. GENSOLIN
Chairman
PUC Church Building
Project

PAPUA NEW GUINEA

Lay leaders visit Holy Land

Four national pastors and 21 Papua New Guinea Highlands church members who visited the Holy Land last year are telling about this experience to win others to Christ.

Walter Nombe, a church elder at the Goroka, Papua New Guinea, church, is typical of the laymen. On a recent Saturday evening, using his projector, Mr. Nombe spoke to an audience of more than 1,000 people. His message: "I have seen the land of Jesus. I have seen the town where He was born, and the

city where He died. I visited the town where He attended church on the Sabbath. It was a privilege for me to go there, but it is not necessary to go to Israel to walk in the steps of Jesus. We can walk in His footsteps right here in Papua New Guinea." Mr. Nombe then outlined the fundamentals of salvation and invited the people to follow Jesus.

Up in the Chimbu Province, Peter Tugo, a bus driver, has been interviewed twice, by the local radio station, where he has been asked to tell his people "the truth about the story of Jesus." Nightly he conducts laymen's Bible-study training programs, which are attended by laymen of every denomination. When the meetings finish, Peter plans to ask these laymen to visit the surrounding villages to tell what they have learned about the story of Jesus.

A non-Adventist pastor who was on the tour, recently came to the mission. Speaking for his congregation, he said, "Here are the keys to our church. The building is

yours. We all want to become Seventh-day Adventists."

Levi Peter, on his return from the Holy Land, conducted a meeting for all the local leaders of the two largest denominations in his district. His only visual aids were a bag of salt from the Dead Sea, some stones from Mount Sinai, an olive twig, and some dried figs. After his meeting one church leader said he was going back to tell his people that he was joining the Adventist Church and to invite those who wanted to come with him to do so. Levi has also been asked to speak every Tuesday at the local high school and every Sunday at a large non-Adventist church.

In Papua New Guinean villages, the eyewitness is respected more than the scholar or the convert. And the news that 25 local Adventists actually stood by the garden tomb and climbed to the top of Mount Sinai has brought the Seventh-day Adventist Church to the forefront of village discussion.

Nightly, all over the High-

lands, slide projectors powered by portable generators are showing transparencies of Israel, while laymen and ministers point the people from the Holy Land to the Holy Book.

Outstanding experience

Who would have dreamed that the people of one of the last countries to be entered with the gospel would return to the place of the origins of Scripture! The arrival of the primitive-costumed Papua New Guineans at Lod International Airport attracted publicity. The next morning, the news of the Seventh-day Adventist visitors from Papua New Guinea was featured in all Arabic, Hebrew, and English newspapers. Almost immediately the once-quiet Advent House headquarters in Jerusalem was inundated with journalists, photographers, and inquiring visitors.

All the Hebrew radio stations had feature programs, which included interviews with the tour members, and almost always the programs concluded with the group



These 21 church members from New Guinea changed from Highlanders to Holylanders with their visit to Israel. As eyewitnesses to such places as the Church of the Nativity (pictured above), they are considered experts on the Holy Land by their countrymen, who are eager to hear them tell the story of Christ's experiences in that area.

singing one of their favorite Advent hymns. Later, some were interviewed on one of Israel's top-rated television programs.

Teofilo Ferreira, president of the Israel Mission, responded to the media coverage by holding an evangelistic meeting on "Papua New Guinea." Suddenly the little band of Adventists in Jerusalem found their faith to be the center of news and inquiry.

Everywhere the Adventist tourists went, they testified for Christ. In near-zero temperatures on the slopes of Mount Sinai, these Highlanders dressed in shorts dumbfounded a group of American charismatics, and their song, "Burdens Are Lifted at Calvary," seemed the outpouring of the Spirit. After their brief service they confirmed to the Americans that they were Seventh-day Adventists and believed in the saving death of Christ.

The highlight of the trip was when John Hamura baptized a tour member, Tumul Kuak, in the Jordan River. Another moment of inspiration was when Tony Kemo, the Papua New Guinea Voice of Prophecy speaker, led the group in a song at the garden tomb before several hundred tourists.

On returning to Papua New Guinea one of the pastors was asked, "What was the most outstanding experience of your study tour?"

After a brief, thoughtful silence he replied, "The experience, brother. The experience."

JOHN HACKWELL
Pastor-Evangelist
Papua New Guinea

Hungarian, addressed the delegates in their mother tongue. Other visitors were Istvan Straub and Laszlo Pozsonyi, from the Government Office for Church Affairs, and Sandor Palotay, president of the Council of Free Churches.

