

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

OCTOBER 26, 1978

## General Conference president announces retirement



In a dramatic announcement that caught those attending the Annual Council by surprise, Robert H. Pierson, with his wife standing by his side, told a hushed audience that for health reasons he is laying down the duties of his office.

problem in this. Today PREXAD and the division presidents will meet to work out final details in this transfer of office, and all of you will be kept informed. We know the Lord's hand will be over His work and the events of the next few days as plans are laid for a great surge forward in God's work during 1979.

It's harvest time, brethren, and it's 1,000 [baptisms]-a-day time.

This has not been an easy decision for Mrs. Pierson and me to make. We love our work. We love the Advent workers and members around the world. Every one of you is precious to us. I want to express my deepest appreciation to all of you—world leaders and General Conference office staff alike—for all that you have done to make 12-and-a-half wonderful years for Mrs. Pierson and me here in Washington and around the world where we have traveled. You have been an inspiration and an encouragement to both of us.

This is not goodbye this morning—not *hasta mañana*, *au revoir*, *dosvadonia*, nor *sayonara*. We will be with you for a few more weeks. In the meantime, let us go right ahead with our work as usual. There is yet much to be done at this Annual Council. We have no time to lose. We have a work to finish, a work of preparation to be effected in every life in preparation for the return of our Lord—in our day! Yes, brethren and sisters, it *must* be in our day!

My pen, my voice, as long as God gives me strength, will be dedicated to this one all-consuming passion! We solicit an interest in your prayers, and may God bless and keep every one of you.

See also pages 10, 11.

[At the close of the devotional message presented by J. R. Spangler to Annual Council delegates, General Conference staff, and Review and Herald employees, Monday morning, October 16, Robert H. Pierson announced that after prayerful consideration he had decided to accept the advice of physicians to give up his work as president of the General Conference. As might be expected, the audience was shocked. Few had known that during the past year Elder Pierson had been subject to transient ischemic attacks (TIA) when under extraordinary pressure. During the attacks numbness developed on his left side. Doctors warned that unless he was relieved of his responsibilities, the risk of a stroke would be high.

After announcing his decision to retire, Elder Pierson made a solemn appeal to church leaders and members, urging that they do all in their power to maintain the distinctiveness of the Advent Movement and resist the trend toward worldliness in the church.

Elder Pierson's statement, setting forth his plans to leave office, appears below. His appeal appears on pages 10 and 11.

As this issue goes to press, study is being given to procedures for selecting a successor. In 1975 a constitutional provision was adopted at Vienna for electing a president in

### Elder Pierson's message to the council

case the incumbent was unable to continue, but some aspects of the current situation are somewhat different from those set forth in the constitution. In next week's REVIEW we will report on later developments.—EDITORS.]

There come times in our experience when we have to make decisions that we would prefer not to make—decisions that cut deep into one's heart and that have far-reaching effects. Last Sabbath morning before we went to Sabbath school, after much prayer and agonizing, Mrs. Pierson and I made such a decision.

Eight years of service in emerging, exploding Africa with all of its pressures and perplexities and 12-and-one-half years of happy, but problem- and stress-filled, years in Washington have taken their toll. Our physicians tell us we must shift our burdens to younger shoulders. We had hoped we could complete our term of

service in 1980 at Dallas, but apparently the Lord has other plans for us and for the church. In harmony with medical counsel we plan to leave Washington for a few weeks' rest and then retire January 3, 1979. We are sorry not to be able to fill some appointments we had looked forward to filling, but arrangements will be made to care for these.

As soon as we understood what the future held I spoke with Elder Franz and Elder Emmerson. Last evening I had the vice-presidents of the General Conference and the division presidents with me, and I conveyed to them the decision of the doctors. This morning I spoke with our General Conference officers and conveyed to them our decision. I have asked Elders Nigri, Franz, and Emmerson to work out the constitutional issues involved in the election of a new president before this Annual Council ends. For a few weeks there will be a president and a president-elect, but my brethren see no

# THIS WEEK

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Among the many visitors and delegates to the Annual Council (a full report of which will begin in the November 9 issue) were three who are closely involved with two overseas editions of the ADVENTIST REVIEW.

Jean Thomas works in the Afro-Mideast Division office, editing the four special pages of news that are inserted into that division's edition, as well as pasting up the pages and dealing with other parts of the publication process up to mailing the ready-to-be-printed material to the Africa Herald Publishing

House in Kendu Bay, Kenya, where D. C. Swan, the publishing house's manager and treasurer, takes charge.

Another visitor, R. J. Kloosterhuis, president of the Franco-Haitian Union, oversees the Haitian portion of the publication of the monthly REVIEW in French, which must be translated from material put into the English and Spanish Inter-American editions of the monthly REVIEW.

Operating under a variety of difficult circumstances, these dedicated people have high courage, and they proved eager to do anything they could to improve the quality of their publications. We were glad to hear that the readers of these two most recent editions are very enthusiastic and happy that the REVIEW is now available to them.

This issue contains reports of visits to two of the largest nations on earth, mainland China and the Soviet Union. Marvin E. Loewen, a retired General Conference director of public affairs and religious liberty, tells of his

recent trip to China in a two-part series beginning on page 3, "To China After 37 Years."

Robert H. Pierson, General Conference president, concludes the story of his Soviet Union odyssey in "A Ministry of Healing in the U.S.S.R." (p. 6).

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# LETTERS

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

## All one family

In reading the comments in This Week about the cover poem "Walk in His Moccasins" (Sept. 21), I was again reminded that walking in the shoes of an unmarried person is seldom thought of. Much is said and written about the family, children, teachers, pastors, and the elderly, but little do we hear about the lonely person who has no close companion except Jesus.

The church should be family-oriented, but many come into the message by themselves. If more hospitality were shown to these persons, and more opportunities were opened for them to get together with their church family, it would be a boost in their lives.

I am aware of these needs because I am one of those persons. Much is asked of singles because "they have more time," but seldom does their well-being seem

of concern to our church. Let's be as concerned about the singles in our denomination as we are about all the other groups.

MARLENE MOTYKA PIERCE  
San Francisco, California

## Lies and truth

With intense interest I read the editorial "When to Lie" (Aug. 24). Having given much thought to this subject, I was deeply impressed with the editorial's message.

Two Spirit of Prophecy statements on this subject not included in the editorial are worth sharing.

"The most dangerous falsehoods are those that are mingled with truth."—*Patriarchs and Prophets*, p. 338.

"We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things."—*Education*, p. 235.

DOROTHY MAY ZIMMERLY  
Trenton, New Jersey

## Dr. Peale

Re "Dr. Peale on Immortality" (Sept. 21).

Immediately after the article by Dr. Peale entitled "Why I Believe in Life After Death" appeared in *Guideposts*, I wrote him a lengthy letter in which I described my reactions and set forth my Biblical reasons for my belief in the nonimmortality of the soul. I also sent him a copy of *The Great Controversy*.

In his warm and appreciative reply, he promised to read the book.

REINHOLD KLINGBEIL  
West Linn, Oregon

## Undivided support

I pray for the REVIEW. This very important paper can count on my undivided support.

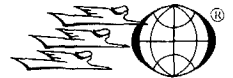
GEORGE L. MURRAY, JR.  
Fenton, Missouri

## Bones unbroken

"More About Drugs" (For This Generation, Aug. 31) speaks of the nails driven through the hands and feet of Jesus as shattering bone and flesh. But not one of His bones was broken.

