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WALK IN HIS MOCCASINS

Pray don't find fault with the man who limps
Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be tacks in his shoes that hurt,
Though hidden away from view;
And the burden he bears, placed on your back,
Might cause you to stumble too.

—Selected

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The title of the poem on our cover recalls an American Indian proverb that says that one should not criticize a man until he has walked a day in his moccasins. The wisdom of such a saying is obvious. For example, if we walked in a young mother's shoes we would understand that caring for the needs of a toddler or two and husband may leave

her little time to make her home a perfect showplace.

If we walked in the shoes of the church school teacher we might decide that the punishment he meted out to our child was just.

If we walked in the shoes of our pastor we would realize that the endless demands of committees, committees, and more committees, of funerals, of weddings, and of other unexpected events, make it impossible for him to visit every member as often as he would like or as often as they think he should.

If we walked in the shoes of the elderly widower we would understand that his need to call us on the telephone twice a week or to talk endlessly about trivial items when he sees us are the result of tremendous loneliness and a feeling of being no longer needed.

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.

Children and prayer

Re "Teaching Children About Prayer" (Aug. 24).

Recently I decided that younger children should understand the story of the great controversy better. I think such an understanding could answer many of their questions about sin, death, pain, illness, and even standards.

The idea of applying this to prayer struck me as a good one.

SHARON MORAUSSIE PERKINS
Redlands, California

Eastern religions

Re "Meditation—A Portable Sabbath?" (From the Editors, July 27).

I wasn't aware of the inroads Eastern religions are making into the Adventist Church until I learned of a college student who has been attending classes at a nearby university. Reading a certain book, he took its message to heart, being influenced, of course, by the presentations in his university classes.

With enthusiasm he presented

the message to the members of his family. They sold their home and moved to Florida, where a man or group will indoctrinate them.

Why are Adventists attracted to other religions? Could it be that our ministers are not giving the trumpet a certain sound, causing our people to look elsewhere for spiritual help?

ZELLA HOLBERT
Takoma Park, Maryland

Mud dummy?

In Bible Questions Answered (Aug. 3) there was a question and answer on the creation of man as recorded in Genesis 2:7. The issue was whether there was a lifeless flesh form of a man as an intermediate step between a mud dummy and a living man. I would like to suggest that the mud-dummy view is not necessarily implied in the Bible.

We recognize today that the earth and the soil of the earth contain all of the elements of the human body and, in fact, of all life forms on earth. This is to be expected since a plant is created by taking elements from the earth and human beings are made of elements they take into their bodies from the plants.

Therefore, in recognition of the composition of the human body, it would be reasonable in describing his creation to say that man was formed from the soil of

Perhaps we cannot walk in the shoes of another person, but if we stop to think before we find fault perhaps we will realize that each carries tremendous burdens that, were we to have to bear them, "might cause us to stumble too."

As the time for Ingathering approaches, church members, especially those in charge of their church's Ingathering program, will be looking for inventive ways to launch and carry on their program. Robert L. Woolford has gathered "A Treasury of Ingathering Ideas" (p. 8), which he shares with our readers.

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the earth. Such a statement has real meaning even in a modern context when referring to the elements composing a human body.

I cannot see that it is necessary to think that God actually formed a pile of mud and sculptured it to the shape of a man and then breathed on it. That degree of literalness in the interpretation seems to me to distort the real meaning and significance of the creative act.

It may be of interest to consider the reverse process mentioned in Genesis 3:19. When an animal dies, it is not transformed into an animal-shaped chunk of dirt and subsequently dissolved into the earth by the rain and wind. Rather, the dead animal body disintegrates and the elements return directly to the earth.

MILO V. ANDERSON
Angwin, California

Adam's creation

For me God's method of creating Adam (cf. Bible Questions Answered, Aug. 3) is made clear by the following statement: "In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the

Continued on page 13



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Dr. Peale on immortality

Norman Vincent Peale, longtime minister of New York's Marble Collegiate Church, preached a sermon in 1944 entitled "The Blessed Assurance." Later he published the sermon in *Guideposts* magazine.

Recently at the request of *Guideposts'* editors, Dr. Peale republished the message, this time giving it the title "Why I Believe in Life After Death." In the sermon he explained that one reason he believes in life after death is that his mother and father communicated with him after their death. Recounting the experiences, he said:

"In 1939, when news reached me that my mother had died unexpectedly in another town, I was alone in my office, numb with grief and loss. There was a Bible on my desk, and I put my hand on it, staring blindly out of the window. As I did so, I felt a pair of hands touch my head, gently, lovingly, unmistakably. The pressure lasted only an instant; then it was gone. An illusion? A hallucination caused by grief? I don't think so. I think my mother was permitted to reach across the gulf of death to touch and reassure me.

"And just last year, when I was preaching at a Methodist gathering in Georgia, I had the most startling experience of all. At the end of the final session, the presiding bishop asked all the ministers in the audience to come forward, and form a choir and sing an old, familiar hymn.

"I was sitting on the speakers' platform, watching them come down the aisles. And suddenly, among them, I saw my father. I saw him as plainly as I ever saw him when he was alive. He seemed about 40, vital and handsome. He was singing with the others. When he smiled at me and put up his hand in an old familiar gesture, for several unforgettable seconds it was as if my father and I were alone in that big auditorium. Then he was gone, but in my heart the certainty of his presence was indisputable. He was *there*, and I know that some day, somewhere, I'll meet him again."—*Guideposts*, April, 1977, pp. 4, 5.

Four reasons for believing

By relating these experiences Dr. Peale made clear that he believes both in the immortality of the soul and in the ability of the dead to communicate with the living. But significantly, it seems to us, nowhere in his message did he appeal to the Bible as authority. He said, "We don't try to prove immortality so that we can believe in it; we try to prove it because we cannot help believing in it. Instinct whispers to us that death is not the end; reason supports it; psychic phenomena uphold it. Even science, in its own way, now insists that the universe is more

spiritual than material." Thus Dr. Peale set forth four reasons for believing in immortality—psychic phenomena, science, instinct, and reason—but not "because God says so in His Word."

In answer to his own question as to whether dying people are hallucinating when they report hearing beautiful music, becoming aware of a great radiance, or seeing the faces of departed loved ones, Dr. Peale responded, "I don't think so." Several times in his message he answered similar questions by responding, "I don't think so."

We respect Dr. Peale for the spiritual help he has given thousands of people, but when people ask questions about the great issues of life and death, we think he should point them to the Word of God, not to instinct, reason, psychic phenomena, or science. His "I don't think so" has little authority compared with "The Bible says . . ." Instinct may deceive, reason may mislead, psychic phenomena may confuse, science may err, but God's Word can be trusted; it is infallible.

What the Bible says

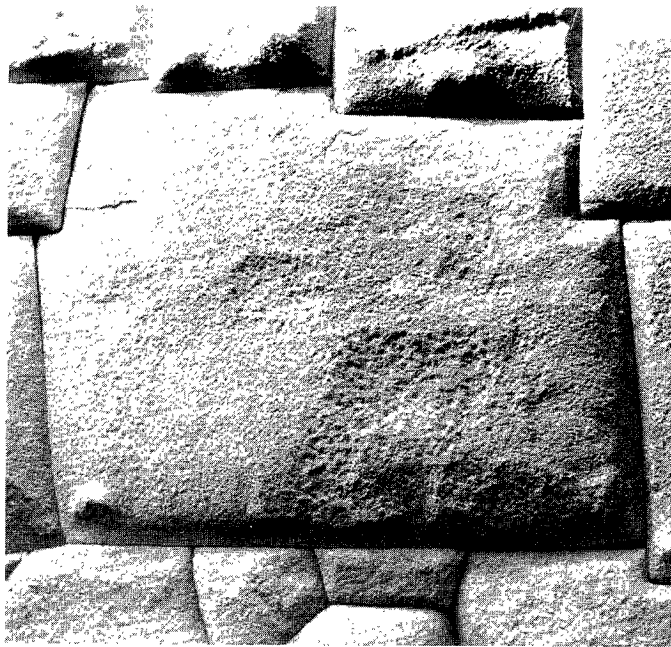
In 1 Timothy 6:16 the Bible says that God alone is immortal (and this means that man is not immortal). In Romans 2:7 it says that we should seek for immortality. (Why should we seek for something that we already have?) In 2 Timothy 1:10 it says that immortality is offered through the gospel. And in 1 Corinthians 15:51-55 it promises that immortality will be given at the second coming of Christ.

The Hebrew and Greek words that have been translated into English as "soul" and "spirit" are found some 1,700 times in the Bible. But in not a single instance is the soul said to be immortal. And nowhere does the Bible say that the "soul" can see, think, feel, or perform any function associated with human life, apart from the body. Scripture indicates that at death thought ceases, as well as all involvement with human relationships (see Eccl. 9:5, 6; Ps. 146:4).

Is there life after death? Indeed there is. But eternal life and immortality are not man's by nature; they are gifts bestowed upon those who accept salvation by faith in Jesus. Wrote the apostle John: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). The apostle Paul sets forth the exact time when immortality will be given to the redeemed, and that time is at the second coming of Christ and the resurrection (1 Cor. 15:51-55; 1 Thess. 4:15-17).

In these times, when Satan is seeking in a variety of ways to deceive people, both inside the church and outside (Matt. 24:23, 24; 2 Cor. 11:13, 14; 1 Tim. 4:1; Rev. 16:13, 14), we should test by God's Word everything that is set forth as truth, even by ministers of the gospel. "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

K. H. W.



The jigsaw Incan stonework in Cuzco, Peru, and other areas of South America provides an illustration of how something diverse can become a unified whole. Artisans fitted together multisided stones weighing up to 100 tons so precisely that a knife blade cannot be inserted between them.

Unity in diversity

Condensation of a devotional message presented at the 1977 Annual Council.

The love of Christ compels us
to subdue our independent,
self-willed, opinionated natures
and in humility be in union
with our brothers and sisters.

By F. W. WERNICK

Jesus used the figure of the vine and its branches (John 15:1-8) to set forth a basic principle essential in human relationships and in the government of God, as well as in the conduct of the church. This principle is unity in diversity.

Ellen White says, "Under the figure of the vine and its branches is illustrated the relation of Christ and His followers to one another. The branches are all related to one another, yet each has an individuality which is not merged in that of another. . . . And while the branches have a common likeness, they also present diversity. Their oneness consists in their common union with the

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vine, and through each, though not in the same way, is manifested the life of the vine."—*Testimonies*, vol. 7, p. 171.

In this remarkable illustration, Jesus set forth one of the basic principles governing the universe. Nature exhibits not only unity and harmony but also diversity and dissimilarity.

Diversity is part of God's plan. Ellen White says, "In the different branches of this great work as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle which runs through the entire universe. In God's wise arrangement there is diversity, and yet He has so related each part to others, that all work in harmony to carry out His great plan in extending the knowledge of God and Jesus Christ whom He hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom."—*General Conference Bulletin*, Feb. 27, 1895, p. 373.

There is ample evidence around us of the existence of this diversity. Looking at nature, we see a vast variety of flowers, trees, and shrubs; also each leaf, blade of grass, and snowflake differs from every other. This same diversity is found also among the stars and systems in the heavens, all functioning in perfect order. Unity in diversity is the principle of heaven and earth.

It may appear that God took a great risk in developing a universe based on the principle of unity in diversity. But if it were a risk, it is the only principle God could use based on love, and unity must come through love rather than uniformity. Such an arrangement provides for the fullest development of each person and each part of the universe.

However, a plan based on the unity-in-diversity principle works only when there is union with Christ. This principle does not work as well in secular organizations. There unity is commonly brought about by the authority of human leadership. In a secular organization there generally exists a centralized power. Orders flow from the top down. But this is uniformity, not unity. Because of sin and the absence of union with Christ, diversity in these worldly organizations often creates division.

In God's plan, diversity is desirable. Because of love, diversity will never be used to disrupt the unity of the body. Furthermore, differences will be minimized so that harmony comes through a voluntary response to leadership.

The church must not chart its course of relationships according to the principles of the world. Unity in the church is not to spring merely from human authority, but from an inner spirit of love. The church is a melting pot of different cultures and races, of rich and poor, high and low. All sit at the same table with Christ, wash one another's feet, and partake of the life-giving Vine.