Delegates voted the largest budget in the union's history and reelected J. Szakacs, president; Karoly Olah, treasurer; and Laszlo Erdelyi, secretary and Sabbath school and lay activities director.

The union president reported that nearly 1,000 persons had been baptized since the last union session, 19 new pastors were employed, and 14 were ordained to the gospel ministry. He also reported

that the Sabbath school lessons are now printed locally, as is the monthly magazine for ministers, *Aller Diener*. *The Desire of Ages* and *Steps to Christ* are available in Hungarian, and *The Acts of the Apostles* is in preparation.

All the meetings were well attended, and on Sabbath the church was too small for the delegates and the members together. The meetings closed with Pastors Ludescher and Uebersax presenting messages of hope and encouragement, and looking forward with confidence to the future while trusting in the promises of God.

EDWARD E. WHITE
REVIEW Correspondent
Euro-Africa Division

Blind youth calls Carolina camp leader for help

By RICHARD BLESSING

At one o'clock in the morning the sharp ringing of the telephone woke us from a sound sleep. The caller said, "You won't remember me, but I'm Harley Wooten, who recently attended your adult blind camp at Nosoca Pines Ranch. We all had such a wonderful time. I especially enjoyed the good food and the association. I am a bachelor and I hated to come back home to my own cooking. That was the best vacation I've ever had. One thing I didn't tell you is that I am an alcoholic, and right now I'm home and very drunk. I need to talk with you. I know you can help me. Please pray for me."

And so we prayed together over the phone that God would help him find just the help and strength he needed.

When I finished he said, "Let me read to you my favorite chapter from my Braille Bible, which I have here on my lap." After some hesitancy he asked, "Could you find it in your Bible and read it to me? I'm so drunk I just can't seem to find it, but please read the thirteenth chapter of 1 Corinthians."

Having done this, I then assured him that God loves him and I love him and would like to help in any way possible.

He asked, "I didn't drink while I was at camp, did I?"

He hadn't, and when it was time to leave the camp, he and all the others had expressed their thanks for the good time they had had together. I remembered that during the volunteer Bible study period offered at the camp, Harley had been one of those who had attended.

Harley lives more than 100 miles from Nosoca Pines, but I am going his way soon and plan to stop to visit him. Then I intend to contact the local pastor, who can visit him more frequently.

I am happy that Harley felt free to telephone me at that hour and that he had insight enough to realize that Someone does love and care about him.

Religious Newsbriefs

from Religious News Service

● **Wesley's chapel to reopen:** John Wesley's famous chapel in the heart of London will be reopened November 1, after three years of repair and renovation, with an ecumenical service. It was on November 1, All Saints' Day, 200 years ago that John Wesley opened his chapel in City Road.

● **Six new Mormon temples:** A period of rapid growth for the 4.2-million-member Church of Jesus Christ of Latter-day Saints has given impetus to the building of six new temples in five countries. When finished, Mormon temples worldwide will number 22. New temples are being completed or are under construction at Sao Paulo, Brazil; Tokyo, Japan; Seattle, Washington; Mexico City, Mexico; Samoa; and South Jordan, Utah.

● **U.S. divorce ratio up:** For every 1,000 persons in the United States who are married and living with their spouses there are 84 divorced persons, according to the Bureau of the Census, U.S. Department of Commerce. Since 1970, the bureau reported, the divorce ratio increased by 79 percent, compared with an increase of 34 percent during the decade from 1960 to 1970.

● **Handbell choir plans European tour:** A teen-age handbell choir from First United Methodist church, Hollywood, California, will make a European concert tour, having raised the necessary funds through an 18-hour "ring-a-thon." The nine-member Freedom Ringers, ranging in age from 14 to 19, played from 6:00 A.M. to midnight, resting for five minutes each hour. Church members had agreed to pay each member a certain amount per hour of playing time. The bell ringers plan to give concerts in London, Paris, Switzerland, Austria, and Germany during their month-long tour.

HUNGARY

Union session elects officers

The ninth session of the Hungarian Union Conference was held in Budapest April 13 and 14. Representing the Euro-Africa Division were Edwin Ludescher, president, and Erich Amelung, treasurer. Guest speaker Otto Uebersax, Austrian Union president, whose ancestry is

Afro-Mideast

● Bob Blinci, Iran Field secretary-treasurer, reports that 220 persons attended the July camp meeting held at Shimran Academy. An evangelistic series, based on the book of Isaiah, was held by Kenneth Oster, Adventist Gulf Mission director, who spoke in the Farsi language. Melcon Gasparian's morning series was on leadership in the church. Gene Sellers, physiotherapist, presented a Better Living series in the afternoon.