CHARLES W. STARR  
Lake Havasu City, Arizona

# Adventist Review



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# To China after 37 years

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A former worker in China tells  
of his return to the land where he  
spent seven happy years of mission  
service prior to Pearl Harbor.

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By MARVIN E. LOEWEN

At last—on June 1—came the long-awaited moment when the travel agent handed my wife and me, former workers in mainland China, our air tickets, passports, and visas to visit Peking, Shanghai, and Nanking. For six years we had tried to return to China for a visit, but none of the half-dozen tours I had signed up for materialized. Then, during the first week in May, we saw an advertisement announcing a tour to China via Tarom, the Romanian Airlines, leaving June 1. Calling the travel agency immediately, I was told to send them our passports and visa applications.

On May 29 I called the travel agency to see if our visas had been granted.

“Don’t worry,” the woman in charge said. “We don’t receive the visas till the last moment. If yours had been rejected, we’d have heard by now.” She also told us we wouldn’t know in advance just which cities in China we could visit, or how many nights we’d stay in each.

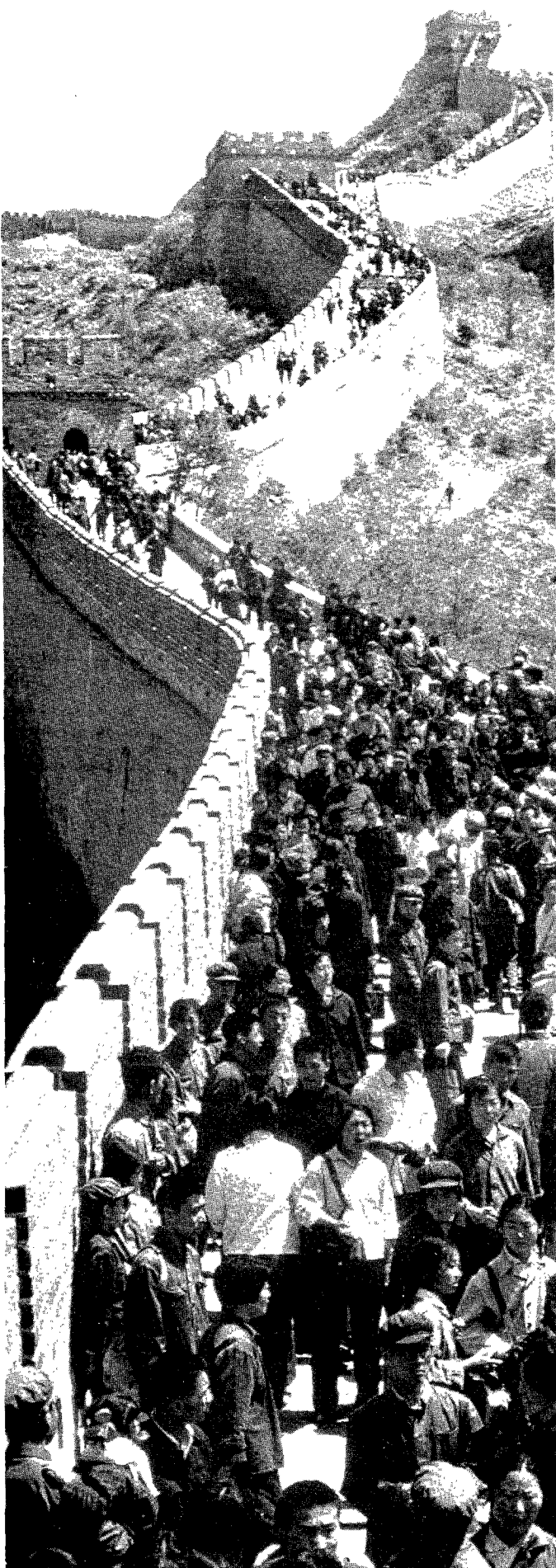
Packing our two small suitcases, we met the other 16 members of our tour group at Kennedy Airport in New York on the afternoon of June 1. Then, at long last, we had the all-important visas in our hands.

After a relaxed weekend in Bucharest, Romania, we left for Peking via Karachi, Pakistan, on Sunday night, June 4.

We met the dawn with a breathtaking panoramic view of the snow-covered Himalayas. Then came the Gobi

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*Marvin E. Loewen, retired General Conference director of public affairs and religious liberty, lives in Silver Spring, Maryland.*



Desert, a seemingly endless, desolate, forsaken piece of landscape. Eventually the scenery below us changed to green fields of wheat, glistening rice paddies, and scattered Chinese villages. Thrilled to catch glimpses of the land in which we spent seven happy years of mission service prior to Pearl Harbor, we felt our throats choke with emotion. After 37 years' absence, we were landing at Peking's International Airport. We were 14,000 miles from New York and had come through 12 time zones, more than halfway around the world.

Luxingshe (China Travel Service) representatives met us and cleared our baggage through customs. Then we boarded one of their buses and, on the long ride to the Friendship Hotel in the southwestern corner of Peking, exclaimed over familiar sights.

Early the next morning we went by train to the Great Wall of China. While eating a box-lunch breakfast, we watched the passing scenery. The villages hadn't changed, but the fields had. Gone were the many heaped-up grave mounds, leaving the land open for more-efficient cultivation.

### Former mission compound

We returned to Peking via the Ming Tombs and reached our hotel at 4:40 P.M. Since Mrs. Loewen and I wanted to visit our former mission compound in Peking, where we lived in 1935 while attending language school, we decided to go on an adventure of our own.

The hotel manager was most helpful and phoned the Bureau of Public Works to learn if the name of the street running past the compound had been changed. Since it hadn't, we asked a taxi driver to take us to No. 62 Ta Fang Chia Hutung. The mud brick walls along both sides of the narrow street and the side alleys looked familiar, but there was no No. 62.

Trying to help two Americans find the place where they once lived, the taxi driver walked down the street, asking for No. 62. I also questioned everyone I met.

An older man on a bicycle said that the numbers had been changed and he thought No. 62 was now No. 20. We hurried up the street and, sure enough, there were the three two-story houses towering over the compound wall.

We walked through the open gate and past the former North China Union Mission office to the three houses, from where we saw the storage sheds now covering the tennis court. A wall prevented us from going over to the three-room, mud-walled Chinese cottage in which we had lived.

A crowd quickly gathered and told us that the Foreign Language Press houses its workers in the compound. Just then a little Chinese girl came out of the house formerly occupied by the C. B. Green family. A man suggested that we might like to go inside, but we declined. However, before leaving I asked an old woman if she knew any Seventh-day Adventists. She didn't. The people were curious, smiling, and helpful, but we didn't stay longer because we didn't want to create too much excitement.

Next we wanted to find the Peking church, and we asked the driver to go slowly along the main street, running from the magnificent five-story East Gate to the center of the city. We found only the foundation of this historic remaining gate. To enable traffic to move more easily through every section of the rapidly expanding metropolis, the authorities had leveled the ancient wall around Peking.

Not sure of the exact location of the church building, we carefully scanned the buildings to our left. Soon we spotted a large black structure, our former red-brick church, standing behind a makeshift plywood fence. The two front entrances were bricked up except for the rounded arch above the doors. Several windows were broken, the screens were torn and rusty, and the side gate



This picture, taken about 1935, shows the North China Union Mission compound in Peking as the Loewens remembered it. They learned when they returned that Foreign Language Press workers are living there.

was padlocked. It looked like an abandoned warehouse. Again the people were most helpful, and a shopkeeper next door told us that the Ministry of Foreign Affairs uses the building.