Among the sins of Israel condemned by the prophets was the sin of compulsion toward uniformity. Speaking of the cruelty of the rulers under the figure of shepherds, Ezekiel wrote: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Eze. 34:4).

In contrast to this, Jesus brought the disciples together

by love. Ellen White says, "The apostles differed widely in habits and disposition. . . . [They] were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension."—*The Desire of Ages*, p. 296.

Jesus said, "All ye are brethren" (Matt. 23:8). Unity was the goal of the early church. Society outside the church was split apart. In such an environment how could a church survive without strong central control? What would keep it from becoming unglued? The answer was union with Christ.

Voluntary harmony

Union with Christ does not eliminate individuality. It does not stunt the growth of independent thought and initiative. It does not destroy the autonomy of each organization of the church to execute God's plans according to its needs. Union with Christ brings all of these into voluntary harmony. It subordinates individual differences for the good of all.

At times individuals and organizations in our church go their own way irrespective of agreed-upon policies and plans, or the feelings of others. Some even question and challenge basic beliefs and doctrines. Others feel that the church needs a more centralized authority.

We might ask, What causes administrators to ignore

policies and at times move contrary to the body? How can such leaders vote policies and then go home and ignore them? Why are individuals pressing their points of view about doctrine and church practices to the point of dividing the body?

In writing about such divisiveness, Ellen White says, "If you differ with your brethren as to your understanding of the grace of Christ and the operation of His Spirit, you should not make these differences prominent. . . . How foolish it is to get into contention over these things, when there is really nothing to contend about."—*Selected Messages*, book 1, p. 183.

The solution is the love of Christ, which compels us to subdue our independent, self-willed, opinionated natures and in humility be in union with our brethren and sisters. It will cause us to refrain from voting committee actions without first asking, "How will these policies affect our sister institutions?" This attitude will not cause us to compromise principle, but it will reduce division and disruption.

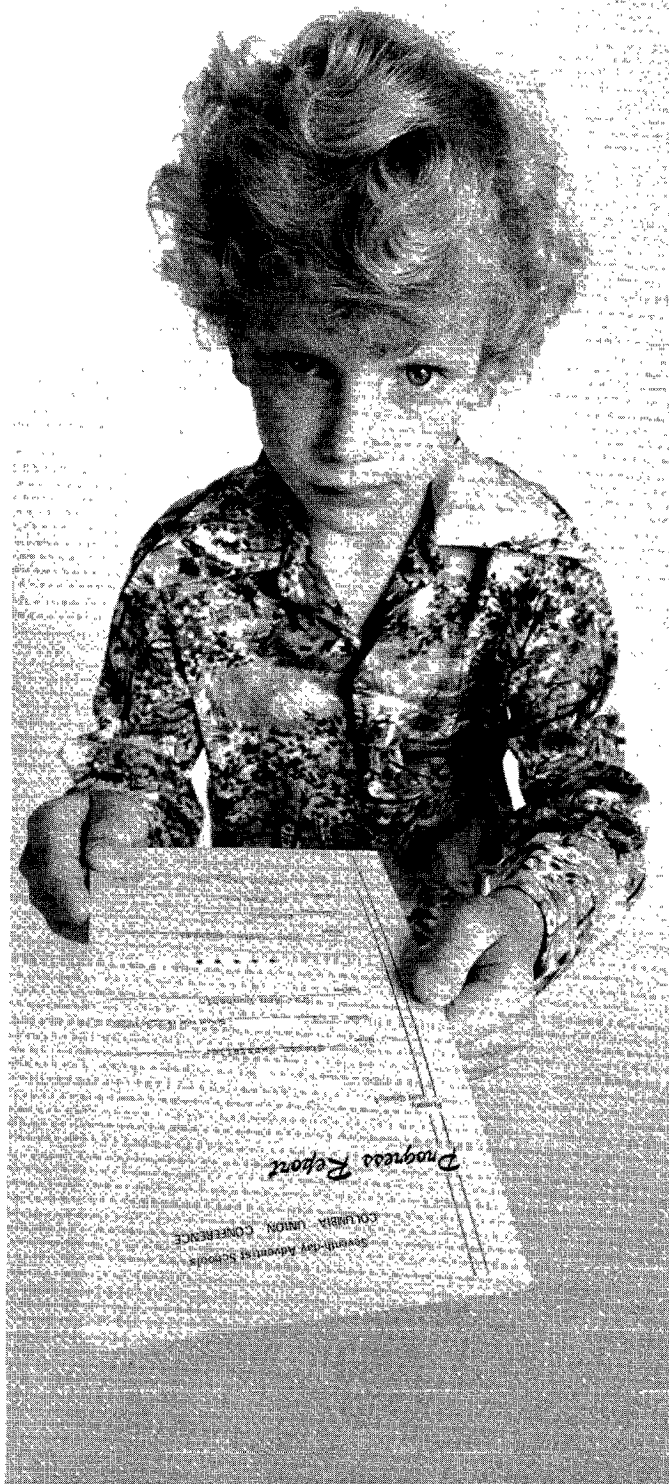
Union with Christ will lead to the solution of another problem. Administrators will be more understanding of someone who differs from them. They should not expect every worker to be in harmony with their way of thinking or doing. To be able to tolerate diversity of personality, methods, or even ideas is a mark of true leadership. This does not mean that anyone should tolerate evil or sin, but he should allow each person to be an individual. This will not destroy unity, because each person finds his center in Christ. □



In an area where earthquakes frequently destroy modern masonry, Inca stonework, such as this building foundation in Cuzco, has stood for centuries. "Come, and let yourselves be built, as living stones, into a spiritual temple," Peter wrote in 1 Peter 2:5, N.E.B. The divine Mason is able to take multisided Christians with their unique talents and personalities and shape them into an indestructible, living temple.

When it comes to Christian education, think positively

By SUSAN M. WILLOUGHBY



In one of the church's union conferences a study was conducted some ten or 12 years ago that demonstrated that nearly one third of the youth who were "born in the church" either never became baptized members or apostatized after baptism.

I do a lot of listening to young people. A young woman shared her feelings with me one Sabbath recently. (Let's call her Audry.) She had just observed another young woman her age being baptized before the worship service, and, as a new convert, being warmly welcomed by both young and old. Audry was one of those "born in the church," and, like many other young people born in the church, was starving for a little loving and caring from adult members. As she looked on she said: "I guess I need to backslide and return and be rebaptized. Then they would know that I am here."

Ellen White has warned, "Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done."—*Testimonies*, vol. 6, p. 196.

My father, the late Aaron Fenton, of Montserrat, West Indies, often told us as children that he was the figurative stick at the gate of the pen to keep his little animals in. He would explain that it was much easier to keep them in than to round them up and return them to the pen.

It has been estimated that from a purely financial point of view the rehabilitation of a child costs ten times more than his education through adolescence. Ellen White says: "Schools should be established if there are no more than six children to attend."—*Ibid.*, p. 199. She also

Young people "born in the church"
often fail to get
from older members the tenderness
and sympathy they deserve.

admonishes that "all the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Ibid.*, p. 197.

I firmly believe that church-school education, at least to the eighth grade, should be available, through the church, to every child in that church. I know that it can be done. The first step is a recognition by the church that its proposed school is to be not a parent school, but a church school.

A parent school is one in which mothers, fathers, and/or guardians of the students are the only ones in the church who recognize the necessity and understand the importance of educating young people to carry on God's work here on earth and hence are the only members who shoulder the financial responsibilities of the school. On the other hand, a church school is one in which all the

Susan M. Willoughby is professor of education and behavioral science at Atlantic Union College, South Lancaster, Massachusetts.

members of the church recognize the importance of educating the children and youth, hence combine their resources to carry out this God-given task. It is not correct to assume that the church's participation will eliminate the parents' sacrifice. Even with other members helping, committed SDA parents will sacrifice their all to provide Christian education for their children.

Education is costly

Christian education—in fact, any education, Christian or non-Christian—is costly. The church pays for one; taxpayers pay for the other. It is important that members in churches not operating a school think positively, believing that a church school is a possibility. Of the poor it has been said, "They are not poor, but they think poor." Church members who think "poor" need to change their attitudes and begin to think positively. To succeed in establishing a church school takes much prayer, planning, and perseverance.

My parents helped to preserve the one-room church school that I attended. How? Years ago, if a church-school teacher were to receive his salary from the conference in which the school was located, the church had to send its portion to the conference by a certain date of the month. I remember on one occasion the church's portion was overdue. On the Friday after the deadline my mother sent me to a businessman to offer one of our best calves for sale. With the calf sold, the church's debt was cleared.

Recently I visited New Carmel, on the island of Montserrat, the site of this church school. The church school is no longer conducted in one room. It is now a multiroom school serving the entire island. Thank God for small beginnings and for the contribution and cooperation of the New Carmel church and of the other churches on the island.

After I graduated from high school, it became my turn to help to develop and to save another one-room school in another land. The little school was conducted in the vestry of the church. The few affluent members had removed their children from the school because of the dilapidated and depressing environment. I remembered, however, the Christian education I had received in the one-room Montserrat church school and then in the high school in Trinidad.

I had a brainstorm. Why not try to upgrade the physical plant? I prayed and planned, then sought help from the wives of two ministers. We composed dialogues, wrote poems, and selected anthems. Then I selected church members who I thought could perform well. The whole 200-member church soon became involved. We rehearsed. Then I toured the other churches to sell the idea of a big, variety concert. When I visited the conference and union leaders and told them our plan to rent the biggest theater in the city for this variety concert, they reacted unenthusiastically and expressed their fears that by renting this theater we might end up spending what little money the church had in its school- and church-expense fund and still come out in the red.

I explained that this was a *church* project. I was not asking the administrators for money, but for their "blessing." The church board, of which I was a member, was behind this event and had given me full authority as developer and coordinator. As far as the rental fee was

concerned, the program participants, well motivated, sold enough tickets to pay the rent of the theater. All returns gained from the sale of tickets by the seven other groups into which the church was divided was money to be used for improving the school facilities. There was yet another source of funds—all that I collected from the conference and union brethren as I personally delivered their complimentary tickets and asked for contributions, which exceeded the cost of the tickets. The one-room church school is now a multiclassroom building in San Juan, Trinidad.

My husband and I repeated the San Juan church story in Brooklyn, New York. The difference there was that we began from zero. There was not even a one-room church school. In Brooklyn we changed our approach by asking guest artists to donate their time and talents, instead of our providing the script and preparing the performers. The Hanson Place School is now one of the largest in the Northeastern Conference.

As Edgar Guest suggests, at least we shouldn't give up until we've tried. □

The language of love

By JUNE BOWEN

There is to be a rehearsal of the largest mass choir ever assembled in the world's history. I plan to join. A solo voice I haven't, but I seize every opportunity to blend my voice with that of a choral group.

Since this is to be an international group, there is a language problem. It will be necessary to choose a common tongue everyone can speak and understand. Also, the instruction sheet specifies that singers must have experience in order to enter into the meaning of the song script. Without the necessary experience, a person is disqualified.

"We should learn here to talk the language of Canaan, to sing the songs of Zion."—*Testimonies*, vol. 4, p. 462. Everyone who plans to be there when Adam and Jesus meet will have to sing, for emotions as strong as that occasion will call forth will not allow for silence. Led by Adam himself, the Redeemed From Earth Choir will be singing "Worthy, worthy is the Lamb that was slain." Even in anticipation it is overwhelming!

But back to the language of Canaan. At first I wondered what it might be. I wondered also whether I needed to find out so I could practice. Then the thought came to me, One aspect of the language is love. Not the syrupy, surface, self-centered emotion mislabeled as such, but the principle upon which all Christian relationships should be based.

The language of love asks not, "What's wrong with my neighbor?" but, "What are his good points?" To anyone who has ever been in love, this principle needs no explanation. No person looks as faultless as when he is viewed through love-tinted glasses.

The language of love is understood universally. God is love. If He dwells in our hearts by faith, we can learn to speak it correctly.

See you at choir practice! □

A treasury of Ingathering ideas

A novice Ingathering leader shares
ideas that spelled success for him.

By ROBERT L. WOOLFORD

My new responsibility overwhelmed me. I had accepted the post of Ingathering leader, having had no Ingathering experience except that of soliciting or giving my goal. What was I to do? Where should I begin?