● On June 22, David Lawson, Northern Europe-West Africa Division Ministerial director, and two Norwegian ministers, Sigmund Saether and Reidar Olsen, left Afro-Mideast Division headquarters in Beirut en route to Baghdad. The three are engaged in Middle Eastern studies as an aid to evangelistic communication.

Far Eastern

● Bible instructors of the North Philippine Union Mission publishing department met for the first time in Baguio, May 25 to 27. V. L. Bretsch, publishing director of the Far Eastern Division and keynote speaker for the meeting, outlined the four essentials of a successful Christian life: an irrepressible desire to work for God, an indomitable will, a willingness to work strenuously at a task, and untiring perseverance. "That They May Serve Better" was the seminar's theme.

● Through the joint efforts of Calbayog Sanitarium and Hospital, and San Policarpo church, a small group of believers has been formed at Barangay Malajog, approximately nine miles from Calbayog City, Philippines. Under the guidance of Edgar de la Cerna and Manuel Buca, some interested persons are being prepared for baptism.

● During 1977 literature evangelist contacts led to the

baptism of 3,915 persons in the Far Eastern Division. Literature evangelists also gave 139,035 Bible studies and enrolled 106,523 students in Bible correspondence courses.

● With 2,894 persons baptized in Mindanao, Philippines, from January to March this year, the South Philippine Union Mission reported its highest first-quarter baptisms in history. The figure is 1,123 more than the total baptisms during the same period in 1977.

● A total of 221 persons were baptized after three evangelistic series held in Pagadian City, Philippines. Abner A. Villarín, South Philippine Union Mission Sabbath school and lay activities director, conducted the first series, and Rudy B. Bermudez, union ministerial and communication director, conducted the second. Pastor Villarín began the third set of meetings, but Virgilio Dasoy, district pastor of Western Mindanao Mission, completed them. Nine laymen and 15 ministerial students of Mountain View College, Philippines, assisted in the crusades, which also served as a field school of evangelism.

Northern Europe-West Africa

● Two thousand Adventist youth marched through the center of the city of Birmingham, England, on May 30. Their banners, posters, and flags told the shoppers crowding the sidewalks who the marchers were and how Christ is a unifying force in a fragmented world. "The purpose of the march was to highlight the unity in Jesus that we Seventh-day Adventists experience, and that purpose was achieved," said Stuart Ware, North British Conference youth director.

● Approximately 700 persons attended the combined laymen's congress and family camp at Himmerlandsgaarden Youth and Conference Center

in Denmark recently. Delegates from Britain, Finland, Netherlands, Norway, Poland, and Denmark took part in the five-day venture. Practical instruction in soul-winning procedures filled a major part of the camp program. Speakers included George E. Knowles, General Conference lay activities director, and W. R. L. Scragg, Northern Europe-West Africa Division president.

● Alice Lowe, assistant director of the General Conference Sabbath School Department, placed a strong emphasis on child evangelism through the Sabbath school during a recent month-long visit to the Northern Europe-West Africa Division. Assisted by Paul Sundquist, division Sabbath school director, she conducted workshops in Britain, Norway, Finland, and Denmark.

North American

Central Union

● The Cape Girardeau, Missouri, church was dedicated recently. Most of the church's construction was completed under the leadership of Tom Scull, pastor at the time. The pastor is now David Olson.

● Ten young people were invested at Lebanon, Missouri, during the first Investiture program in the church's history. The local Pathfinder club, led by Jack Randolph and Opal Hathaway, has been named the Cedars of Lebanon.

● Greeley, Colorado, church members conducted a ribbon-cutting ceremony for the opening of their new Community Services center, which is directed by Faye Bates.

● Persons attending meetings held in the Merchandise Mart in Denver, Colorado, by Dale Brusett filled two sessions on opening night. The seating capacity of the hall is 1,350.

● Michael Kissner, a 1978 graduate of Union College, is the new pastor of the Beatrice, Fairbury, and Falls City, Nebraska, churches.

Columbia Union

● Four physicians and their families in the Hackettstown, New Jersey, area opened their homes to seven persons who lived with them during a three-week period to observe the Adventist way of life.

● A jogging club named the Ephesus Milers has been formed at the Ephesus church in Columbus, Ohio. Members run, jog, or walk together every Sunday morning, but follow their own exercise routine during the week.