The driver then took us to the restaurant in the center of the city where our tour group was scheduled to eat a Chinese dinner. For our hour-and-a-half excursion he charged \$5.40 and gave us printed receipt tabs for that amount. Since taxis in China are the property of the people, a detailed account must be made of each use. Also, no tipping is permitted.

When we rejoined our group, they asked many questions. They wanted to know every detail of our visit to our former Seventh-day Adventist mission compound and to our church.

After dinner, our two Luxingshe guides took us to Tien An Men Square. Walking across it in the cool evening air, we marveled at its vastness. The stately Great Hall of the People and the Mao Tse-tung memorial mausoleum impressed us also.

Although it was 10:00 P.M., we saw groups of kindergarten children, holding onto one another's hands, follow an adult to the center of the square and sit down on the stone pavement. There they sang songs and listened to their teachers tell stories. Since every able-bodied person in China works, these children board at a

kindergarten center during the week and stay with their parents on weekends.

Next morning, June 6, on the way to the airport for our flight to Shanghai, we saw a Luxingshe van, loaded with baggage, on the shoulder of the road. Thinking the luggage might be ours, our driver stopped to investigate. It wasn't. But what he discovered was that because its driver had violated a traffic rule, the police had ordered him to pull over and sit there for ten minutes and think about his misdemeanor. That was his penalty.

Two Luxingshe guides met our plane in Shanghai, and while riding into the city our tour director informed the senior guide of my request to see a man with whom we'd worked when he headed the Chungking Medical Center and I was chairman of the board (and a former school-mate of ours at Pacific Union College in 1927). The guide promised to convey this request to the Ministry of Foreign Affairs, who would work on it while we went sightseeing.

When we arrived at a Children's Palace, scores of elementary school children lined the driveway of the four-story mansion. Their smiling eyes and pixielike faces captivated us immediately. What charmers they were! The boys wore white shirts over dark short pants; the girls had on embroidered blouses and skirts of rainbow colors. Every youngster had a bright red scarf around his or her neck. Short, black pigtails, wrapped with red wool yarn, accented the girls' smooth, fair skin and black-button eyes.

As we alighted one by one from the bus, a child came up to each of us, took us by the hand, and stayed by our side while we toured the grounds and visited the workshops. First they took us to the obstacle course, where we saw other children crawl through pipes, swing across a stream of water, walk on logs, climb monkey bars, and glide down slides.

### Inside the mansion

Then they took us inside the mansion. Going from workshop to workshop, we observed children assembling radios, working with electronic equipment, making model planes and boats, carving seals in ivory, writing Chinese characters, pasting up fabric pictures, and cutting paper into intricate, artistic shapes.

In one room a 12-year-old boy, his right arm and hand poised like a professional, conducted a choral group of his peers. Down the hall an orchestra, made up of nine accordions, 12 violins, a bass viol, and a drum, played from musical scores written in numbers instead of notes. Another musical group, using Chinese instruments—bamboo flutes, stringed lyres, zithers, two-string violins, and cymbals—blended strange sounds into a pleasing harmony. We also visited ballet class and a gymnasium for simulated bicycle races to Peking and other cities.

Deeply impressed with the variety of extracurricular skills the children were learning, we asked our guide many questions.

"This palace was established in 1960," he said. "Every day 800 children come here after school from

three o'clock to five o'clock. The schools test and recommend them for certain activities, but they can also work on projects of their choice and for which they show natural talent."

We then went into a hall where the children put on a dramatic and musical program on a large stage. Dressed in eye-catching costumes, they sang and acted out their parts like seasoned artists.

### The search for a cemetery

One pilgrimage we wanted to make in Shanghai was to the Bubbling Well Cemetery, where we'd buried our baby daughter in 1939.

"That cemetery was moved and is now in the country," we were told by a former YWCA worker, whom the People's Republic of China had invited to return to do social work. The state wanted the valuable Bubbling Well property for the living, not the dead. They contacted as many as possible of those who had plots there before they moved the bodies.

That afternoon we went to a Friendship Store for tourists near Soochow Creek and the Bund. There we told the guide that we wanted to go on a short excursion on our own.

He urged us to be sure to return to the hotel before dinner, because his office had located our friend and we might be able to see him that evening.

We assured him that we planned to eat dinner at the hotel, then hired a taxi to take us to the former China Division headquarters on Ningkuo Road.

Instead of open country near the division compound, there now were factories everywhere. Nothing looked familiar, and before we knew it we'd passed the former Far Eastern Academy, completely hidden from Ningkuo Road by other buildings. Then we recognized the two-story division houses on both sides of the street. One looked as if it were being used as an office. Another had a bicycle in the open entryway by the stairs leading up to the second floor.

Black paint covered the former red-brick Signs of the Times Publishing House. A large truck in its driveway was unloading machinery. Now a factory, as is the former Far Eastern Academy, it had a dreary, dismal look.

A padlock on the gate in the wall in front of the former China Division office kept us from seeing the building at close range. But after going around the corner, we saw another entrance with an imposing arch that led to a new building next to the division office. Large Chinese characters on the arch proclaimed it to be a Children's Palace, one of ten in Shanghai.

Returning to our hotel, we ate our dinner. Then, when we came downstairs, our guide stepped up and told us our friend was in the parlor. □

*In next week's REVIEW, Elder Loewen tells of his visit with a Chinese friend, of more sightseeing during their nine-day trip to China, and of his assessment of the church's future in that country.*



# A ministry of healing in the U.S.S.R.

By ROBERT H. PIERSON

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We saw men long estranged  
brought together in love, confession,  
and assurance of future fellowship  
and cooperation.

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For several decades circumstances in certain countries have isolated Seventh-day Adventists from the world church. Because these members have lost contact with the main body of believers for protracted periods of time, it is not surprising that problems have arisen.

As conditions within countries changed, so did approaches and methods of carrying on the work of the church change. The exigencies of the times and circumstances were met without compromising principle and without violating conscience. The doctrines of the Seventh-day Adventist Church were retained and the commandments of God were kept without violating the laws of the lands concerned.

This has not always been easy.

During the process of such adjustments, on occasion there have arisen factions with differing reactions to such adaptations. In some cases misunderstandings between brethren and even among churches have arisen. The unity of the church has been tested and tried and, in some places, for a season, fractured. Being cut off from the

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*Robert H. Pierson is president of the General Conference.*



Above, balcony, stairway, aisles, and seats on the main floor were filled as Elder Pierson spoke in Riga on August 31. Adventists in the Soviet Union flocked to hear him and Elder Lohne wherever they spoke. Right, the Piersons and Lohnes were touched by the spirit and expression of the choirs in Soviet churches, where music contributes much to the worship services. Mr. Jacovenko directs this choir and orchestra during a service in Kiev.



normal neutral mediating influences of the church, some of these gaps have grown and widened, thus further complicating the situation.