As these thoughts raced through my mind, I opened my union paper and discovered an article about a successful Ingathering program in a certain church. Suddenly the thought struck me! Perhaps I could gather ideas for a successful Ingathering campaign from others.

Sending out letters to 30 people on all levels, from the General Conference to the local church, I was inundated with helpful ideas, not all of which we could adopt, but which would work well in certain circumstances. I am passing on some of the suggestions in the hope that they will help an inexperienced person develop a successful Ingathering program or refine his present program.

1. Write letters to the mayors of the towns you will be soliciting, informing them of the dates of solicitation in their areas.

2. Organize the members into bands of three to four members and appoint campaign directors, division leaders, captains, and band leaders. Telephone every prospective leader and ask him to accept his position. Send a letter to those who accept, giving the name and telephone number of the persons they report to and the ones who report to them. Choose these leaders two months before the program starts.

3. Send every member of the church a letter soliciting participation in the campaign and making suggestions on ways to participate. Tell them that two weeks before the program begins they will be handed an enlistment form on which they will be asked to state their plans for the campaign.

4. Have a "Mystery Day" the Sabbath that the Ingathering program begins. Prior to this day distribute to every member a can with a Mystery Day label on it. The amount collected in these cans is turned in on Mystery Day. In the bulletin on Mystery Day give sample canvasses.

5. Have the members work the same territory year

after year, with the object in view of doing other missionary work in that territory.

6. Concentrate on the spiritual aspects of Ingathering rather than on the amount of money collected.

7. Keep the members informed of the progress of the campaign by means of an appropriate goal device.

8. On commitment forms explain carefully what the funds solicited will be used for. Especially explain the reversion funds, which are used for defraying Community Services expenses; building or renting Community Services centers; assisting in educational expenses for worthy and underprivileged students; sponsoring summer camps for underprivileged children; purchasing, equipping, and operating mobile vans for Community Services; conducting health classes, Five-Day Plans, first-aid classes, Vacation Bible Schools, or other service programs of benefit to the community; undertaking medical and educational capital-improvement projects; and constructing and equipping health clinics.

9. Urge as many as possible to give as well as raise a goal.

10. Appoint a person to be in charge of the maps. Large maps could be cut into small pieces and the sections glued onto 8½"-by-10½" Masonite boards with rubber cement. These boards are to be handed to the drivers. On a large map, color the territories worked each night and thus keep track of what has and what has not been worked.

Goals for young people

11. Give each Sabbath school division a goal and have the leaders of these divisions line up drivers and care for the young people in their divisions. Set the division goal low enough so as not to be out of reach, but high enough for a challenge.

12. Have the Ingathering leaders check with all the band members on Monday and Friday evenings.

13. Begin in August to put the dates for Ingathering in the church newsletter so that members can plan for the campaign.

14. Have a Sabbath-afternoon meeting with the group leaders and band leaders to explain their responsibilities.

15. Photocopy every check received and write down the names of all who give more than \$5 with the names of the persons who contacted them. This builds a list of donors.

16. Give the solicitors a supply of cards on which those solicited can check their interest in such things as a stop-smoking clinic, a cooking school, or a free Bible correspondence course. The solicitor should encourage the contact to sign the card immediately so the solicitor can take it with him.

17. After the campaign is over, write thank-you notes to everyone who participated. Include with the notes the ribbons for the different categories.

18. Leave a copy of *Steps to Christ* or *The Desire of Ages* at every home whether people give or not, and say, "We have a gift for you; we hope you will receive a blessing from it."

Robert L. Woolford is director of environmental service at Shawnee Mission Medical Center, Shawnee Mission, Kansas.

19. Set as short a time as possible for the campaign—one week, if possible.

20. Consider various methods for dividing the church members into bands. One suggestion is to divide the church into 12 bands by birthdays. A smaller church might have six bands, two months for each band.

21. Have a victory social after the campaign.

Ellen G. White said, "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign

for missions. In many places during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives."—*Christian Service*, p. 167. □

FOR THIS GENERATION By MIRIAM WOOD

People make the difference

One theme running through current literature is that most people feel they don't really count. Nothing they do makes a difference. The world is so full of people, they're stumbling over one another; it's impossible to count for anything or to change the course of history, no matter what.

I'd like to argue with those assumptions, to some degree, at least. I'm not prepared to say that each person can actually change history, but you can change the world of every person you meet in some way, because when you come right down to it, the world is carried on by human beings. Never was this truth brought home to me more forcibly than when I got into the most incredible situation recently and three people—all young, I might add—changed my world so much for the better that it was a completely different picture. Here's how it happened.

I had occasion to send a 14-year-old friend and her cat, Inky, on a plane trip—no small undertaking, since Lynn was set on the idea of Inky's traveling in the passenger section with her. After finding that only Eastern Airlines even allowed such a thing, I set about making arrangements. We'd have to buy their small regulation carrier, which would fit under the seat in front of Lynn. We bought it. The cat's ticket would have to be reserved some time in advance, though it couldn't be bought until the morning of departure. So far, so good.

I put the carrier cage on the floor of the recreation room and rejoiced when his majesty the cat deigned to lie down in it from time to time. "He'll be so used to the cage he won't give a bit of trouble on the morning he and Lynn leave," I told myself—but, as an added precaution, I went to the nearby friendly veterinarian, who'd had Inky as a patient, and purchased a tiny tranquilizing pill. I thought the vet looked at me rather pityingly when he said, "You'd better give the cat this pill an hour and a half before departure time."

Here again, all went smoothly. Lynn's ticket was in my purse, the bags were packed in plenty of time, and it remained only for me to get the pill down Inky's throat. By inserting it as far as possible and then holding his mouth shut, we caused him to swallow. Who said this would be any trouble? Only then did we attempt to put him in his plastic carrier; and believe me, from then on, things went downhill fast. There was simply no way that Inky was going to stay in that box. He seemed to possess the strength of a Bengal tiger. His black fur was flying in all directions, in our mouths, and on our clothes. His high-pitched screams filled the house. And the clock ticked inexorably on.

"Let's start for the airport—it's about a 45-minute drive. By the time we get there, he'll be asleep," we assured one another, perspiration rolling from every

pore. Fighting heavy traffic, we made it to Washington's National Airport, where parking a car is just about as easy as landing on the moon. Then we picked up the limp-looking Inky, whose eyes were rolling, and gently deposited him once more in the cage.

Unbelievably, the scene repeated itself, only this time four of us were enclosed in a hot car—we'd turned off the air conditioning, and didn't dare open the doors, lest Inky escape—and the air was full of fur, cat shrieks, Lynn's sobs of despair, and my cluckings. After all, Inky is her friend, a member of the family, and he simply had to be gotten to his new home.

With about 25 minutes until plane time, I raced to the Eastern Airlines counter, where lines of people were buying tickets. I must have looked as despairing as I felt, for a service representative approached me—a tall, handsome, young man with ebony skin. "Do you have a problem?" he twinkled. Did I! He must have wondered about my sanity as the story tumbled out, but he didn't indicate it by the quiver of an eyelash.

"I think we can solve it," he soothed. "Would you be willing for the cat to have a bigger carrier cage and go with the baggage?"

I'd have been willing for the cat to go in a space capsule at that point. My new friend gave instructions to the pretty young girl at the desk. "There's not much time," he told her, and she leaped to the phone as if Inky were the most important passenger Eastern Airlines would ever carry. She was shunted from one telephone number to another, but she refused to give up. She kept assuring me that it

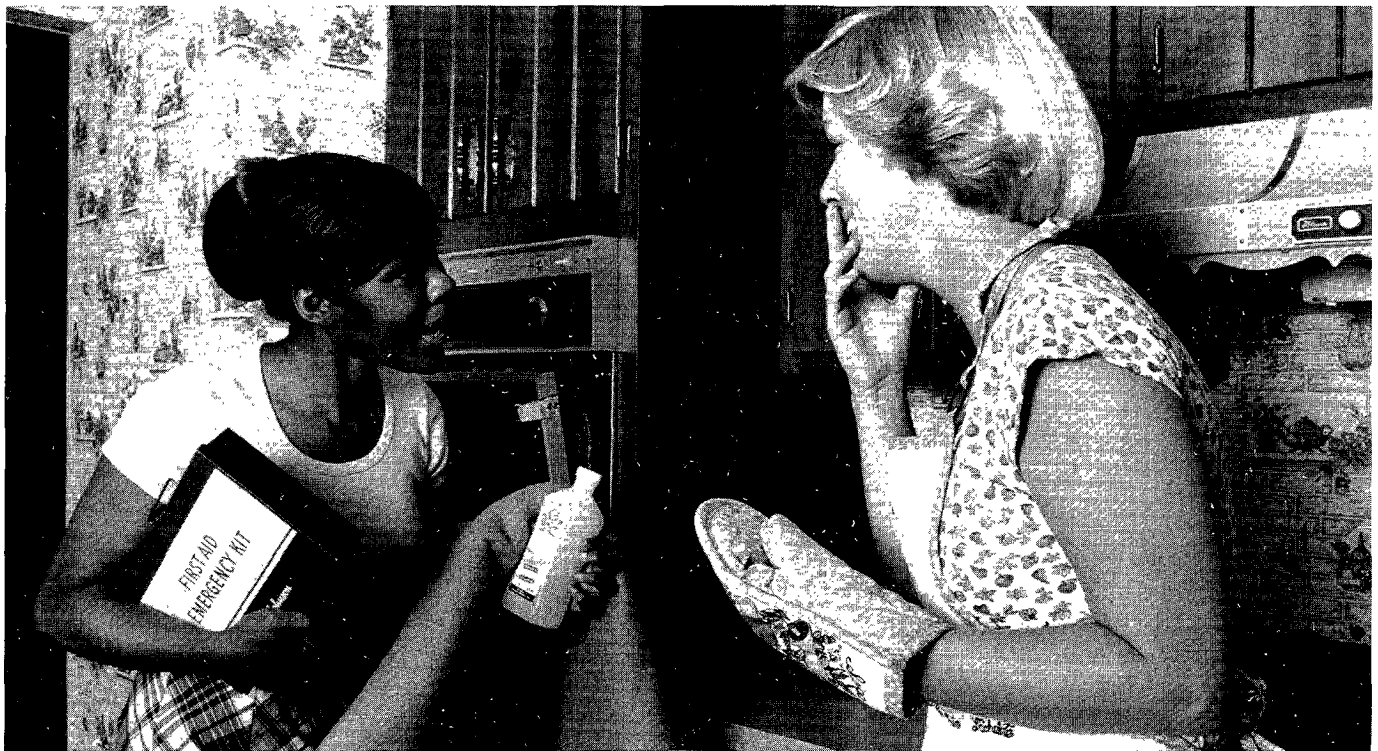
would work out; and after about five minutes she hung up happily and said, "There now! They're bringing a new cage to the departure gate. Do you think you can get him inside the terminal?"

Lynn, her tears now dry, assured us that indeed she could—and she did, because Inky was beautifully tranquilized by now and created only a mild sensation in Lynn's arms. (He's so black he's almost purple—or hadn't you guessed?) He was perfectly willing to travel, but not in a tiny box with a lid pressing down on him.

At the gate the cage appeared magically and Inky, with his blanket, was deposited inside, as if he were the world's most seasoned air traveler. And when boarding time came the Eastern Airlines girl who was checking people on the plane noticed Lynn's concern for Inky and said, "Look, I'll carry him out myself and see that he gets on safely, because I know just how you feel." So Lynn waved a happy goodbye to us from the departure ramp, and the plane took off into the blue sky. A few hours later a phone call assured us that both owner and pet had arrived in good condition.

A little incident? Yes, but very large to a girl who's just beginning to be an adult and who loves her pet and wondered how she would ever solve her problem. Three courteous, concerned young people changed my day completely, and I'll never forget them. I just hope that I can make the difference in someone else's life that they made in mine.

When you come right down to it, isn't that an important aspect of living the Christ-life?



Emergency operation

Grabbing the first-aid kit, a bottle of rubbing alcohol, and a blanket, Jill dashed out of her house and ran to Alice's open kitchen door.

By ROBERT E. ROMANELLI

It was Sunday noon and the telephone was ringing off the wall. Jill picked up the receiver.

"Jill?"

"Yes."