● Thirty-four students and six teachers from eight West Virginia elementary church schools recently participated in a week-long study tour that took them to several historic places in the State of Virginia.

● Congresswoman Gladys Noon Spellman and four other local dignitaries recently pulled the switch that signaled a 19-ton caterpillar to break ground for a new wing at the Leland Memorial Hospital in Riverdale, Maryland.

● Carol Hooker, Duncan Rose, and Peggy Yale were among those who received rosebud awards at the Chesapeake Conference's first Press Secretaries' Workshop held recently at the conference office in Columbia, Maryland.

● The annual Freedoms Foundation Youth Leadership Seminar recently honored Anthony Medley, India Pinkney, and Mark Washington, three students at Pine Forge Academy, Pine Forge, Pennsylvania, as "Outstanding Leaders of America."

Lake Union

● Edith Nichelson's purchase of *Bible Readings for the Home* from a literature evangelist in 1944 led to her baptism recently. In the forties she completed the entire set of Voice of Prophecy Bible lessons, but she had no further contact with the Adventist Church until recently when she received an invitation to attend the VOP crusade being held in Salem, Indiana, by

Carroll Lawson. Mrs. Nicholson is now a member of the Salem company.

- Five persons were baptized into the Wautoma, Wisconsin, church on February 11. All members of the same family, they were first contacted by Adventists through a mailing program conducted by the Wautoma church in late 1976.

- Louise Larmon, choir director and vocal instructor at Wisconsin Academy for 39 years, was honored with a Citation of Excellence from the General Conference Department of Education during a short ceremony at the academy commencement exercises on May 28.

- Three people were baptized in the Livonia, Michigan, church on May 6.

- Four persons were baptized in Kokomo, Indiana, recently.

- Mario Ruf and Ray Stidd, of the Columbus, Indiana, church, videotaped the Five-Day Plan to Stop Smoking in front of a live audience recently. The tape will be used on cable TV.

North Pacific Union

- Ninety-five children between the ages of 10 and 13 attended a recent friendship camp at Oregon's Big Lake Youth Camp. The children, from low-to-middle-income families, were sponsored by Oregon churches.

- Members of the Sunnyside, Washington, church dedicated their new \$200,000 sanctuary July 7 and 8. Guest speakers for the services included Max C. Torkelsen, North Pacific Union Conference president; Richard Fearing, Upper Columbia Conference president; and Theodore Carcich, retired vice-president of the General Conference.

- Shelley Meyer, daughter of Pastor and Mrs. Mickey Meyer of Ellensburg, Washington, was the first and only graduate of the eighth-grade class of the Kittitas Valley School. Situated in the El-

lensburg church basement, the school completed its second year of operation this spring. A new school is under construction.

- A shortage of trained help did not deter Ron Dasher of Miles City, Montana, in using the conference health-screening van. He contacted the Holy Rosary Hospital in Miles City, and the Catholic institution agreed to furnish five staff members for the unit. During 11 days Pastor Dasher's group conducted screening clinics in nine eastern Montana cities.

- During the past school year Auburn Adventist Academy offered a nurses' assistant class. Several of the 16 students who enrolled in the course are now working in nursing homes.

Northern Union

- North Dakota Conference ministerial workers attending the annual retreat at Northern Lights Camp, July 23 to 26, heard Leonard Holst, of Fuller Memorial Hospital in Massachusetts, explain the principles of dealing with family and personal problems in a pastoral setting. The practical instruction was part of a combined session of instruction and review of upcoming conference programs.

- Glenn Kunz, newest member of the literature evangelist team in North Dakota, will be working full time in the Jamestown area.

- Plans for a short Ingathering campaign in the North Dakota Conference, September 14 to 21, were revealed at a recent workers' meeting by lay activities directors W. G. Larson, of the Northern Union, and Steve Joannou, of the conference. The conference goal has been set at \$61,000.

Southern Union

- Ernest Clark led his Dalton, Georgia, congregation in ground-breaking ceremonies for their new church on July 16. The \$275,000 structure is scheduled for completion by early 1979.

- Twenty-six baptisms have followed evangelistic meetings in Gainesville, Georgia, by Rudolph Skoretz, Georgia-Cumberland evangelist, and Harley Bresee, local pastor.

- The Madison, Florida, company was organized into a church July 8 with 21 charter members. Twelve years ago the congregation constructed a church building on the main highway through Madison. Ken Cooke is the pastor.