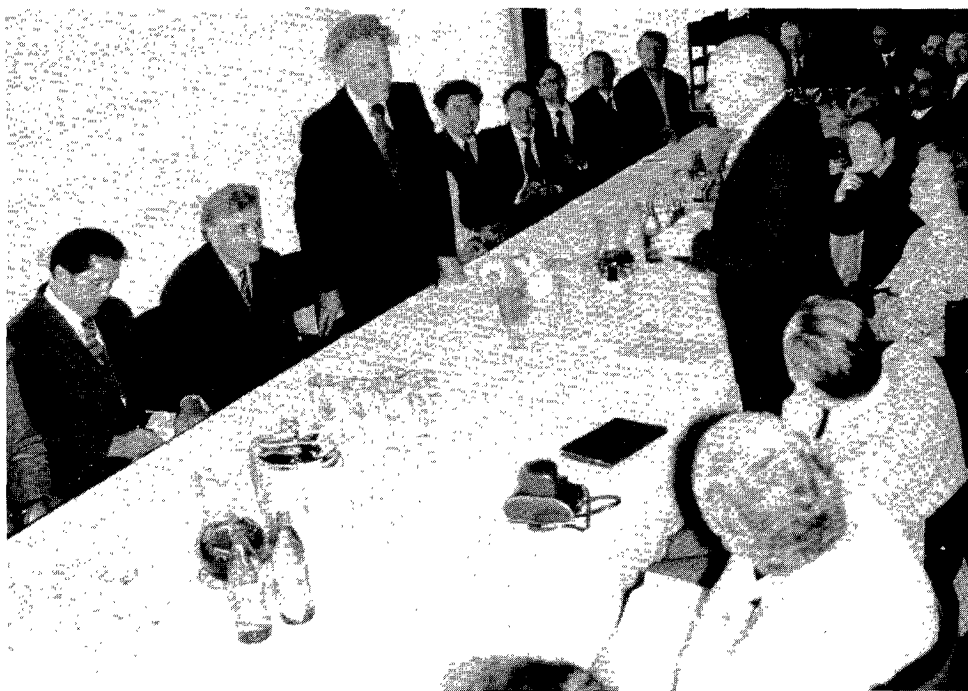
In some countries it has not been possible to operate schools and seminaries in the normal manner. With the passing years such conditions have contributed to the further fracturing of church unity.

It is understandable that, where possible, governments should want and expect their citizens to settle their own problems of unity without the intrusion of church leaders from other countries. Thus the General Conference and division leaders have been handicapped in their desire to help bring factions of the church together in the Christian unity that should prevail.

But for years the General Conference and the divisions involved have prayed and labored discreetly without meddling in the internal affairs of such national churches. Through pastoral letters, visits, through the patient efforts of committed nationals, we have openly sought patiently and understandingly to quietly draw our people together in the sweet bonds of Christian unity and fellowship. Most of these efforts have been blessed of God with a measure of success.

For many years our Seventh-day Adventist churches and church members in the Soviet Union have been isolated from the world church body. However, in recent years, we are thankful to say, more opportunities for contact and counsel have been opened to us. First, several years ago, one representative was able to join us at an Annual Council in Washington. At the time of the 1975 General Conference session in Vienna, Austria, seven representatives from the U.S.S.R. were welcomed to the world council. It was an occasion for great rejoicing when the delegates were seated at the opening session. The U.S.S.R. is a large and important power in the world today, and we have felt the need for Seventh-day Adventists from that great land to be present to make their contribution to the decision-making and the business transactions of the world church.

At the time of the 1975 General Conference session, two pastors, Michael Kulakov and D. Parasai, from the U.S.S.R., were elected members of the General Conference Committee for a two-year term. We have been pleased to have Soviet representation at some of our important committee meetings in Washington since that time.



Above, left, many special luncheon meetings were conducted with workers from different parts of the U.S.S.R. Above, Elder Pierson is given bread and salt in a traditional welcome by Moscow church members on August 19. Below, members in Tula, both young and old, gave the Piersons and Lohnes a warm welcome to their city.



The October 7, 1977, Constitution of the U.S.S.R. provides helpful sections guaranteeing freedom of conscience and the right to profess one's religion and to worship in harmony with one's convictions. The wording of these articles is as follows:

"Citizens of the U.S.S.R. are equal before the law, without distinction of origin, social or property status, race or nationality, sex, education, language, attitude to religion." (Article 34.)

"Citizens of the U.S.S.R. are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship. . . . Incitement of hostility or hatred on religious grounds is prohibited." (Article 52.)

During our recent three-week visit to the U.S.S.R., Vice-President Alf Lohne and I, together with our wives, were able to travel widely in the country and to work for unity in a healing ministry to bring our believers together in the true spirit of Adventism. What happened during those three weeks of binding up of, and the bringing together of, separated brethren and sisters is but another testimony of the power of the Holy Spirit upon hearts and lives.

In meetings with leaders and workers we saw the healing ministry of God's Spirit work in the hearts of men long estranged and bring them together in love, confession, and assurance of future fellowship and cooperation. The brethren agreed to work wholeheartedly and in practical ways on the delicate task of resolving in Christian love and good will the problems that remain.

### Public reconciliations

We witnessed the power of God in gatherings, which led to deeply moving expressions of heart sorrow and public appeals for forgiveness. In such a meeting in Kiev, the Ukraine, on the evening of August 29 leaders of two contending factions sobbed their heart cries of repentance before one of the largest gatherings ever convened by Seventh-day Adventists in the U.S.S.R. As hundreds wept with them, and as many tape recorders recorded the appeals and testimonies, these leaders acknowledged mistakes of the past, sought forgiveness, and pledged cooperation in future labor together. It was a moving experience.

Appropriately, those of us who were visitors left the working out of details in organization and church relationships to the recommitted national leaders working together. The problems have not all been solved. Structures of many years' standing are not usually healed in a few days' time, but God has made an encouraging beginning. A strong spiritual beginning has been made under the influence of the Holy Spirit.

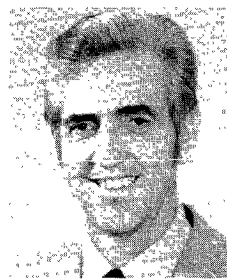
When hearts are together in love and unity it is much easier to get heads together in problem solving. God has lovingly done the first work. We believe He will continue to help our brethren in the U.S.S.R. to move forward together in the second work. We need to pray earnestly that the work of grace will not falter and that full unity will be achieved. Our brethren and sisters in the

U.S.S.R. need our prayers. They are earnest, sincere Seventh-day Adventists who love the Lord and who desire to serve Him faithfully. We shall never forget our three weeks spent among these loving and lovable people in that great land. □

Concluded

## FOCUS ON EDUCATION

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



### The impact of Christ's methods on Adventist education

By OTTIS EDWARDS  
Far Eastern Division  
Education Director

One of the most effective schools that has ever existed and one that has made a greater impact upon humanity and the course of history than any other was the educational program conducted by the Master Teacher, Jesus Christ. His methods, His teaching technique, His way of dealing with students, continues to inspire and assist Seventh-day Adventist teachers and administrators today.

In a chapter entitled "Preparation" in a larger section on "The Under-teacher," the book *Education* states, "As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. . . . This is the secret of power over your pupils. Reflect Him."—Page 282.

The church's educators take this instruction to heart. They feel that the influence of Christ must be felt in the classroom and everywhere on the Adventist campus. They feel that they must understand Christ's methods and follow them in their instructional program if they are to have power over their students—power to change lives, power to change behavior, power to assist in spiritual and intellectual development, power to reach the objectives of Christian education.

The year 1978 has been designated Adventist Education Year. The General Conference and every division of the world have been promoting education through sermons, letters, posters, stickers, postcards. In Brazil the Government even issued a stamp in commemoration of a special Adventist Education Year professional meeting. All this promotion is excellent and should be done. We can be grateful for the tremendous system of education that the Lord has established among us. However, the real test of Adventist education is whether in the classroom, on the playground, in the laboratory, our teachers are reflecting Christ; whether His methods are being used in our educational program; whether we are making Christ the center of all our educational activities.