"It's Alice—next door."

"Hi, Alice, how—"

"Never mind now. Can you come right over?"

"What's wrong, Alice?"

"I need an emergency operation—right away!"

"OK," Jill said, and hung up.

Scurrying around in her kitchen, Jill thought of what

she might need. Should she call Fred at the office? Call Dr. Weaver? No, mustn't take time.

Grabbing the first-aid kit, a bottle of rubbing alcohol, and a blanket, Jill dashed out of her house and ran to Alice's open kitchen door.

"I'm here!" announced Jill. "Don't panic. Where'd you cut yourself?"

Looking startled, Alice burst out laughing until she fell into a chair from exhaustion.

"That's a fine reception for the neighborhood volunteer nurse!" exclaimed Jill, a bit stunned.

Alice recovered her grim expression and explained, "I don't need the emergency operation—my roast does. Look!"

She opened the oven door.

"Leg of lamb. Cost a fortune. Jack's boss's favorite. They'll be back in an hour and I burned the lamb to a crisp while they were out on the golf course! Show me how to do some of that magic you pulled off for the P.T.A.—you know, sauces you whiz in the blender to pour over loaves made of leftovers. Anything. Help!"

"How does Nut Burgers in Gravy Royale sound?" asked Jill.

"Great!" screamed Alice in delight. "Where do we begin?"

"Do you have any oats?" said Jill. "I'm out."

"Lots of oats," Alice answered.

"And walnuts?" Jill added.

Shamefully Alice confessed, "Yes, that bag you gave me six months ago—it's still in the freezer."

"Good," said Jill and headed for the door. "Just let me dash back home and get my blender. I know a fabulous fruit punch if you're interested."

"Absolutely!" Alice said, then added, "And, Jill, does Nut Burgers Royale serve six?"

"I thought you were having only Jack and his boss for dinner," answered Jill.

"The boss's wife, too," Alice replied, "and I just invited you and Fred."

"Oh, Alice, how sweet," said Jill. "I'll bring my carrot cake, too."

"One more thing," said Alice. "Please bring us one of those books you were telling us about last year—you know, by Mrs. White. Maybe Jack's boss would like one; we've told him some about you."

"Sure," said Jill as she smiled and closed Alice's door.

Running again across her lawn, Jill quickly darted her eyes toward heaven and whispered, "Thank You, dear Lord. Fred and I have been praying six months for this day. Oh, thank You!" □

We thank You, Lord

By MABEL DUNCAN

Lord, thank You for rescuing our son from the brink of hell. His attitude has completely changed. Truly, as the scripture says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). He used to be interested in the latest popular record and the next rock concert, but now he talks about his interest in the junior Sabbath school class he is teaching and about someone he hopes to bring to Jesus.

Thank You, Lord, for protecting him during his care-less years. Thank You for helping me and my husband to be patient and for always giving us hope, even though at times his spiritual future looked bleak. Thanks also, Lord, for the prayers of his grandparents and a host of understanding loved ones and church friends who really cared. Thanks for helping us not to give up on him.

I feel especially thankful today, Lord, because today is his wedding day. His bride is a beautiful Christian woman, and together they will walk hand in hand toward Your kingdom. How different it might have been! A while back we could hardly have believed that he would have such a sudden change of heart.

And now, Lord, I pray for prodigal sons who have not returned to their Father's house. Help the anxious parents to take courage and to cling unceasingly to Your promises.

Thank You, Lord, for answering our prayers. We will praise You throughout eternity for what You have done for our son. □

FOR THE YOUNGER SET



Freddie's brush with death

By AUDREY LOGAN

Freddie rushed around gathering his towel, trunks, and life belt. "Hurrah!" he shouted. "I'm going swimming!" Freddie was thrilled about going to the pool with his big brother.

He couldn't swim yet, but Ben had promised to take him if he behaved himself.

"Now, remember," said Ben, "you must do exactly what I tell you and stay near to me."

"I will, I will," promised Freddie. "Let's go."

Soon the boys were at the swimming pool, where Ben met his friends Larry and Tim. Turning to Freddie, he said, "The boys and I are going for a short, quick swim. You stay here and watch what we do. I'll come back in a few minutes and teach you how to do it. You mustn't go near the water."

"All right," promised Freddie.

Into the pool dived the three older boys. They splashed around for a moment or two and then set off to swim up and down the stretch of water.

Freddie watched them with interest. It looked so easy. All you had to do was dive in and flap your arms and legs around.

I'm sure I could do that, thought Freddie. Anyway, I have a life belt, so I'll be OK. I'll give Ben a surprise and show him I can swim too.

So, pulling the life belt

around his waist, Freddie dived into the water.

What happened next is something he will never forget. The life belt slipped down his body during the dive, past his knees, until it was wrapped around his ankles, and stayed there. He could not move his legs. He was upside down, in the water, with the life belt clinging to his feet.

Freddie thrashed around, and panicked. Gulping water and struggling, he tried to get his head above the water. His lungs felt as if they would burst. Then, just as Freddie was sure he was drowning, a strong arm grabbed him. His head was now above the water.

Gasping and frightened, Freddie looked thankfully at Ben. Big brother had saved him. The older boy swam with him to the side and heaved him out.

Shaking but safe, Freddie sat by the water's edge. A first-aid man came by to make sure he was all right. Ben patted his younger brother's shoulder, and Tim also tried to cheer him up.

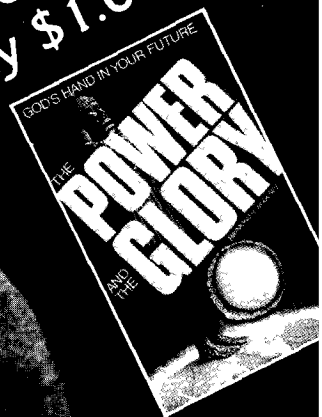
Freddie soon recovered and wanted to tell Ben how sorry he was he had been disobedient.

"I'm sure you've learned your lesson, little one," Ben said kindly. "Swimming is great fun, but you have to learn first! Just remember to listen to your elders," he teased.

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review publications

Educational objectives gone awry?

One of the most difficult responsibilities of a teacher is to motivate disinterested students to study. A lack of interest in school is particularly evident during high school years and more so in developed countries. Young people are motivated much more to study in places where technology is not as advanced and affluence not as common, because to them education means money, success, and the absence of poverty. In the United States and other Western countries, many students have never experienced poverty. Their attitude seems to be "Why study harder than you need to? If you can get a grade and a diploma without too much trouble, why work?" Many pass through high school not having learned what they should, and if they go to college they are not prepared to do college-level work. Partly the blame belongs to administrators and teachers and partly to un-cooperative parents overprotective of their children.

Suzanna Britt Jordan, who teaches English at North Carolina University, wrote an article last November 14 in *Newsweek* about public schools, in which she said, "When I read about declining SAT (Scholastic Aptitude Test) scores, the 'functional illiteracy' of our students, the namby-pamby courses, the army of child psychologists, reading aides, educational liaisons, starry-eyed administrators and bungling fools who people our school

systems, my heart sinks. Public schools abide mediocre students; put 18-year-olds, who can't decide what to wear in the morning, into independent study programs; excuse every absence under the sun, and counsel, counsel, counsel. A youngster in my own school system got into a knife fight and was expelled—for one week. I noticed in the paper that bus drivers regularly see riders smoking marijuana and drinking wine on the bus at . . . 8 in the morning. I could go on, but the public knows well enough the effects of a system of education gone awry."

There are some points in Ms. Jordan's article that as Adventists we cannot agree with, but we certainly agree with her that class discipline and honesty with students are some of the basic principles of true education.

She continues, "Before the schoolmasters and the administrators change, they will have to shake off the guilt, the simpering, apologetic smiles and the Freudian theories. Which is crueler? Flunking a kid who has flunked or passing a kid who has flunked? Which teaches more about the realities of life? Which, in fact, shows more respect for the child as a human being? . . . The young people are interested, I think, in taking their knocks, just as adults must take theirs. Students deserve a fair chance, and, failing to take advantage of that chance, a straightforward dismissal. It has been said that government must guarantee equal opportunity, not equal results. I like that. Through the theoretical fog that has clouded our perceptions and blanketed our minds, we know what is equitable and right. Mother put it another way. She always said, 'Life is real; life is earnest.' Incidentally, she taught me Latin and never gave me air in a jug. I had to breathe on my own. So do we all."

Education should be more than a theoretical preparation for life. Too often parents and teachers think of life

LETTERS Continued from page 2

breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind—all began their work, and all were placed under law. Man became a living soul."—*Testimonies*, vol. 8, p. 264.

MRS. ARTHUR L. WILLIAMS
Diamond Bar, California

Studying Colossians

Re editor's response to "Colossians" (Letters, Aug. 3).

A friend once suggested that I study Ephesians using both a blue and a red pencil, underlining in red the "done" things—"have peace," "have reconciliation," et cetera—then underlining with blue the "do" parts, or commands, of the letter.

After reading the editor's response, I went through Colossians just to see what the theme was. I found that chapters 1, 2, and 3:1-3 overwhelmingly emphasize the "done," or justification, and chapter 3:5 to 4:6, the "do," or sanctification.

DICK MATTHEWS
Corning, California

Hairsplitting

I agree wholeheartedly with "No Time for Hairsplitting" (Heart to Heart, Aug. 3), especially as it pertains to the ongoing discussion of righteousness by faith.

Historically Satan has made effective use of the pendulum syndrome in areas such as law and grace, works and faith. Could it be that a personal relationship with our Saviour and the fine points involving righteous-

ness by faith are so intimately related that the experience for each child of God is one of a kind? Is it possible that the exhilaration of this personal experience may also prompt us at times to erroneously want everyone else to enjoy the identical experience and come to identical conclusions? Within the generally understood doctrine of righteousness by faith, it seems to me that God would have each of us enjoy a very unique and precious relationship with our Saviour that cannot be fully understood or explained.

LOWELL BOCK
President
Lake Union Conference
Berrien Springs, Michigan

To me "No Time for Hairsplitting" was a timely and straightforward presentation of

this vital matter. It deserves the special attention of all Adventists. I have witnessed the devastating and spiritually demoralizing effect of pursuing and expressing divisive words and actions. We need united action now as never before.

WESLEY E. SCOTT, M.D.
Alamo, California

Whose authority?

Re "A Proposed Solution to a Chronological Problem" (Another Viewpoint, Aug. 10, 17).

Personally, I have accepted the author of this presentation as the authority in the field of archeology, from whose pen I shall eagerly await more developments in the field of dating and other chronologically based truth.

JOHN B. BROUGHTON
Charleston, South Carolina

as made up of a period of preparation followed by work, when there ought to be a "book-learning" and "hands-on" experience all through life, whether in school or out. But if one period of life has to be made up of more formal learning than another, then in some way educational institutions ought to expose young people to the stern realities of life and not become soft on academic discipline.

FOCUS ON EDUCATION

A feature of Adventist Education Year published in cooperation with the General Conference Department of Education



The fourth dimension

By C. B. ROCK
President
Oakwood College

"Through no other woman, save Mary of Nazareth, has the world received greater blessing."—*Education*, p. 61. How did Jochebed and Amram, her husband, raise Moses so successfully? I see them doing it through emphasis on four dimensions, all essential to parents' efforts at training and saving their children.

First, they were highly optimistic about the child's potential. Exodus 2:2 states that "she [Jochebed] saw him . . . a goodly child." It is necessary to be positive and optimistic about the potential of every child.

Second, they molded his character while his mind was most impressionable. It was but a "babe" that Pharaoh's daughter gave back to Jochebed, and it was in his infancy that his parents entered upon the happy task of shaping his life (see *The Story of Redemption*, pp. 106-108).

Third, his parents made God the foundation of their instruction to him. "By her faithful teachings she instilled into his young mind the fear of God and love for truthfulness and justice."—*Ibid.*, p. 107.

And finally, they kept him as long as possible. "His mother kept him as

long as she could."—*Ibid.*, p. 108. While Christian education seeks to assist parents in the first three endeavors, it is particularly in the last of the above efforts that the school contributes in ways sometimes not available to parents.

Whether or not the child becomes a Moses (or even remains a church member), it is comforting and necessary for parents to know that in high school, in college, or even in the university, the patterns established in the early years are being continued, that for a few more precious months and years our youth are being "kept," kept in an atmosphere that mirrors as closely as possible the mood, the psychology, and the life style of the home.