- Sixty students attended the Georgia-Cumberland Conference's first reading camp July 2 to 16. The camp, directed by R. D. Moon and R. A. Williams, of Andrews University, had a staff of 20 instructors and supervisors. Students advanced more than one grade level in word recognition and 2.4 grade levels in decoding and meaningful reading.

Southwestern Union

- On August 3, 54 seniors received diplomas at the summer commencement of Southwestern Adventist College. Calvin Rock, president of Oakwood College and featured speaker for the occasion, had a daughter in the graduating class.

- Approximately 125 literature evangelists and their families from the Arkansas-Louisiana, Oklahoma, Texas, and Texico conferences attended their annual institute held in Keene, Texas, July 24 to 29. Among the guest speakers were J. N. Hunt, General Conference associate publishing director, O. L. Driskell, Southern Publishing Association book department manager, and B. E. Leach, Southwestern Union Conference president.

- Eugene Thomsen, chairman of the modern languages department and director of the Center for English Language Learning (CELL) at Southwestern Adventist College, recently completed a trip through the islands of the Caribbean, northern South America, Central America, and Mexico to meet pros-

pective students and tell them about CELL. In the past five years, more than 150 overseas students from 30 countries have studied at Southwestern Adventist college, where English is taught as a second language in an environment where the foreign student can be a full participant in the social, religious, and academic life of the campus.

Loma Linda University

- Approximately \$10,000 has been donated to Loma Linda University Medical Center for cancer research by the local chapters of the Independent Order of Foresters. The total proceeds of these funds have been used exclusively in immunology research to evaluate the effects of radiation on the immune system of human beings and animals.

- M. Jerry Davis, Loma Linda University Medical Center chaplain, has been named as one of 30 delegates to attend the International Congress on Pastoral Care and Counseling to be held in August, 1979, in Edinburgh, Scotland. This is the first time a Seventh-day Adventist has been named as a delegate to the congress.

- The School of Dentistry has been designated as a regional training center for the National Medical Audio-Visual Center, Atlanta, Georgia.

- Dr. and Mrs. Peter G. Strutz, Loma Linda University professors, conducted Family Life Workshops at the Manitoba-Saskatchewan camp meeting held at Blackstrap Lake near Saskatoon, Saskatchewan, Canada.

- The U.S. Department of Health, Education and Welfare has awarded the Loma Linda University School of Dentistry a \$173,488 grant to conduct a training research program in the interdisciplinary approach to teaching expanded functions to dental assistant and dental hygiene students. The program will be conducted during the 1978-1979 school year.

Health Personnel Needs

NORTH AMERICA

Baker	PBX oper.
Bus. Mgr.	Pers. dir.
Carpenter	Pharmacist
Cook	Plumber
Health educr.	Phys. ther.
Housekeepr.	PR dir.
Med.-rec., ART	Radiol. technol.
Med. Technol.	Secretary
Med. transcriber	Soc. wrkr., BSW
Nurses, all serv.	Soc. wrkr., MSW
Nursing serv. dir.	Techn., EKG

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Phone: (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.

NORTH AMERICAN DIVISION

Student Missionaries

Bryan L. Aalborg (SMC), of Reading, Pennsylvania, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Terri R. Davidson (UC), of Holbrook, Arizona, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Curtis Dean Fischer (WWC), of Battle Ground, Washington, to serve as teacher, English Conversation Schools—West Indonesia, Jakarta, West Indonesia, left Los Angeles, June 19, 1978.

Kayreita Greene (OC), of Huntsville, Alabama, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Loren Murphy James (WWC), of Battle Ground, Washington, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Lori Lewis (AUC), of Sterling, Massachusetts, to serve as teacher, English Conversation Schools—West Indonesia, Ja-

karta, West Indonesia, left Los Angeles, June 19, 1978.

Kevin Douglas Maupin (OC), of Louisville, Kentucky, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Karl Lorenzo Newsome (OC), of Jacksonville, Florida, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Julie Ann Renk (WWC), of Monroe, Washington, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Virgil Daniel Scott (WWC), of Medford, Oregon, to serve as teacher of English and Bible, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Douglas J. Stevens (PUC), of Concord, California, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Judith Ann Upshaw (AU), of Philadelphia, Pennsylvania, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Pamela A. Williams (OC), of Jamaica, New York, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 19, 1978.

Sandra Christine Williams (OC), of Fayetteville, North Carolina, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Benita J. Works (OC), of Akron, Ohio, to serve as teacher, Manado English Language School, East Indonesia Union, Manado, East Indonesia, left Los Angeles, June 19, 1978.