In the Far Eastern Division our Adventist teachers are concerned that Christ truly be their ideal, and from our schools are coming an army of workers committed to giving this gospel message to the world.

The impact of Christ's educational program 2,000 years ago changed the course of history. The impact of His methods today in Adventist education will prepare a people to meet their God in the climax of history.



## God's forgiveness

The column Bible Questions Answered brings out many helpful points and is a strong asset to the REVIEW. Seldom would I question the good answers, but I believe something more should be said regarding God's forgiveness (July 7).

It says, "The important consideration is that God can forgive only sins that have been repented of," and in a certain sense that is true. Certainly, His forgiveness can be effective only if a repentant sinner accepts it in true sorrow for his sin and turns from it.

However, I wonder about the picture we may get of the heart of God. When Adam and Eve chose to listen to the enemy, and gave up their innocence and perfection, did God wait for them to confess before He revealed His forgiving spirit? No, even though they fled in terror into "the deepest recesses of the garden" (*Patriarchs and Prophets*, p. 57) and in effect told God to leave them alone, the Heart of Infinite Love did not take them at their word. He came "walking in the garden in the cool of the day," looking for His lost children. His voice followed them: "Where art thou?" (Gen. 3:8, 9). He had come to give them hope, to tell them He would provide a way out of their helpless situation (verse 15).

The New Testament, even more clearly than the Old, portrays God as forgiving even before we confess. Jesus, for you and me, endured every cruelty and indignity that men and devils could imagine, yet spoke those touching words from the cross: "Father, forgive them; for they know not what they do" (Luke 23:34). "That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time."—*The Desire of Ages*, p. 745.

Another picture of God's forgiveness comes in the

story of the lost boy of Luke 15. Even though the father knew the rebellion that led his son into the "far country," he was anxiously waiting and desiring the return of his boy. Verse 20 shows the forgiveness of the father—no question! Not until verse 21 did the son get the chance to begin his confession—and he never did get it completed. The forgiving father had too much celebrating to do to wait for the full confession!

Why is it important to remember that God has already forgiven us, as far as His heart is concerned? Because we become like the God we worship. And there is danger that our hearts may become hard and unforgiving toward those who may have wronged us—until they "properly" confess.

God has clearly revealed our part in forgiving others: "We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults."—*Thoughts From the Mount of Blessing*, pp. 113, 114.

JAMES JOINER  
Beltsville, Maryland

► *The ideas expressed above are important and certainly should be taken into account in an extended discussion of God's forgiveness. Brief answers such as those given in the Bible Questions Answered column cannot always take into consideration all aspects of a given situation.*

*We were answering a specific question, "Why do we have to say 'I'm sorry'?" Our reply was, in effect, God is not interested as much in the bookkeeping aspects of forgiveness as in a change of heart. Repentance is that*

*change of heart. In other words, as much as God loves a person, if the sinner clings to the sins of which the Holy Spirit has convicted him, he cannot expect forgiveness. God "will by no means clear the guilty" (Ex. 34:7). At the same time, He is doing all He can to warn the sinner.*

*Although the straying "have turned away from God, He does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe."—Christ's Object Lessons, p. 198.*

## Back to basics

We want to commend the REVIEW for printing such a comprehensive article concerning the Loma Linda organ in the February 2 issue. Not only is this organ the largest in any Adventist church, but it is the largest Casavant organ in the United States, and one of the larger installations in the country, including those in Salt Lake City and the Mother Church of Christ, Scientist in Boston, to name two commonly known organs. It is a positive stamp on the need for excellence in music in our worship services. More Adventist churches should invest wisely in the purchases of pipe organs, sized to their needs, that not only produce the most acceptable sounds for worship but, when measured over time, outlive any electronic organ and cost less in the long run.

As musicians for the Iowa City Fellowship of Adventists, Iowa City, Iowa, we strive for variety, excellence, and purposeful contributions through the music we provide for Sabbath services. An excellent organ is the backbone of such a program, and, where voices are available, a choir complements the organ. This Loma Linda installation can help identify Adventists as being among those Christians willing to put time and money into only the greatest of musical renditions to their God.

As musicians, we have long had to turn to other de-

*The prodigal son was forgiven because he had changed his mind regarding his profligate course; those who nailed Jesus to the cross did not fully "know" what they were doing (Luke 23:34).*

*We should reveal the same compassion and forgiveness toward those who have sinned against us. It is wrong to remain aloof and cold toward those who have wronged us. We should try to win them. Jesus said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3).*

nominations to find excellent instruments and active music programs of integrity within church music. This should not be. Music is one of the greatest tools of evangelism.

At our church colleges our students are being trained in organ and church music, many only to go out and be employed by other denominations that wish to have fine performers, fine facilities, and their expertise. Is this not in part a waste of our instructors, such as Dr. Warren Becker and Dr. Melvin West? Our churches should follow through and make sure that those being trained for church-music leadership are invited and provided for, so that they too can "lead out" and enhance the worship in our churches on the level it should be.

I am sure some will feel this an extravagance on the part of the Loma Linda church. My response is that the common rule of thumb in building a new church is that one tenth of the total cost of the building should be spent on the purchase of a pipe organ. This expense should be incorporated into the building fund and the organ planned for right along with the sanctuary, otherwise all aspects of worship are not provided for. Let's stop buying carpet and padded pews, and get back to basics.

WILLIAM AND MARJORIE  
NESS  
Iowa City, Iowa

# An earnest appeal from the retiring

Presented to the Annual Council after his announcement of retirement, October 16, 1978.

By ROBERT H. PIERSON

This will be the last time that in my present role I shall stand before the world leaders of my church, your church, our church, and I have a few words to leave with you.

I take my thoughts from something that Elder and Mrs. Ralph Neall have written describing how typically a sect evolves into a church. They say a sect is often begun by a charismatic leader with tremendous drive and commitment and that it arises as a protest against worldliness and formalism in a church. It is generally embraced by the poor. The rich would lose too much by joining it, since it is unpopular, despised, and persecuted by society in general. It has definite beliefs firmly held by zealous members. Each member makes a personal decision to join it and knows what he believes. There is little organization or property, and there are few buildings. The group has strict standards and controls on behavior. Preachers, often without education, arise by inner compulsion. There is little concern about public relations.

And then it passes on to the second generation. With growth there comes a need for organization and buildings. As a result of industry and frugality, members become prosperous. As prosperity increases, persecution begins to wane. Children born into the movement do not have to make personal decisions to join it. They do not necessarily know what they believe. They do not need to hammer out their own positions. These have been worked out for them. Preachers arise more by selection and by apprenticeship to older workers than by direct inner compulsion.

In the third generation, organization develops and institutions are established. The need is seen for schools to pass on the faith of the fathers. Colleges are established. Members have to be exhorted to live up to the standards, while at the same time the standards of membership are being lowered. The group becomes lax about disfellowshipping nonpracticing members. Missionary zeal cools off. There is more concern over public relations. Leaders study methods of propagating their faith, sometimes employing extrinsic rewards as motivation for service by the members. Youth question why they are different from others, and intermarry with those not of their faith.

In the fourth generation there is much machinery; the number of administrators increases while the number of workers at the grass-roots level becomes proportionately less. Great church councils are held to define doctrine. More schools, universities, and seminaries are established. These go to the world for accreditation and tend

to become secularized. There is a reexamination of positions and modernizing of methods. Attention is given to contemporary culture, with an interest in the arts: music, architecture, literature. The movement seeks to become "relevant" to contemporary society by becoming involved with popular causes. Services become formal. The group enjoys complete acceptance by the world. The sect has become a church!