It is important to be optimistic about all children, to begin serious molding while they are still weeping babes, to make God's Word the foundation of all their education. But the process does not end here; we must also keep them as long as we can. This is the fourth and final dimension of the hedge of training in which our youth are protected, and Seventh-day Adventist Christian education is designed to help us accomplish that.

As Ellen White says, "Beyond the discipline of the home and the school, all have to meet the stern discipline of life. . . . They should be taught that this world is not a parade ground, but a battlefield. All are called to endure hardness, as good soldiers. They are to be strong and quit themselves like men. Let them be taught that the true test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward."—*Education*, p. 295.

Yet today the most important object of education and life has shifted its emphasis from acquiring things to being happy in what one is doing while making money at it. A generation or so ago, after the United States had come out of the 1929 depression, the goal of education seemed to be to get things. Men and women sweat and toiled and disciplined themselves in order to have security and abundance. But the present generation is concerned primarily about inner satisfaction. Having seen the emptiness in the lives of their parents in toiling for things—yet not wanting to be without these things themselves—they have opted for both job satisfaction and affluence as the ultimate object of education and life.

A shift gone too far

As in many societal and cultural shifts, there is something worthwhile in this shift of emphasis. But often the shift goes too far and creates an imbalance that frequently is more harmful and self-centered than before. So in the present shift, job satisfaction cannot possibly be the sole object of education. Such objectives on the part of youth will breed a form of escapism that will wreak havoc on society because life is not structured to provide each citizen with ultimate satisfaction. And satisfaction does not guarantee true happiness.

Job satisfaction is more often than not a byproduct of service. Duty and destiny ought to be the great themes on which parents, teachers, and students should dwell. The true way to find happiness and satisfaction is learning to deal with trial, not by seeking to escape it but by transforming it. This applies to all discipline, whether academic or practical.

Obligation is one of the main objectives of education, and Ellen White expresses it beautifully when she says, "True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. . . . Thus it covers the whole circle of obligation—to ourselves, to the world, and to God. Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and women confronted by perils so great as confront them today.

"At such a time as this, what is the trend of the education given? To what motive is appeal most often made?"—*Ibid.*, p. 225.

J. J. B.



The Thayer Conservatory Orchestra at Atlantic Union College offers a five-concert series each year to residents of neighboring Massachusetts towns.

AUC adds new dimension to its music ministry

By KURT GANTER

While to some the term *music ministry* means singing evangelists, choir performances during church services, and King's Heralds Quartet music, it has a wider meaning at the Thayer Conservatory of Music, Atlantic Union College, South Lancaster, Massachusetts. For the past four years, AUC has united with an enthusiastic group of community musicians to operate a college-based, community-supported symphony orchestra, known in the area as the Thayer Conservatory Orchestra, or TCO.

TCO has brought thousands of classical-music enthusiasts to an Adventist

Kurt Ganter is director of public relations and development, Atlantic Union College.

campus. Most had never heard of Seventh-day Adventists. In fact, more than any other program in the past ten years, the orchestral series has succeeded in uniting "town and gown" in support of the college-centered program.

TCO is composed of 60 college, academy, and community musicians, who meet weekly for rehearsals. Each segment of the group accounts for approximately one third of the roster. The group offers a five-concert series to residents of many small New England communities in central Massachusetts. A significant part of the population of this richly cultural area is composed of professionals who commute to Boston and Worcester.

TCO was founded in the fall of 1974 under the leader-

ship of Jon Robertson, then chairman of the music department of Atlantic Union College. It was his belief that a community orchestra would allow conservatory students and area musicians the opportunity to share and develop their musical talents. As the TCO repertoire has grown each year, the orchestra has gained increasing financial support from its community audience.

AUC supports TCO by contributing physical facilities, instruments, scholarship funding for talented college students, and—most important—by enthusiastically endorsing this cultural resource.

TCO conductor Mark Churchill, who succeeded Dr. Robertson two years ago, points out that one of the primary reasons for the success of this full-fledged symphony orchestra in a rural community is that "it draws its membership from a wide range of ages, backgrounds, and localities. TCO provides the older students with the valuable experience of participating in a full orchestral

season, and the younger ones with a substantial introduction to major symphonic works. Most of the professional musicians in the orchestra are faculty members at Thayer Conservatory, who play next to their students and are thus able to tutor them in the intricacies of the orchestral discipline. The community players represent a great variety of professions, but all have in common the love of music and the desire to share that love with their neighbors and friends."

Besides educators and administrators, the TCO board includes a lawyer, a construction contractor, an accountant, doctors, and a nurse. One of the strong TCO supporters is Geldert Brown, president of the Worcester North Savings Bank, and a regular season subscriber. Impressed with the high quality of TCO performances and with the friendly spirit at such fund-raising functions as the New Year's Eve dinner concert, Mr. Brown made it possible for his organization to become TCO's monetary



A freshman at AUC, Tanya Camp, from Walla Walla, Washington, is a piano soloist with the orchestra.



Carmen Trynchuck, flute soloist from Delta, British Columbia, studies with the principal flutist of the New York Philharmonic Orchestra.

benefactor. He also volunteered the professional services of Worcester North's marketing vice-president, who has recruited other benefactors for TCO and has spent many hours in conference with the TCO executive board, developing a far-reaching publicity program for the 1978-1979 season.

Another person directly involved in making this program a success is Linda Esposito, executive director of administrative affairs for the board. Her responsibilities range from arranging and coordinating planning sessions to cooking fund-raising dinners.

"I believe," she says, "that the orchestra is fulfilling a need that the church has had for many years. We have not been able to reach a large percentage of our community because we do not appeal to them on the level of their own interests and talents. There is no better way to become acquainted with them than by participating in a project of community interest.

"As I see it," continues Mrs. Esposito, "our commu-

nity supporters have an opportunity to learn about our church after becoming aware that the people who belong to it are cultured, educated, and interested in making their area a better place in which to live."

TCO does more than build a solid college-community relationship. It serves the individual supporters, as well. One of the most dedicated of these is William A. Jacobson, who maintains a busy medical practice in South Lancaster and serves as the college physician. Yet he takes the time to serve TCO as chairman of its board of directors.

Says Dr. Jacobson, "TCO allows me to help provide my community with the musical experience it has not had before. In addition, through the orchestra I can be an AUC supporter and I can expand my own education in music appreciation. I am enthusiastic about TCO as a public-relations vehicle for my college and my church, but only because it has achieved a high level of excellence in its performance."

In a nutshell, the Thayer Conservatory Orchestra has succeeded in drawing to an Adventist college campus a type of audience not attracted by other programs. As these campus visitors become more and more comfortable in an Adventist surrounding, the

longstanding walls of misunderstanding crumble, and Adventists are seen for what they are—good neighbors and loving friends preparing for the Lord's second advent by following His great commandment: Love God with all your heart and your neighbor as yourself.

NICARAGUA

310 baptized in Managua

Two series of meetings in Managua, Nicaragua, have brought 310 new members into the church during 1978.

When the second series of meetings began on July 8, 160 persons had already been baptized through the efforts of laymen under the leadership of the district pastor, Winston Cunningham. As a result of the forceful messages presented in July, under the direction of Carlos Aeschlimann, Ministerial secretary of the Inter-American Division, 150 more gave their hearts to God and through baptism joined those who "keep the commandments of God, and the faith of Jesus." Another 100 persons are expected to join the church as a result of the third crusade, which is to begin soon.

Every morning during the July meetings, before the

eight workers and 30 laymen in the evangelistic team began their visitation, they met for a devotional period, followed by a class on practical evangelism supervised by Pastor Aeschlimann. This class gave valuable training for efficient and positive ministry.

There were no empty seats in the theater rented for the meetings, which had a capacity of 1,200. Although there were many adverse experiences, with God's marvelous guidance these were turned to blessings.

Thorough preparation for the crusade, evident throughout the series, had been the responsibility of Robert H. Eubanks, mission president, and Ever Garcia, lay activities director.

The public-relations coordinators arranged interviews with distinguished persons from the political, diplomatic, industrial, social, and cultural life of Managua. Pastor Aeschlimann spoke personally on behalf of the Seventh-day Adventist Church with the country's leader, the president of the National Council, the Minister of Public Health, the United States and Chilean ambassadors, and many newspaper and magazine editors.

The Minister of the District welcomed Pastor Aeschlimann when he arrived at Managua's international airport, handing him the key to the city and declaring him an honored guest.

With the culmination of this series, the Nicaragua Mission has surpassed its baptismal goal of 700 for 1978 by the close of the first seven months, with a total of 750 persons baptized. With Managua's current blaze of dynamic evangelism, there is no doubt that a new day has dawned for the progress of the work in this mission. The evangelistic team and faithful members in Managua believe that the Adventist message will soon be proclaimed in every city and county in Nicaragua, and many will join the church.

DEMETRIO OLACIREGUI
Public Relations Director
Managua Crusade

MALAWI

Leaders discuss health message

Trans-Africa Division officers and union presidents attended a medical and dental council held in Blantyre, Malawi, May 16 to 19.

Meeting with delegates from various medical and dental institutions in the division, the council restudied the division's health work and reexamined the philosophy of the Adventist message. The purpose of the council being to study means of blending the ministry of health with the ministry of God's Word, members made an appraisal of what the division's hospitals are accomplishing and how closely these programs conform to the blueprint that God has given.

A strong spiritual atmosphere surrounded the TAD medical-dental council. Samuel DeShay, General Conference Health Department director and representative of the General Conference, delivered the keynote message to the council. Vernon W. Foster, Trans-Africa Division health director, emphasized the importance of adhering to the philosophy and spiritual heritage of the Adventist health message as outlined in the Scriptures and Spirit of Prophecy.

Actions taken by the council, if adopted by the Trans-Africa Division and the General Conference, will have far-reaching effects on the type, quality, and effectiveness of the health work in the division. The division voted to place greater emphasis on preventive care and health education as an alternative to acute care, establishing both rural and urban conditioning centers throughout the division.

Members also voted to begin an intensive educational program for church members and pastors to ensure that every Seventh-day Adventist in the division understands the health message, is able to put it into practice with proper motivation, and is able to communicate it to others.

The committee also voted to establish a postgraduate medical training facility, enabling African graduates to acquire specialized skills and an understanding of the philosophy of the Adventist health message. It was recommended that this be done under the sponsorship of the School of Medicine and the School of Health of Loma Linda University.

VERNON W. FOSTER

PERU

Church growth calls for more new chapels

The South Peru Mission reported 5,827 members at the end of 1977, with a record 757 baptized during the year. This was a 60 percent in-

crease over 1976, when 466 were baptized.

Arequipa, where the mission office is situated, is the second-largest city in Peru. In keeping with the educational opportunities offered there, approximately 100 Adventists are attending the university, 25 of whom are in the School of Medicine. There are seven churches in Arequipa, but all are inadequate.

The South Peru Mission needs more church buildings to house its members. The workers of the mission demonstrated their spirit of sacrifice by asking the administration to withhold a percentage of their monthly salary for church construction.

One congregation has purchased land on which to construct a 250-capacity church. But money is scarce, and the

majority of the church members are poor. The mission needs dozens of churches and chapels.

Interest in Adventism grows each day. The Voice of Prophecy is highly appreciated on the Arequipa radio stations, and one television network is discussing the possibility of a weekly program presented by the Adventist Church. Frequently newspapers publish notices of the activities of the Adventist members within the community.

Pastor Gomez says, "Our pastors are willing to advance into new cities, holding small or large evangelistic campaigns, but with the influx of many new members there is a great need for additional churches."