Adventist Volunteer Service Corps, Sustentation Overseas Service, Special Service

Erie Hawthorne (SOS), to serve as teacher, English Language School, Seoul, Korea, of Takoma Park, Maryland, left Los Angeles, June 19, 1978.

Alberta J. (Joseph) Jefferson (AVSC), of Huntsville, Alabama, to serve as teacher, Sev-

enth-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978, with her husband, **Thomas E. Jefferson**, who will serve as a student missionary.

Harris W. Mainster (Kirksville Coll. of Osteopathy '60) (SS), to serve as surgeon, Karachi Hospital, Karachi, Pakistan, **Phoebe Ann Mainster**, and two daughters, of West Bloomfield, Michigan, left Detroit, June 21, 1978.

Leighton Thomas Miller (ES) to do elective service, Taiwan Adventist Hospital, Taipei, Taiwan, and **Deborah Maine Miller**, of Grand Terrace, California, left San Francisco, June 9, 1978.

Ethel M. (Read) Nelson (LLU '48) (SS), of Reading, Massachusetts, to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, June 27, 1978, to join her husband, Roger T. Nelson.

Bonnie Cheryl (Bowen) Payne (SS) to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, of Angwin, California, left Los Angeles, June 19, 1978, with her husband, **Mark R. Payne**, who will serve as a student missionary.

Ordinations

Bruce Aalborg, pastor in Detroit Lakes, Minnesota, on June 17 at the Minnesota Conference camp meeting in Hutchinson, Minnesota.

Richard Byrd, pastor in Harvey, North Dakota, on June 17 at the North Dakota Conference camp meeting in Bismarck, North Dakota.

Leo Campbell, pastor in Faribault, Minnesota, on June 17 at the Minnesota Conference camp meeting in Hutchinson, Minnesota.

Richard Carlson, Bible instructor at Maplewood Academy, Hutchinson, Minnesota, on June 17 at the Minnesota Conference camp meeting in Hutchinson, Minnesota.

Willis Dagenais, pastor in Des Moines, Iowa, on June 9 at the Iowa Conference camp meeting in Nevada, Iowa.

David Devnich, pastor in Ellendale, North Dakota, on June

17 at the North Dakota Conference camp meeting in Bismarck, North Dakota.

David Fish, pastor in Logansport, Indiana, on June 10 at the Indiana Conference camp meeting.

Clay Grice, Northern Union publishing department assistant, on June 9 at the Iowa Conference camp meeting in Nevada, Iowa.

Gordon Hernandez, pastor in Burlington, Iowa, on June 9 at the Iowa Conference camp meeting in Nevada, Iowa.

Arlen Holerud, pastor in Williston, North Dakota, on June 17 at the North Dakota Conference camp meeting in Bismarck, North Dakota.

Dennis Kaiser, pastor in Bowdon, North Dakota, on June 17 at the North Dakota Conference camp meeting in Bismarck, North Dakota.

George Terrian, pastor in Bloomington, Indiana, on June 17 at the Indiana Conference camp meeting.

Albert Williams, Bible instructor at Indiana Academy, Cicero, Indiana, on June 17 at the Indiana Conference camp meeting.

Newly Published

Southern Publishing Association

The Frog-eating Electric Light Bug, by Lester E. Harris (\$3.50). Biologist Harris looks at nature and sees the signature of the Divine Creator. The delightful illustrations help bring to the reader a sense of wonder and amazement toward the world around him.

Deborah, by Margit Heppenthal (\$3.50). Based on the Biblical account in 2 Kings 5, this meaningful narrative is the result of careful research of Biblical life and times.

The World of Moses, by Paul F. Bork (\$4.95). Complete with archeological photographs, maps, and drawings, this volume helps recreate the world that Moses walked in. The author has not only traveled the area that he writes about but also participated in excavations that authenticate his research.

God Meets Man, by Sakae Kubo (\$7.95). This new Anvil Series book explores more fully

and comprehensively the meaning of the Sabbath and the second coming of Christ.

Books I Can Read Series, by Gladys Sims Stump (95 cents each). To provide inexpensive material for the library of the preschooler and first-grade reader, this new series features better-known characters and stories from the Scriptures. Each book is vocabulary-graded and charmingly illustrated. Six are ready now: *Baby Jesus, A Little Boy's Basket, Elisha's Room, Baby Moses, Mordecai's Ride, and Paul*.