Brethren and sisters, this must never happen to the Seventh-day Adventist Church! This will not happen to the Seventh-day Adventist Church. This is not just another church—it is God's church!

But you are the men and women sitting in this sanctuary this morning on whom God is counting to assure that it *does not* happen.

Already, brethren and sisters, there are subtle forces that are beginning to stir. Regrettably there are those in the church who belittle the inspiration of the total Bible, who scorn the first 11 chapters of Genesis, who question the Spirit of Prophecy's short chronology of the age of the earth, and who subtly and not so subtly attack the Spirit of Prophecy. There are some who point to the reformers and contemporary theologians as a source and the norm for Seventh-day Adventist doctrine. There are those who allegedly are tired of the hackneyed phrases of Adventism. There are those who wish to forget the standards of the church we love. There are those who covet and would court the favor of the evangelicals; those who would throw off the mantle of a peculiar people; and those who would go the way of the secular, materialistic world.

Fellow leaders, beloved brethren and sisters—don't let it happen! I appeal to you as earnestly as I know how this morning—don't let it happen! I appeal to Andrews University, to the Seminary, to Loma Linda University—don't let it happen! We are not Seventh-day Anglicans, not Seventh-day Lutherans—we are Seventh-day Adventists! This is God's last church with God's last message!

You are the men and women, the leaders, whom God is counting on to keep the Seventh-day Adventist Church God's remnant church, the church God has destined to triumph!

The servant of the Lord says, "Fearful perils are before those who bear responsibilities in the Lord's work—perils the thought of which makes me tremble."—*Selected Messages*, book 2, p. 391. And in Ezekiel 22:30 we read, "I looked for a man among them who could build up a barricade, who could stand before me in the breach to defend the land from ruin" (N.E.B.).

I believe this morning, fellow leaders, that God is looking for men and women, intrepid leaders, men and women who love God's church and God's truth more

# resident of the General Conference

than they love their lives, to see that this church under God goes through to the kingdom. The task ahead of us is not going to be easy. If I understand the Bible and the Spirit of Prophecy aright this morning, ahead lies a time of trouble, a time of challenge such as this church and this world have never before known.

The servant of the Lord tells us, "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless."—*Ibid.*, book 1, pp. 204, 205.

The Seventh-day Adventist Church had its alpha years ago. You and I are the leaders who will face the omega that will be of the same subtle, devilish origin. Its effect will be more devastating than the alpha. Brethren, I beg of you, study, know what is ahead, then with God's help prepare your people to meet it!



After announcing his retirement, Robert H. Pierson made a poignant appeal to those who are the appointed leaders of God's church not to permit His remnant church to go into secularism and modernism the way so many church bodies have gone. In his audience were the members of the General Conference Committee assembled for Annual Council, the General Conference staff, and *Review and Herald* employees.

"God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side."—Ellen G. White, in *Review and Herald*, Nov. 5, 1903.

"We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare."—*Ibid.*, Dec. 6, 1892.

And then I call attention to a vision the Lord's servant had, in which she saw a ship heading toward an iceberg. She said, "There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'"—*Selected Messages*, book 1, pp. 205, 206.

Fellow leaders, it may be that in the not too distant future you will have to meet it. I pray God will give you grace and courage and wisdom.

Finally, "what a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness."—*Ibid.*, book 2, p. 391.

What a wonderful assurance we have this morning, brethren and sisters, that you and I are in God's work. This work is not dependent on any man; it is dependent on our relationship with Him. There is only one way for us to face the future, and that is at the foot of the cross. A church with its eyes upon the Man of Calvary will never walk into apostasy.

Thank you, brethren and sisters, for giving me the privilege of serving you for the past 45 years, and may God bless every one of you. □

# The need for futureness

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If we do not anticipate and plan  
for future events, the end result  
will be that we run the risk  
of being overtaken and overwhelmed  
by such events.

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By CHARLES B. HIRSCH

In a survey of the financial sector of Adventist schools, the heavy operating deficits of the secondary schools have already been noted. The full picture of the operating costs of the K-12 schools is not yet available because of the lack of information regarding the support from the local churches. More uniform accounting statements and a model budget must be drawn up. These will also make available a better comparative study of the total K-12 program. This will be one of the first priorities in the research section, when it becomes a budgeted reality and a person is appointed for this post.

Some data available from the department's education statistics, compiled by Dr. C. R. Taylor, associate director of the General Conference Department of Education, includes the following: "In the North American Division in 1975, local conferences contributed 16.96 percent of their gross tithe equivalent to subsidize Seventh-day Adventist education on all levels. Of this figure, 13.86 percent went for K-12 schools. The Union Conferences contributed 1.58 percent, of which only 43 percent went for K-12 schools. The North American Division/General Conference figures were 2.42 percent, of which 1.18 percent went for K-12 schools. The total figure for all contributors was 21.17 percent; 9.3 percent of this went to elementary and 6.17 percent to secondary schools."

Serious study must be given to this area of support, and a formula has been developed based on gross tithe income, which will eventually give greater support to the

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*Charles B. Hirsch, Ph.D., is director of the North American Division office of education, and is associate director of the General Conference Department of Education.*

K-12 program. In too many instances the K-12 schools have been attempting to get along on a hand-to-mouth operation.

The Board of Education, K-12, over the next few years must give priority to the study of problems of K-12 schools, if these schools are expected to remain viable institutions. Some questions that must be addressed are the following:

1. Is the organization structure of the K-12 schools on the division, union, and conference levels still justified or appropriate to the needs and to the funds available for such a program?

2. Is the personnel too large or too small? Can it be used to better advantage in our schools?

3. Are the revenues, including tuition, subsidies, and grants, keeping up with the needs or the potential?

4. Can the schools be operated more efficiently as a result of consolidation on the division, union, and conference levels?

5. Are the schools' purchasing practices effecting the greatest economy possible?

The greatest weakness in all the church's institutional operations is the lack of a proper cash flow. Rewards have been granted to winners of book sales and to others, so why not provide some type of recognition or reward for the institutions that show a healthy cash flow? Some incentives along these lines might produce some surprisingly remarkable results.

## Problems in American schools

The American Association of School Administrators, in a poll of public school administrators, identifies five major problems confronting American schools:

1. Finances.
2. Cost reduction.
3. Dismissal of incompetent staff.
4. Curriculum planning and renewal.
5. Federal and State reporting forms.

Although Seventh-day Adventist schools do not all share in the last problem, certainly the others mentioned are not far afield!

The Seventh-day Adventist Church is a church of the future. All systems are geared for coming events. With prophecies as the guidelines for the future, there is a constant watch for their fulfillment.

However, the church has not given serious thought to future developments in the world, and how to meet them. There appears to be a crisis orientation under which nothing is done until the church's name appears in a court case, or an ethnic or national problem suddenly confronts us. Too often the church has concerned itself with legislation after it has become a law, rather than in becoming involved in the planning stages.

In the realm of global affairs it is expected that far-reaching changes will be taking place in the 1980's with serious consequence for the United States and for the Seventh-day Adventist Church. Several shifts appear to be taking place:

1. Changes in both political and economic activities

from the Atlantic to the countries of the Pacific rim.

2. The Africanization of Africa and the disappearance of the last strings of colonial management.

3. An Arabic renaissance, with the appearance of Islam as a new force in the world.

4. An increasing number of authoritarian governments, with a commensurate decline in democracy.

How is the church planning to accommodate itself to these problems of the near future? Are its leaders educating themselves to these changes as they may affect the church's world mission?