ARTHUR S. VALLE
REVIEW Correspondent



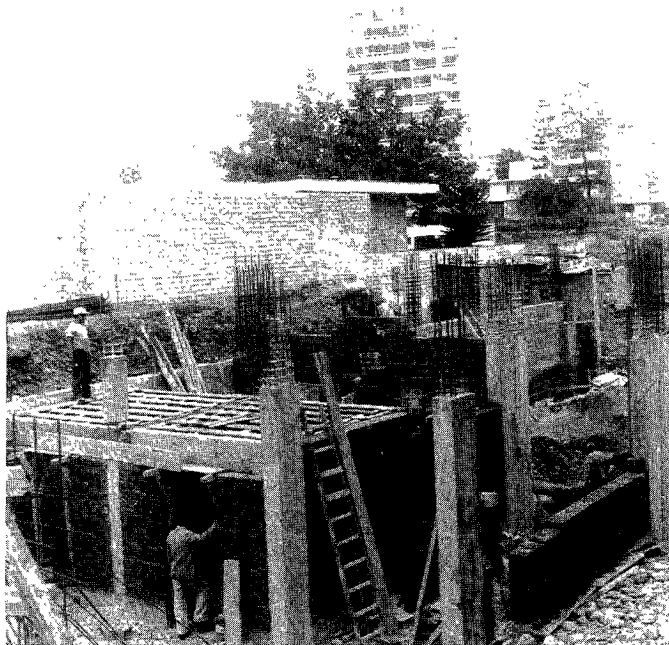
Armenian church in Iran celebrates golden jubilee

Members and guests celebrated the golden jubilee of the Armenian Adventist church in New Julfa, Isfahan, Iran, on Sabbath, June 24. Special services were held by Pastors Melcon Gasparian, Kenneth Oster, and Gaspar Manaserian. The jubilee motto read, "Let Us Get Ready for the Better Life."

Some of the ministers who have served the New Julfa church are Haig Salakian, D. V. Kubrock, Manoug Nazirian, and Amram Aghassian. A well-known poet-historian,

Hovhannes Krikorian, served as lay elder for several years, and Tzadour Sarrafian, a goldsmith who made articles for the royal family of Iran, also was a member. Hovik Sarrafian, Iran Field temperance director, and Vigain Marcarian, former field secretary-treasurer, are both former members of this church.

MANOUG NAZIRIAN
President
Middle East Union



Lima hospital begins modernization

Under construction in Lima, Peru, is an addition to the Miraflores Adventist Clinic, a 35-bed hospital housed in what was once a German embassy.

The clinic began in 1947, when Clayton Potts opened one of the offices of the Inca Union as a small clinic. Some time thereafter a small home was rented for this purpose, and a little later the German embassy was purchased.

Because the building has become outdated and damaged by earthquakes, the hospital has purchased an adjacent lot of 1,083 square yards for expansion. The site is ideal, in a residential area, on a cliff overlooking the shores of the Pacific Ocean. The cornerstone has been laid, and the basement, where there will be laundry, kitchen, and maintenance areas, is now being built. The completed project will have three floors, 72 beds, doctors' offices, laboratory, X-ray, hydrotherapy, and pharmacy.

Inside Washington By Victor Cooper

• **New Gallery.** A committee chaired by Robert H. Pierson, General Conference president, to study the future of the New Gallery in London was attended August 7 and 8 by four representatives from Britain—Walter R. L. Scragg and B. B. Beach (Northern Europe-West Africa Division) and Edwin H. Foster and Tony Leigh (British Union Conference)—by Bernard Brandstater, of Loma Linda, and by other General Conference personnel. A new plan to convert and sublease a large section of the center as a shopping area and to develop Adventist facilities for the sale of health foods, a restaurant, health-education seminars, and an information center and travel agency is under study by the Northern Europe-West Africa Division. It is hoped that the new plans will produce funds to support suburban evangelism.

• **It's official!** Elder and Mrs. Robert H. Pierson and Elder and Mrs. Alf Lohne left Washington August 15 for the Soviet Union. It was the first official visit to the U.S.S.R. by Seventh-day Adventist Church leaders in 50 years. The Piersons and Lohnes spent three weeks visiting Moscow, Kiev, Leningrad, Odessa, and Tallinn in Estonia.

• **Broadcasters' council.** A North American Adventist broadcasters' council was held at Oxnard, California, August 21 to 24. The emphasis was on more involvement in local broadcasting and better-quality programming. More than 20 broadcasters received awards for more than ten years of Christian broadcasting.

• **The happy side of life.** A record containing 12 one-minute health-related public-service announcements entitled "The Happy Side of Life" has been sent to 3,000 radio stations across North America.

• **It's a good family.** "It's a Good Family" is the title of a new audio-visual program about Seventh-day Adventists (72 slides and cassette tape) produced by the Communication Department. It will be useful for evangelistic series, exhibits, lectures, religion seminars, house meetings, rallies, waiting rooms—anywhere people are prepared to absorb information about Adventists.

• **Pictorial directory.** Members of the General Conference family will soon get to know one another! A pictorial directory containing more than 500 staff pictures is due for publication this month. A limited number of copies (at \$3.00 each) will be available to nonstaffers on a first-come, first-served basis. Write to Department P, 6840 Eastern Avenue NW., Washington, D.C. 20012.

• **Four divisions get together.** G. Ralph Thompson, a General Conference vice-president, and George Knowles, director of the GC Lay Activities Department, met at Kericho, Kenya, July 24 to 25 for the first lay-evangelism council involving all four divisions with territory on the African continent. A report by W. R. L. Scragg, Northern Europe-West Africa Division president, will appear in the REVIEW soon.

• **Scandinavian rendezvous.** Arturo Schmidt, of the Ministerial Association, and George Knowles, of the Lay Activities Department, were guest speakers at a historic meeting in Norway. For the first time Adventist Scandinavian ministerial workers and their wives from Denmark, Norway, Sweden, and Finland met together August 6 to 12 at the beautiful Tyrifjord Høyere Skole (Norwegian Junior College). They decided on a more coordinated program of evangelism with lay participation. In fact, all the ministers of the East Norway Conference will concentrate their efforts this fall on a program of lay training and activity in preparation for public evangelism in the spring.

Australasian

● Ray Swendson reports that in the Paea district of Tahiti 60 persons have indicated their desire for baptism. Lazare Doom, French Polynesia Mission president, reports having baptized 11 in Tahaa, 11 in Raiatea, and 11 in Huahine recently.

● Junior boys and girls of the Westmere church, Auckland, New Zealand, are conducting Voice of Junior Youth meetings. They are preaching three nights each week to an average of 350 persons, approximately 95 of whom are non-Adventists.

● The Australasian Division executive committee on July 27 voted that a division-sponsored educational institution offering tertiary-level courses of study be established to serve the church constituency in the three union missions of the South Pacific. The proposed educational institution is to be located in Papua New Guinea. Negotiations have been instituted to secure property of some 1,100 acres, approximately 18 kilometers from Port Moresby, for approximately US\$285,000, including the land itself, farm and irrigation equipment, and cattle.

Euro-Africa

● Yugoslavian guest workers in Germany gathered in Offenbach, near Frankfurt, for their seventh annual meeting to enjoy the ministry of Jovan Slankamenac, Yugoslavian Union Conference president; Velimir Subert, union secretary; and Milan Susljic, editor, all from their native land. The Yugoslavian church choir of 70 singers from Stuttgart added to the inspiration of the meeting.

● A new chapel has been dedicated at Thonon-les-Bains, the French spa town on the southern side of Lake Geneva. In addition to the main auditorium, the building has rooms for various church activities.

● A new chapel in Toulouse, France, will be dedicated on September 23 at the time of a regional assembly. In early October, Georges Vandevelde, Franco-Belgian Union Ministerial Association secretary, will conduct a public evangelistic crusade in the chapel.

● Thirty couples and 75 children spent two weeks at Friedensau Missionary Seminary in the German Democratic Republic in July, during which the parents received special counsel concerning family life. Discussion centered on marriage problems, differences in the family, the "daily grind" and its effect on husband and wife, the development and growth of children and their special needs, and many other topics dealing with home and family life.

South American

● The evangelism goal for 1979 throughout the South American Division is to "penetrate new cities, towns, and areas" in order to win 50,000 persons for Christ, through the plan entitled Penetration 79. The division expects to close 1978 with more than 430,000 members.

● The following pastors have recently retired: from the Austral Union, Campolin Massena; from the East Brazil Union, Maximilian Fuhrmann; from the North Brazil Union, Aldo Carvalho and Claudomiro Fonseca; from the South Brazil Union, Arnaldo Anniehs, Ermano Bassi, Josino Campos, Geraldo G. Oliveira, Osmar L. dos Reis, Geraldo Marski, Lourival Ferreira, Honorio Perdomo, and Shichiro Takato.

● The following workers died recently: from the Austral Union, Ner Soto and Carlos Treptow; from the South Brazil Union, Rodolpho Belz, Tossaku Kanada, Julio Morais, Joao Zielack.

● Milton Peverini, speaker of the Voice of Prophecy in Spanish, and the King's Her-

alds Quartet will be touring the South American Division from September 29 to October 27. In this division there are 495 stations broadcasting Adventist radio programs in Spanish and Portuguese.

Southern Asia

● During 1977, 216 students were baptized as a result of the influence of 102 schools operated by the Northern Union (India). Student enrollment totaled 8,537, and there were 410 teachers.

● Thirty-one student literature evangelists from Spicer Memorial College and Raymond Memorial Higher Secondary School worked in the East India Section this summer. Rebecca Hembrom, a Spicer elementary-education student, became the first young woman to assist the Northern Union publishing department in helping student canvassers. She assisted three young women who sold books in the border towns of Bhutan.

● On June 15 the Andhra Pradesh Government passed an order exempting Seventh-day Adventist schools from the education law that requires all schools to meet on Saturdays.

● Among the 155 graduates from Andrews University's School of Graduate Studies and Theological Seminary, June 4, were three from the Southern Asia Division. Naomi Dass, Shirani Christine de Alvis, and Melchizedek Pooniah earned their M.A. degrees.

North American

Canadian Union

● The Ryley, Alberta, church, with a membership of 50, recently added two members by baptism.

● Shun Chan, a Seventh-day Adventist businessman from Hong Kong, recently presented A. W. Kaytor, British Columbia Conference president, with a check for

\$100,000 for the Chinese church in Vancouver.

● The Ontario Conference has become the first in Canada with five-digit membership, 10,046, at the end of the second quarter of 1978. During the quarter 205 converts were baptized.

● More than 350 Pathfinders representing 14 clubs met for the annual Ontario Pathfinder Camporee June 2 to 4.

● Work has begun on the Kingsway Pioneer Home in Oshawa, Ontario, a project of the Ontario Conference for people of retirement age. Thirty-nine of the 80 self-contained units will have a combination livingroom-bedroom, and 41 will be one-bedroom suites.

● During the week 80 children attended the Vacation Bible School held in the Henderson Highway church, Winnipeg, Manitoba, Pastor A. Freed conducted a series of lectures for their parents.

Central Union

● During August, Central Union elementary school teachers, academy teachers and principals, conference superintendents, and union educational personnel attended a convention in Lincoln, Nebraska. Workshops were conducted and lectures presented by about 20 guests.

● Mid-America publishing leaders met in Ouray, Colorado, recently for instruction on sermon preparation, sermon delivery, and Christ-centered leadership. Guests for the occasion were E. S. Reile, Central Union Conference president; Carl Coffman, chairman of the religion department, Andrews University; C. K. Okuno, retired publishing director; William C. Hatch, Colorado Conference president, and J. O. Tompkins, Kansas Conference president.

● J. Lynn Martell, Central Union Conference Ministerial Association secretary, is conducting a field school of evangelism in Greeley, Colorado. Twelve seminary students from Andrews Univer-

sity are involved in the meetings.

• James R. Gravell, former treasurer of Forest Lake Academy, Maitland, Florida, has joined the Central Union Conference as assistant treasurer.

Columbia Union

• Even though Gwen Watson, of Philadelphia, was the sole graduate of the Haverstown, Pennsylvania, church school this spring, the school conducted a full commencement ceremony for her.

• A new community program has been initiated by the Allegheny West Conference for the facilities at 6 East Center Street in Germantown, Ohio.

• More than 1,800 persons—90 percent of them non-Adventists—have attended the 16 series of clinics and seminars that have been conducted in Pittsburgh, Pennsylvania.

• More than 550 persons gave a total of \$12,500 to WGTS-FM, Columbia Union College's radio station, during its annual Pledge Week. This is the largest sum ever given in the station's history.

• Three persons recently were baptized into the Newark, New Jersey, English church, and one was accepted on profession of faith.

• Hattie Vandall, of Camp Creek, West Virginia, one of whose grandmothers lived to be 101 and the other 102, has herself passed the century mark. She has been an Adventist for 25 years.