Salvation by Faith and Your Will, by Morris Venden (\$3.95). How properly to utilize the will in the Christian experience is perhaps one of the most complex problems facing the heaven-bound mortal. In this new book, Pastor Venden guides the reader through thought processes that help to establish a firm basis of faith to meet today's problems.

Daniel, by Desmond Ford (\$6.95). Has the light of the twentieth century brought new understanding to the ancient prophecies? In the century since Uriah Smith wrote his monumental treatise on the book of Daniel, there has been much said but little written about the book. Dr. Ford applies meaning to little-understood areas of the important prophecies.

Faith—Saying Yes to God, by Herbert Douglass (\$3.95). It is a paradox that those who better understand faith in its fullest are the ones who strive to develop a fuller faith experience. Dr. Douglass presents the true nature of faith and what it involves in the life of the Christian, especially the person who will have "the faith of Jesus."

No Forty-Hour Week, by Goldie Down (\$3.50). The Downs spent 20 years as missionaries in India, two of these closely associated with a mission hospital. From these years Mrs. Down brings together a number of experiences that portray vividly the daily life at such a hospital.

Footprints of Providence, by Jeannie McReynolds (\$3.50). This book of junior-age stories is calculated to strengthen faith in God's love and care for His people. Each story teaches that God is the same today as He has always been and that He can be relied upon in an emergency.

Deaths

BLACK, Etta M. Allee—b. Jan. 25, 1897, Kingston, Mo.; d. May 28, 1978, Loma Linda, Calif. She taught church school in Clovis, New Mexico; Little Rock, Arkansas; and Orlando, Florida. Survivors include two sons, Elba J. and Marbert E.; one daughter, Fremona M.; and one sister, Elsie Bartlett.

BORROWDALE, Robert J.—b. May 4, 1894, Plymouth, England; d. May 17, 1978, St. Helena, Calif. He and his wife, Leonora, learned the Santali language and worked in Northeast India for 34 years as missionaries among the Santal people. He also served as president of the Northeast India Mission, and upon returning to the United States worked for 12 years in the Northern California Conference as pastor of the Yreka and Healdsburg churches. Survivors include his wife, Leonora; two daughters, Phyllis Higgins and Esther Hare; six grandchildren; and one brother, Thomas Borrowdale.

DURHAM, Aaron—b. April 29, 1904, Ribolt, Ky.; d. Jan. 1, 1978, in Ohio. He served as a literature evangelist in Portland, Oregon. Survivors include his wife, Beatrice Bray Durham; one brother, John Durham; three sisters, Lottie Hale, Isabelle Cooper, and Laura Ross.

MATTHEWS, Norman Ezra W.—b. Nov. 10, 1902, Methuen, Mass.; d. May 19, 1978, Paradise, Calif. Upon completion of his medical degree he was part of the teaching staff of the medical school at the Loma Linda campus of CME. Later he set up practice in Antioch, California, and then moved to the Feather River Hospital in Paradise, California, where he was a pillar of strength to the growing influence and ministry of the hospital. Survivors include three daughters, Janet Holder, Norma Woodbury, Margaret Mogg; and five grandchildren.

PEUGH, V. E.—b. April 13, 1886, near Orosi, Calif.; d. May 13, 1978, Los Banos, Calif. He served as business manager and dean of boys at Laurelwood Academy in Oregon. In 1912 he and his wife sailed to India as missionaries and served there six years. Upon his return he was lay activities and Sabbath school secretary of the Southeastern California Conference, and then served as president of the Nevada Conference. In 1926 he went to Peru, where he was president of the Peruvian Mission, and also of the Inca Union. He joined Elder F. A. Stahl on the first journey by white men into the headwaters of the Peruvian Amazon, opening up our missionary work there. Upon returning to the United States he was president of the East Michigan, Wisconsin, and Minnesota conferences and a pastor in California.

Survivors include his wife, Laverne; two daughters, Marguerite Peugh, and Florence Kepkey; nine grandchildren.

PRESTON, Fay Caro—b. April 17, 1900, New South Wales, Australia; d. March 1, 1978, Oakhurst, Calif. She served as secretary and receptionist to several doctors. Survivors include one daughter, Bernice Coffee; one sister, Valerie Cyphers, and several grandchildren.

TUPPER, Lowell E.—b. Feb. 27, 1888, Forest Grove, Oreg.; d. June 22, 1978, Newbury Park, Calif. He served the denomination as a teacher, colporteur, pastor, and evangelist for more than 40 years. Survivors include his wife, Lillian; three children, Maelce Hansen, Loeldene Horning, and E. Robert Tupper; five grandchildren; and three great-grandchildren.