## Specific problems

In the United States too there are problems of concern. Labor unions are rapidly moving into the control of education. Their growing influences in accrediting associations is not secret. How will SDA schools fare when the union voice will be heard on evaluation teams that visit our campuses? Energy and environmental controls are in formation. Are school boards giving thought to solar systems, increasing insulation, and other methods of energy conservation? It should be noted that energy costs have jumped 48 percent since 1972.

In Maryland, the higher-education faculty in 1967 listed as their two top priorities curriculum improvement and improvement of instruction. Ten years later, the two top priorities were collective bargaining and legislative activities.

Throughout the United States, teacher unions are pressing for bargaining laws on both Federal and State levels. In many States inroads have already been made. Such unionization could affect not only accreditation but certification of teachers as well.

Through its National Labor Relations Board (NLRB), labor is attempting to unionize private schools, as it has the public schools. The Roman Catholic Church has challenged this invasion of their schools and is contesting through several cases.

An interesting observation is that the NLRB has ruled that Roman Catholic elementary schools are not religious enough to escape Government jurisdictions, but the Supreme Court holds Roman Catholic schools too religious to receive public funds. The question raised is, Can the Government have it both ways?

Education in the United States is coming more and more under the supervision of the courts, chiefly to assure that constitutional minimums required of the First and Fourteenth Amendments are met. One can resist the laws of the land when there is recourse to the courts, but once the courts make their decisions, there is little recourse but to obey or pay the consequences.

Governments are passing laws that will further limit and restrict the independent operations of SDA schools. In Puerto Rico a law was passed giving the government's department of education control of the hiring and firing of teachers in private schools and of the curriculum. The law, however, still awaits implementation.

Although most Federal aid is not available to non-public schools, there are programs that do not contact Federal barriers against participation by children of such schools.

Included in these areas are metric, career, consumer, art, drug-abuse, and vocational education. It must be understood, however, that such aid programs are not to inure to the benefit of private schools.

There are also special programs for handicapped and disadvantaged students, and the Emergency Educational Assistance Act (S701) includes an amendment for participation by nonprofit elementary and secondary schools. This would provide aid for energy-conserving construction and materials. Private schools use about 10 percent of the energy required nationally by K-12 schools.

## Use of Government funds

The use of Government funds for K-12 schools must be studied in a fashion similar to the study given to the use of such funds for higher education, and a specific policy must be prescribed, if the church is to continue nonacceptance of aid for elementary and secondary education.

Dr. Dwight R. Crum, director, Nonpublic Educational Service, U.S. Office of Education, has often expressed the idea that the private schools should be more involved in Government activities so that students share equitably in benefits that the Federal laws provide. Involvement, he feels, will also help assure the survival of nonpublic schools.

In speaking to a group of religious educators, Crum stated, "I believe you know that regulations will be made with or without your input, and the same goes for the area of public policymaking. You know that persons will serve on State and national advisory commissions whether or not you do. You know that public funds will go for educational research and early-childhood care, with or without your input or participation. There are areas of deep concern to you as individuals and as leaders

## I followed Faith

By HERMAN T. ROBERTS

I followed Sorrow, and we walked at night  
Through hallways hung with sable; in her room  
The shades were drawn, forbidding morning light.  
My stay with her was one long night of gloom.

I followed Revelry; her rich repast  
Beguiled with mirth where she was wont to dine;  
But when I finished all her cups at last,  
No one could turn my water into wine.

'Twas then I followed Faith; her tireless feet  
Led up the mountain where her sisters dwelled.  
And there where Faith and Love and Virtue meet,  
The four of us our royal banquet held.



in the church-related school movements.” This counsel merits serious consideration.

Throughout society there is an acceleration of life and a rapidity of changing events that too often strike us before we have had an opportunity to realize that they are on the way. If we do not anticipate and plan for future events, the end result will be that we run the risk of being overtaken and overwhelmed by such events. Alvin Toffler stated that “the faster the environment changes, the more need for futureness.”

Futurology should not be put in the same category as astrological myths. It is more than creating a five- or ten-year master plan. It involves anticipation, goal setting, as differentiated from objectives, regular evaluation and updating, alternatives, and planning.

It should be understood that it does not respond to the scientific method, because of the many variables, but even on a short-term basis, it could pay significant dividends.

Seventh-day Adventist education is what the church wants it to be. It has its detractors both within and

without the organization, but it is accomplishing its task along the guidelines and counsel given regularly by the church.

T. W. Walters, director of education for the North Pacific Union, recently summed up rather uniquely in “Churchillian fashion” the status of Seventh-day Adventist education in the following words:

“Never has a church depended so much on its schools; Never has a church invested so much in its schools; Never has a church demanded so much of its schools; and Never was a church served so well by its schools.”

The church has come a long way, but not without some trials and tribulations; there is much to be done to prepare for the future, and all sectors must give full support if Seventh-day Adventist schools are going to succeed in their mission.

“In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, ‘other foundation can no man lay than that is laid, which is Jesus Christ.’”—*Education*, p. 30. □

*Concluded*

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

### Her name? “Graciousness”

The woman wept bitterly as she prayed. Her lips moved, but she made no sound.

The priest, thinking she was drunk, scolded sternly, “Stop making a drunken show of yourself! Stop your drinking and sober up!”

“No, I’m not drunk, sir,” the woman answered. “I haven’t been drinking! I am desperate.

... Don’t think I am a worthless woman. I have been praying like this because I’m so miserable.”

“Go in peace,” the priest said, “and may the God of Israel give you what you have asked him for.”\*

So begins the story of one of the most remarkable women who ever lived—much-loved, gentle, unassuming, earnest Hannah. What we know about her is sketchy but intriguing. To understand and appreciate Hannah, we need to take a look at the people in her life.

There was Peninnah, the

“one with rich hair.” Jealous, proud, insolent Peninnah. Satan used her to harass Hannah. And, of course, she had plenty to torment Hannah about. She apparently was beautiful (Is that why Elkanah picked her?), and she had been blessed with children—children that Hannah craved so desperately.

We don’t know much about Hannah’s husband, Elkanah, except that he was a Levite who loved the Lord, and who loved Hannah. He was a good man living in a very corrupt time, but he wasn’t perfect. When Hannah bore him no children, he solved the problem his way—by marrying Peninnah. And in spite of his own overwhelming desire to have children, he couldn’t seem to understand Hannah’s grief.

In what seems almost a callous way Elkanah asked, “Hannah, why are you crying? Why won’t you eat? Why are you always so sad? Don’t I mean more to you than ten sons?”

It was a lonely time for Hannah. Just when she needed to share her problems with someone who could understand, she got some pretty unfeeling questions thrown at her. But we are told that she gave no reproof. The burden she couldn’t share with Elkanah she shared with the Lord.

The Lord heard—and understood. “So it was that she became pregnant and gave birth to a son. She named him Samuel, and explained, ‘I asked the Lord for him.’”

What happened after that is one of the most incredible stories of all time—no less so in many ways than that of Abraham offering Isaac as a sacrifice.

Perhaps Hannah had as few as three years to teach Samuel the difference between good and evil, to form his character before he would be subjected to the tutoring and influence of the loving but weak and vacillating Eli, who had two wicked sons.

It must have been a terrible struggle to give him up. She watched him develop, she listened to his childish prattle as he learned to express himself. How could she give him up—and to Eli’s care? Faith. She refused to yield to her natural longings.