• The \$249 received from a softball marathon by members of the Hackettstown, New Jersey, high school chapter of the National Honor Society was presented to Hackettstown Community Hospital. The 100-inning game ran from six o'clock in the morning until eleven o'clock at night.

• Elder and Mrs. Ivan Crowder have put up 30 highway signs for churches in Ohio and 24 in Pennsylvania. Several signs are ready to be erected in New Jersey.

North Pacific Union

• For more than a year the Upper Columbia Conference office personnel have worked four days a week, with Fridays off. Despite rising costs in utilities, the dollar savings for the first year amounted to 30 percent over the previous year.

• Three pastor-pilots are now working in the Alaska Mission, the newest being Derris Krause, a 1978 graduate of Pacific Union College. He and his bride, the former Linda Stock, will be stationed temporarily at Selawik, on the Arctic Circle. Present plans call for the construction of a chapel and parsonage at Kotzebue. Mr. Krause will transfer to this site, which will enable him more effectively to serve the villages in northwestern Alaska. He will pilot a new plane financed by The Quiet Hour and a California physician. Michael Nickless, formerly of the Indiana Conference, pilots another mission plane in Dillingham in the Bristol Bay area. Bernie Willis, formerly working on St. Lawrence Island, has transferred to Wrangell. He uses his private floatplane for his work and is also the new skipper of the mission launch *Messenger III*.

• Members of the recently formed Reedsport company in southwestern Oregon report a growing interest in the Adventist Church as a result of a four-week evangelistic crusade conducted by Phil Shultz, Oregon Conference evangelist. Statistics show that only 14 percent of the people in the Reedsport area attend any church.

• Ten Walla Walla College students and two adult sponsors have spent the summer in Chicago in house-to-house visitation. The project, co-sponsored by the Upper Columbia and Illinois conferences and the General Conference, is in its second summer of operation. Mr. and Mrs. Doug Ammon, from Walla Walla Valley Academy, are heading the program. The students have

been making arrangements for about 100 Bible studies a week, which are being turned over to local church members for follow-up.

• Dan Knauff, from the Potomac Conference, will develop a lay witnessing program in the Washington Conference.

Northern Union

• Members in Langdon, North Dakota, are looking forward to the reopening of their sanctuary. Built in 1974 and 1975, it fell into disuse when the United States Government closed its missile base there and many of the church members moved away. However one of the remaining members recently challenged the conference to conduct an evangelistic series there. A fund-raising program has been started, and the colporteur leader and the neighboring pastor are conducting a survey and a group canvass in the community.

• A new congregation was organized in June in Clinton, Iowa, with a charter membership of 17. Three persons have joined the group since then.

• Drs. W. G. C. and Ruth Murdoch were featured speakers at the recent Iowa Conference workers' retreat at Elkhorn Ranch. The principal topic of discussion was character development.

Southern Union

• Ten literature evangelists in the Southern Union each delivered more than \$22,000 worth of literature during the first seven months of 1978. In the lead is Ronald Davis, with sales of \$39,728. Close behind is a husband-and-wife team, Bob and Betty Colgain, with \$38,134. Cumulative sales for the union amounted to \$1,815,524.

• Enrollment at conference-operated academies as of August 24 stood at 1,805. The unofficial count, by academy, was: Bass Memorial, 180; Collegedale, 330; Forest Lake, 420; Georgia-Cumberland, 233; Greater Miami,

57; Highland, 155; Madison, 130; Mount Pisgah, 225; Oakwood, 75. Official opening reports are expected to reflect increases in most cases.

• Summer evangelism in the South Atlantic Conference has been especially successful. A partial report indicates that in Atlanta T. A. McNealy has baptized more than 150 into the Maranatha church, and Albert Teele has baptized 131 into the Boulevard church, more than doubling that church's membership. Theus Young, holding his first crusade, baptized 38 in Ocala, Florida. In Macon, Georgia, Marvin Brown's series, held in the church, had resulted in more than 20 baptisms by late August.

Southwestern Union

• Teachers of one-teacher schools in the Southwestern Union attended a workshop at Southwestern Adventist College in Keene, Texas, August 21 to 24 to discuss a new curriculum especially tailored to their needs. Under the direction of Frances Clark, union associate education director, 53 teachers and three superintendents learned new techniques for reaching youthful minds in Bible, English, spelling, and handwriting. James Ott and Ruth Weis assisted Miss Clark in the daily lectures and laboratory periods.

• Jerry Fletcher, Arkansas-Louisiana Conference publishing director, reports that 41 baptisms have been credited to the work of his corps of literature evangelists thus far this year. He feels certain that the objective of 60 persons baptized this year will be exceeded. Sales for the week of August 13 to 18 amounted to \$8,868.

• A large number of Bible studies are being conducted weekly as a result of the Impact television program, reports Barry Bedwell, pastor in Shreveport, Louisiana. Ron Halvorsen is conducting an Impact rally there as a follow-up to the Impact television program.

THEY'RE OUT TO GET YOUR FAMILY.

The thieves. They're out to steal your family blind. Mediocre money management, the chills of child rearing, religious frustrations, marriage hassles—they're watching, ready to rob your family of its God-given gifts of peace, happiness, respect, and trust.

The *Adventist Review* realizes that you're not just playing a little game of cops and robbers, but are actively involved in a controversy between good and evil. That's why we want to help you meet these intruders head-on. Each week in the *Review* you'll find at least one article dealing with family living. Perhaps the author will show you how to make more sense of spending dollars. Or perhaps you'll discover more effective ways of melting the ice of adolescence freezing many parent-child relationships of today. The regular *Review* column answering Bible questions may give you the victory over a vexing, perplexing spiritual problem. Frequent articles dealing with the marriage relationship may help you to maintain or restore the two-part harmony your dynamic duet began with. This, and much more, is waiting for you in the *Review*.

Pick up a copy. When you read the *Review* regularly, you'll realize that it's more than a magazine, it's a message. A message of strength through faith in Jesus. A message of hope in His salvation. A message of peace and happiness for the Christian home.

The thieves. They're out to get your family. The *Adventist Review* will help you keep it.

Health Personnel Needs

NORTH AMERICA

Baker (trainee)	Lab. tech.
Carpenter	Nurses (most areas)
Cashier-ins. clerk	Nursing-serv. dir.
Computer progrm.	OR tech.
Computer oper.	Painter
EKG tech.	Pharmacist
Electrician	Plumber
Food-prod. superv.	Prosthet., cert.
Health educatr.	Receptionist
Maint. engr. superv.	Resp. ther.
Med. transcrib.	Secretaries
Med.-rec., ART	Soc. wrkr., MSW

For more information, write or call Medical Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

Kathy Baruch, assistant dean of women, Pacific Union College, formerly dean of women, Shenandoah Valley Academy, New Market, Virginia.

Lloyd Best, associate director of data-processing center and director of the educational computer program, Pacific Union College, from a doctoral program at the University of California.

Gwendolyn Kroll, assistant dean of women, Glendale Nursing Campus, Pacific Union College, formerly a student at Pacific Union College.

Lyle McCoy, assistant manager of the college hardware store, Pacific Union College, formerly instructor at PUC elementary school.

Ellis Rich, director of audiovisual services, Pacific Union College, formerly same position at Loma Linda University Medical Center.

Robert Schroer, manager and chief flight instructor, Pacific Union College, Angwin airport and flight center, formerly employed by Angwin Aviation.

Regular Missionary Service

Nelida L. Castrence (PhUC '66), of Willowdale, Ontario, Canada, to serve as sister tutor, Mwami Hospital, Chipata, Zambia, left Montreal, Quebec, July 6, 1978.

Richard Dena (WWC '67), returning to serve as evangelist, Bolivia Mission, La Paz, Bolivia, **Eneida M. (Rodriguez) Dena**, and three children left Miami, July 11, 1978.

David B. Ekkens (LLU '74), returning to serve as biology teacher and chairman, science department, Adventist Seminary of West Africa, Lagos State, Nigeria, **Sharon (Ulloth) Ekkens** (AU '65), and three children left New York City, July 19, 1978.

Raymond K. Holm (PUC '71), returning to serve as business manager, Ethiopian Adventist College, Shashamani, Ethiopia, **Lynette P. (Christensen) Holm**, and two children left New York City, July 20, 1978.

Johnny D. Johnson (AU '77), returning to serve as district evangelist, Kaduna, Nigerian Union Mission, Ikeja, Lagos State, Nigeria, **Ida A. (Clemons) Johnson** (AU '48), and one daughter left New York City, June 20, 1978.

Lloyd H. Logan (CUC '69), returning to serve as departmental secretary, Bolivia Mission, Santa Cruz, Bolivia, **Lorinda L. (Summers) Logan** (CUC '68), and three children left Miami, July 9, 1978.

Irene McEachren, of Concord, California, to serve as administrative secretary, Far Eastern Division office, Singapore, left Los Angeles, July 15, 1978.

Kenneth S. Oster (AU '60), returning to serve as evangelist, Middle East Union, to live in Shiraz, Iran, left Washington, D.C., June 15, 1978. **Dorothy G. (Nelson) Oster** (AU '45), left New York City, July 19, to join her husband.

Robert W. Ringer (Atlanta Southern Dent. Col. '43), returning to serve as dentist, Seoul Adventist Hospital, Seoul, Korea, and **Barbara (Gibbs) Ringer** left Los Angeles, June 25, 1978.

Charlene Margaret Sparks (LLU '61), returning to serve as dental hygienist, Hongkong Adventist Hospital, Hong Kong, left Los Angeles, June 3, 1978.

Clarence L. Thomas III (OC '62), returning to serve as youth director, Northeast Brazil Mission, Recife, Pernambuco, Brazil, **Carol (Barron) Thomas**, and three children left Miami, June 22, 1978.

Barbara Thurlow (Vanderbilt U. '74), returning to serve as

nursing instructor, Antillian College, Mayaguez, Puerto Rico, left Washington, D.C. August 1, 1978.

Kenneth L. Wendell (Howard U. '60), returning to serve as dentist, Adventist Medical Center, Naha, Okinawa, and **Mae E. (Smith) Wendell** left Los Angeles, July 12, 1978.

Nationals Returning

Jennifer Adams (AUC '78), to serve as teacher, St. Croix Secondary School, St. Croix, Virgin Islands, left Boston, Massachusetts, August 13, 1978.

Reuben T. Mugerwa (AU '78), to serve as teacher, East African Union Seminary, Nairobi, Kenya, left Chicago, July 27, 1978.

Volunteer Service

Sabrina Suzanne James (PUC '78) (AVSC), of Stockton, California, to serve as English teacher, Ekamai Adventist English School, Bangkok, Thailand, left Los Angeles, June 19, 1978.

Charles Timothy McNeil (OC '78) (Special Service), of Huntsville, Alabama, to serve as offset printer, Guam Mission, Agana, Guam, left Los Angeles, August 1, 1978.

H. Glenn Stevens (LLU '46) (Special Service), to serve as physician, Youngberg Memorial Hospital, Singapore, and **Joyce-lyn Echo Stevens**, of Loma Linda, California, left Los Angeles, July 1, 1978.

Ralph F. Waddell (LLU '36) (SOS), to serve as physician, Guam Seventh-day Adventist Clinic, Agana, Guam, and **Ellen N. (Dick) Waddell**, of Loma Linda, California, left Los Angeles, August 9, 1978.

Lorelee Wiese, of Wildwood, Georgia, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, June 15, 1978.

Student Missionaries

Ronald Keith Abrams (WWC), of Oregon City, Oregon, to serve in general maintenance, South-East Africa Union, Lake View, Malawi, left Montreal, Quebec, Canada, August 10, 1978.

Bryan Dean Anderson (WWC), of College Place, Washington, to serve in English school evangelism, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan,

left Los Angeles, June 19, 1978.

Dedrick Lonnie Blue (OC), of Dorchester, Massachusetts, to serve as teacher, Haad Yai English Language School—Haad Yai, Thailand, left Los Angeles, June 19, 1978.

Paul Nelson Bray, Jr. (PUC), of Glen Ellen, California, to serve as English teacher, English Conversation Schools—West Indonesia, Jakarta, Indonesia, left Los Angeles, June 19, 1978.