Adventist Heritage

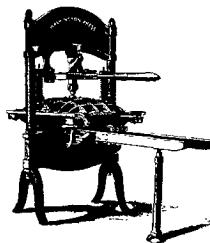


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Rwanda's First Lady visits Mugonero

The wife of the President of Rwanda, Madame Habyarimana, visited Mugonero Hospital, Kibuye, Rwanda, on July 19. The First Lady brought with her the wives of the ministers of the president's cabinet, eight in all. Their guide on the hospital tour was Gunter Klemenz, medical director, who also hosted a reception at his home in the women's honor.

Madame Habyarimana remarked that most of the hospitals in Rwanda were built and equipped by the Government and are staffed by the Roman Catholic Church.

"Here at Mugonero," she said, "the Adventists have a huge investment in buildings

and equipment, as well as staff. The Rwanda Government appreciates this work."
VERNON W. FOSTER

Fire in Mexico

A fire on the afternoon of July 24 destroyed the maintenance department and storage building of Montemorelos Hospital in Montemorelos, Mexico. Approximately \$150,000 worth of materials and supplies were lost in the blaze, as well as much of the equipment that had been donated for the new hospital. The quick action of Montemorelos University employees and pastors attending an Andrews University Extension School on the campus kept the fire from spreading to other buildings.

HECTOR J. BRIGNONI

For the record

Beirut complex survives bombardment: As soon as the dust settled after the recent heavy shelling and rocket/mortar bombardment of districts of East Beirut, Lebanon, Manoug Nazirian, Middle East Union president, inspected church property in the area of conflict. He discovered that a large rocket projectile had struck one of the first-floor offices of the Asrafieh Center, making a jagged hole in the masonry about one meter in diameter. One exterior wall had been pockmarked with heavy-caliber bullets, some of which had penetrated through the wall, damaging the interior. A high percentage of the window glass was broken, as well as the glazing of the exterior. Approximately 50 large-caliber bullets penetrated the sanctuary, producing superficial damage. Far from being depressed, Pastor Nazirian returned from his mission rejoicing that in comparison with the buildings around, the Adventists' property escaped destruction.

Territory assigned: W. L. Mazat, Southern Union Conference lay activities director, reports that five conferences in the union are participating in the Territorial Assignment plan, which calls for every member to accept a specific territory for visitation and cultivation of interest in Bible truth.

Afro-Mideast Division Secretariat moves: Civil unrest in Beirut, Lebanon, has brought about the move of F. G. Thomas, division secretary, and his office to Nicosia, Cyprus. Other workers in Beirut plan to remain in the city.

\$10,000 for Indochina resettlement: Seventh-day Adventist World Service (SAWS) recently appropriated \$5,000 for resettlement of Indochinese refugees on the West Coast. The General Conference Committee has voted another \$5,000 to match the previous grant, which will go to needy immigrants in the Los Angeles, California, area.

A first: Ann Gibson, first woman auditor in the denomination, has passed the Certified Public Accountant (CPA) examination on her first sitting. Employed in the Loma Linda, California, office of the General Conference auditing service, Miss Gibson recently was promoted to staff auditor.

Carpenter-evangelists: Seventh-day Adventist carpenters in northern Davao, Philippines, converted a Pentecostal congregation while building a new church for them. The Pentecostal pastor and his members listened to the carpenters' preaching, asked for Bible studies, and accepted the Adventist message. When the carpenters finished the church the converted congregation erected a sign identifying it as an Adventist church.



Indian prime minister honored for stand on temperance

During his June visit to the United States, Indian Prime Minister Morarji Desai, right, spent time with General Conference officers and temperance leaders in the Blair House, situated in Washington, D.C. The prime minister, honorary president of the International Commission for the Prevention of Alcoholism for 20 years, is well acquainted with the temperance work of the Seventh-day Adventist Church.

Ernest H. J. Steed, center, executive director of the ICPA, presented the prime minister with a declaration of purpose recognizing his adherence to temperance principles. Robert H. Pierson, left, General Conference president, congratulated the prime minister for his support of total abstinence from alcohol and his ideals of liberty from intemperance as enunciated through education and legislation.

Others participating in the official visit were: L. A. Senseman, ICPA vice-president; Senator William Plymat, ICPA treasurer; Reginald Mattison, ICPA associate treasurer; Clyde O. Franz, General Conference secretary; and D. A. Roth, General Conference associate secretary.

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