Charles Alan Byrd (CUC), of Boonsboro, Maryland, to serve as English teacher, Amman Seventh-day Adventist Secondary School, Amman, Jordan, left New York City, August 14, 1978.

Kevin Clay (PUC), of Phoenix, Oregon, to serve as teacher, Majuro Seventh-day Adventist School, Guam-Micronesia Mission, Agana, Guam, left San Francisco, August 8, 1978.

Carmen Louise Cupp (UC), of Columbus, Nebraska, to serve as teacher, Ponape Seventh-day Adventist School, Guam-Micronesia Mission, Agana, Guam, left Denver, Colorado, August 8, 1978.

Ruth E. Davis (WWC), of Vancouver, Washington, to serve as teacher, Guam Mission Academy, Windward Mills, Guam, left Portland, Oregon, August 4, 1978.

Edwin Paul Dysinger (LLU), of Yucaipa, California, to serve as Bible teacher, Government secondary schools, Tanzania, left New York City, July 23, 1978.

Edwin Manuel Galan (AU), of Aurora, Illinois, to serve as general-duty nurse, Kasai Project, Kananga, Zaire, left Chicago, June 22, 1978.

Kent E. Giacomozzi (UC), of Littleton, Colorado, to serve as teacher, Taiwan Adventist College, Taipei, Taiwan, left Los Angeles, August 10, 1978.

Linden B. Hamilton (WWC), of Salmon, Idaho, to serve as teacher, English Conversation Schools—West Indonesia, Jakarta, Indonesia, left Los Angeles, June 19, 1978.

Kim L. Ihrig (UC), of McCook, Nebraska, to serve as teacher, Hong Kong Sam Yuk Secondary School, Hong Kong, left Los Angeles, August 10, 1978.

Ron L. Kyle (WWC), of Darby, Montana, to serve as

teacher, English Conversation Schools—West Indonesia, Jakarta, Indonesia, left Los Angeles, June 19, 1978.

Steven Lyle Nashland (UC), of Severance, Colorado, to serve as teacher, Ponape Seventh-day Adventist School, Guam-Micronesia Mission, Agana, Guam, left Denver, Colorado, August 8, 1978.

Helen Northcott (AU), of Dresden, Ontario, Canada, to serve as English teacher and in evangelism, English Conversation Schools—West Indonesia, Jakarta, Indonesia, left Los Angeles, June 19, 1978.

Jay Edward Osborne (PUC), of Bakersfield, California, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Gregory D. Shotwell (LLU), of National City, California, to serve as teacher, Seventh-day

Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, June 19, 1978.

Toni Lee Strom (AU), of Lincoln, Nebraska, to serve as Bible and physical education teacher, Bella Vista Hospital, Mayaguez, Puerto Rico, left New York City, August 3, 1978.

Bonnie Lee Wedel (PUC), of Watsonville, California, to serve as English teacher, Taipei City church, Taipei, Taiwan, left Los Angeles, June 19, 1978.

Barbara Wheeler (SMC), of Crestwood, Kentucky, to serve as nurse, Tasba Raya Mission, Tasba Raya, Nicaragua, left Miami, August 7, 1978.

AFRO-MIDEAST DIVISION

Regular Missionary Service

Nellie Pelayo, of Kenya, to serve as accountant-secretary, Afro-Mideast Division, Lebanon.

Henry Tabingo (and Evelyn and family), of Uganda, to serve as teacher, Akaki Seventh-day Adventist School, Addis Ababa, Ethiopia, left April 21, 1978.

Ignatius Yacoub, of Lebanon, to serve as chairman of the business department, Southwestern Adventist College, Keene, Texas, and **Mary Yacoub** and family, left July 20, 1978.

AUSTRALASIAN DIVISION

Regular Missionary Service

Bryce Andrews (and Elva), of Australia, to serve as president, Western Solomon Islands Mission, left March 9, 1978.

Nicholas Brightman (and Gail and family), of Australia, to serve as director of nursing service, Kendu Mission Hospital, Kenya, left May 21, 1978.

Gwenyth Davis, of Australia, to serve as matron, Sopas Hospital, Papua New Guinea, left May, 1978.

Paul Devine (and Shirley and family), of New Zealand, to serve as education director, Western Pacific Union Mission, Solomon Islands, left March 26, 1978.

Stephen Fitzclarenc (and Janice and family), of Australia, to serve as supervisor, Batuna sawmill and technical school, Solomon Islands, left March 9, 1978.

Lester Hawkes (and Freda),

of Australia, to serve as health and temperance director, Papua New Guinea Union Mission, left March, 1978.

David Hay (and Fay), of Australia, to serve as president, Western Pacific Union Mission, Solomon Islands, left March, 1978.

Lyell Heise (and Gaylene), of New Zealand, to serve as teacher, Fulton College, Fiji, left March 6, 1978.

Bruce Howie (and Colleen and family), of Australia, to serve as teacher, Fulton College, Fiji, left March 30, 1978.

Leslie Johnson (and Lorna and family), of Australia, to serve as assistant business manager, Kabiufa High School, Papua New Guinea, left March 13, 1978.

Lewis Lansdown (and Bernice), of New Zealand, to serve as youth director, Papua New Guinea Union Mission, left March, 1978.

Lens Larwood (and Betty and family), of Australia, to serve as director of nursing and manager, Atoifi Hospital, Solomon Islands, left April, 1978.

Ronald Ringrose (and Linda and family), of Australia, to serve as dairy manager, Fulton College, Fiji, left March, 1978.

Lionel Smith (and Doreen), of Australia, to serve as president, Papua New Guinea Union Mission, left March 6, 1978.

Russell Standish (and Enid and family), of Australia, to serve as physician, Bangkok Adventist Hospital, Thailand, left March 11, 1978.

Bill Townend (and Robina and family), of Australia, to serve as president, New Hebrides Mission, left June 25, 1978.

James Ward (and Ann and family), of Australia, to serve as nurse, Kendu Mission Hospital, Kenya, left June 20, 1978.

Volunteer Service

Adventist Volunteer Service Corps Workers: 12.

SOUTH AMERICAN DIVISION

Regular Missionary Service

Paulo Leitao (and family), of Brazil, to serve as district pastor and evangelist, Guinea-Bissau, left May 2, 1978.

Higinio Jeraldo Monardes, of Chile, to serve as district pastor, Rio Minas Conference, East Brazil Union, and family, left July 19, 1978.

Ordinations

Robert R. Davidson, pastor, Brookings, Oregon, church, on July 15 at the Oregon Conference camp meeting.

Murray Long, district pastor, Nebraska Conference, at the conference camp meeting.

Michael Miller, district pastor, Indiana, Johnstown, and Somerset, Pennsylvania, at the Pennsylvania Conference camp meeting on June 24.

George W. Murray, Jr., pastor, Philadelphia church, Des Moines, Iowa, at the Central States Conference camp meeting.

Owen Pichler, district pastor, Nebraska Conference, at the conference camp meeting.

James L. Pleasants, associate youth director, Potomac Conference, on June 23 in Takoma Park, Maryland.

Booker T. Rice, district pastor, Independence and Coffeyville, Kansas, at the Central States Conference camp meeting.

Hans Varmer, pastor, Petersburg-Hopewell, Virginia, on June 23 in Takoma Park, Maryland.

Hampton Walker, pastor, Warren and Corry, Pennsylvania, at the Pennsylvania Conference camp meeting on June 24.

Alfred H. Watson, pastor, Tazewell-Richlands-Rocky Gap, Virginia, on June 23 in Takoma Park, Maryland.

Coming

September

23 Pathfinder's Day
30 Thirteenth Sabbath Offering (Afro-Mideast Division)

October

7 Medical Missionary Work
7-14 Life & Health Emphasis Week
7 Church Lay Activities Offering
14 Voice of Prophecy Offering
21 Sabbath School Community Guest Day
21 Community Relations Day
21 Temperance Offering
28 to Nov. 4 Week of Prayer

November

4 Annual Week of Sacrifice Offering
11 to Jan. 6 Ingathering Crusade

December

2 Ingathering Emphasis
2 Church Lay Activities Offering
9 Stewardship Day
23 Thirteenth Sabbath Offering (Far Eastern Division)

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VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.

KLU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.

KUCV (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

Judge rules in SDA's favor

Labor unions and employers should include provisions for accommodating religious convictions for religious dissenters in collective-bargaining agreements, according to a finding of the Federal District Court in Portland, Oregon, August 17.

In his decision, Judge James M. Burns said, "The Defendant Company and Defendant Union shall meet and bargain in good faith concerning the inclusion of religious accommodation provisions . . . in their next Collective Bargaining Agreement."

The case involved an Adventist truck driver, John Campbell, of Coos Bay, who

decided that he could no longer conscientiously be a dues-paying member of the Teamsters. Upon the demand of the union, the company fired him for nonpayment of dues, even though he had offered to pay the equivalent to a nonunion, nonreligious charity in lieu of union dues.

The court found that his proposal would have been a reasonable accommodation under Title VII of the Civil Rights Act and ordered that Mr. Campbell be reinstated and that his dues be paid to a charity. Mr. Campbell, however, chose to retain his replacement truck-driving job for the Southern California Conference.

Attorneys who represented Mr. Campbell were Lee Boothby, of the General Conference Legal Depart-

ment, and James Hopps, counsel for the North Pacific Union Conference. Judge Burns gave special recognition to the attorneys for their work on this case and revealed that he had circulated Attorney Boothby's pretrial brief to the other judges in the district as an example of a well-prepared brief.

The Campbell decision is the third recent case where a Federal District Court judge has supervised a decision favorable to the charity-substitute method of finding a reasonable accommodation for religious objections to financial support of labor unions. GORDON ENGEN

Three Testimony books printed in Italian

The Italian Adventist Press in Florence, Italy, published a second edition of the first volume of *Testimony Treasures* in June, according to Eliseo Cupertino, president of the Southern European Union. The second volume is now on the press, and a translation of the third volume is in progress.

"In the near future," says Elder Cupertino, "Italian church members will be able to own all three volumes of *Testimony Treasures*. I am thrilled about this."

With the first edition of 5,000 copies of *The Great Controversy* sold out, an additional printing is planned for 1979. It has also been voted to begin printing *The Desire of Ages. Preparation for the Final Crisis*, Fernando Chaij's book, consisting largely of Ellen White quotations about the end of time, will begin production in 1978. D. A. DELAFIELD

In brief

SDA newspaper in New York: The current newspaper strike in New York City has not deterred Ayer, Hoy, Manana, a branch of Metro Ministry, from going to press. The Spanish radio and television ministry this month

published 15,000 copies of an eight-page quarterly newspaper named the *Ayer Hoy Manana News*, which is being distributed to viewers and listeners of the program, to Spanish-speaking church members in metropolitan New York, and to Spanish pastors in North America.

Scripture index to Ellen White's Review articles: A Scripture index to the six-volume set of the Ellen G. White REVIEW AND HERALD articles is now available at all Adventist Book Centers. Prepared by Martha Montgomery Odom, this new index contains about 35,000 references to Scripture texts quoted or commented on by Mrs. White in her 2,000 REVIEW articles.

Died: Godofredo Block, 88, pioneer worker in Argentina, on August 24 at River Plate Sanitarium, Entre Rios, Argentina.

GC department head dies

M. Carol Hetzell, 61, General Conference Communication Department director, died of cancer Sabbath morning, September 2, in Takoma Park, Maryland. News of her death came as a shock to many church members, for in spite of the pain she suffered for many months, Miss Hetzell carried out her departmental responsibilities until just a few weeks ago.

Born in Vineland, New Jersey, July 9, 1917, Miss Hetzell graduated from Columbia Union College. She worked at the Review and Herald for more than eight years—first as a proofreader and then as a copy editor. After joining the General Conference Bureau of Public Relations, in 1951, she produced workbooks in communication, numerous film and program scripts, and scores of articles for publications in many countries. At the 1975 General Conference session she was named director of the Communication Department, the first



woman to hold that position.

Editor of *Tell* magazine for more than 20 years, Miss Hetzell also was a frequent REVIEW contributor, and author of the monthly Inside Washington column since January, 1978. (This column now is being written by Victor Cooper, General Conference associate Communication director. See page 18.)

Friends wishing to make a donation in her memory are asked to contribute to Adventist World Radio, in care of the General Conference.

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