Then there was Eli—a

striking and painful contrast to Hannah. It wasn’t that Eli hadn’t been a good example for his sons, nor that he hadn’t taught them verbally. He did all that, but it wasn’t enough, and he knew better. The Lord had warned him over and over again. Eli understood, but he continued to be a sinfully indulgent father. His sons were totally undisciplined, without self-control. Because of Eli’s mistaken kindness, Hophni and Phinehas lost respect for their father, for God, for others, and for themselves.

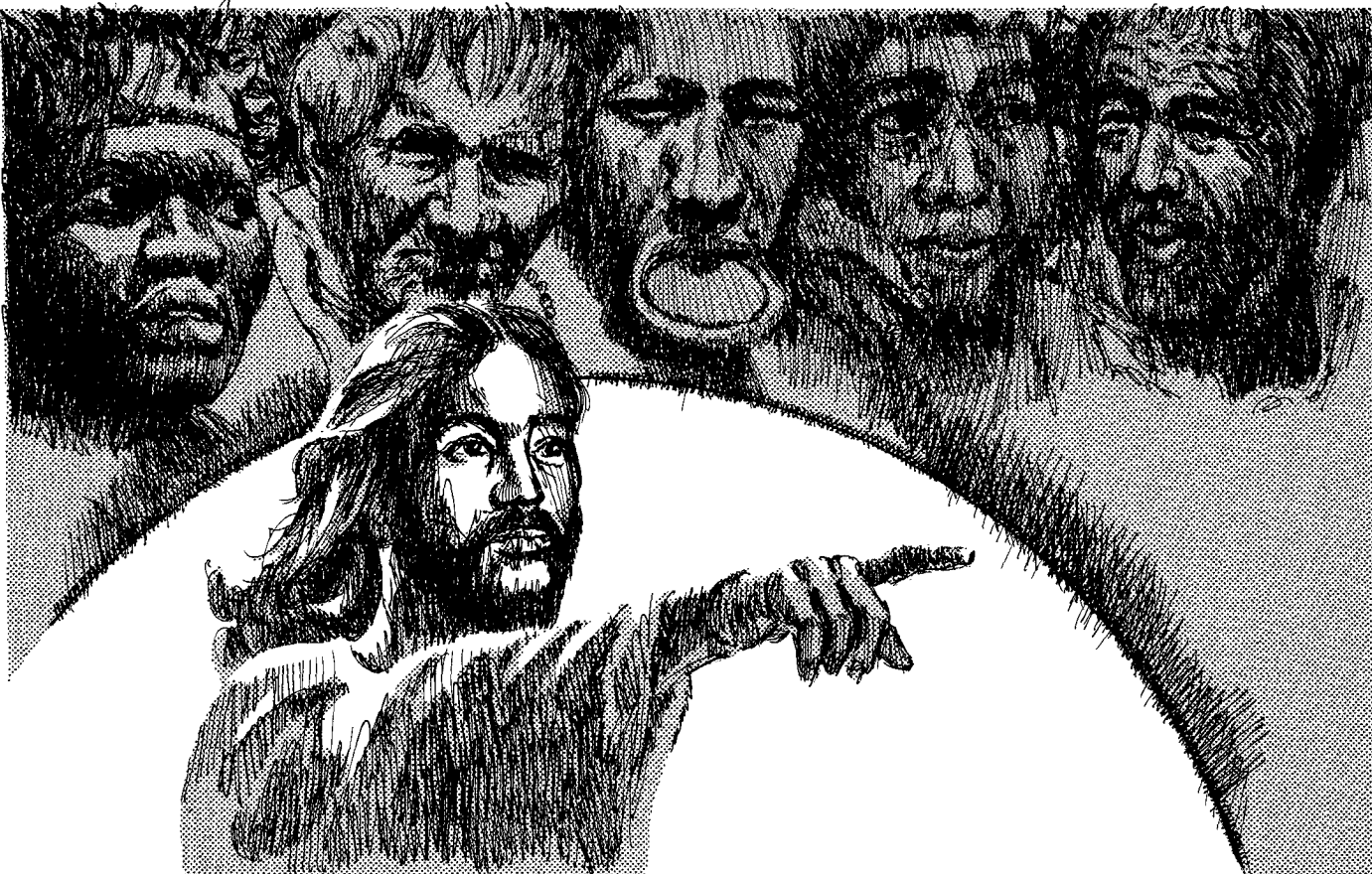
“The sin of rebellion against parental authority, lies at the very foundation of the misery and crime in the world today.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Sam. 2:12.

It was with tact, wisdom, and patience that Hannah trained her little one, but it was also with faith and firmness. The final picture is a glorious one: “When Samuel shall receive the crown of glory, he will wave it in honor before the throne and gladly acknowledge that the faithful lessons of his mother, through the merits of Christ, have crowned him with immortal glory.”—*The Adventist Home*, p. 536.

Hannah—graciousness.

What an example. What an encouragement!

\* Quotations taken from 1 Samuel 1, T.E.V.



# Are missionaries outmoded?

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A reassessment of the situation today with regard to qualifications and opportunities. Also suggestions on applying for a missionary post.

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By BERNARD E. SETON

Starry-eyed idealists, slightly cynical inquirers, and other honest-to-goodness seekers after truth are all likely to ask the question of church officials: "Are missionaries still needed?" The question merits a thoughtful answer.

The days when sun-helmeted missionaries landed on "India's coral strand" or strolled "where Afric's sunny fountains Roll down their golden sands" (if such travel-agent holiday resorts were ever to be found)—those far-off days have gone forever. But the need that fostered such missionaries still exists. Sin-suffering humanity needs its Redeemer as much as ever, and knowledgeable national Christians, acquainted with their nation's needs, recognize the strength and enrichment that dedicated, experienced overseas workers can still bring to the proclamation of the gospel in other lands.

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*Bernard E. Seton, now retired, was an associate secretary of the General Conference.*

Are missionaries outdated? No!

Are missionaries still needed? Yes!

But both answers are conditioned by the kind of missionary that responds to the implied appeal.

Which kind, then, is needed? In respect of the paramount question of character, many adjectives are called for. The ideal missionary, from anywhere to anywhere, must be truly Christian, dedicated, self-sacrificing, equitable, honest, unprejudiced, nonracist toward all races, well qualified, and efficient. In short, the ideal is a paragon of Christlike virtue; and since such are rare, we temper the requirements by simply calling for those who really are on their way to fulfilling their high calling of God in Christ Jesus. These are needed.

The era when every missionary had to be a jack-of-all trades vanished long ago. Most who serve overseas now must be specialists. Educational standards are rising rapidly in all countries, and governments demand that

those who come to train their people be academically qualified for that responsible task.

Which categories of mission workers are most widely called for today?

They may be divided into five main categories: ministerial, administrative, medical, scholastic, and, for want of a better term, practical. Each of the five may be subdivided to embrace a galaxy of professions and skills.

*Ministerial.* Most of our national training schools produce pastor-evangelists. Consequently there are few calls for overseas ministers. There is, however, a continuing need for experienced college Bible teachers, and occasional requests for successful city evangelists who by precept and practice will train other ministers in the art of soul winning. In a somewhat similar way departmental leaders who have served successfully at home are also needed at union and division levels.

*Administrative.* In many countries the church has not yet produced enough experienced workers to fill presidential, secretariat, and treasury posts. There is thus a continuing demand for qualified officers who will adapt to other cultures and train nationals who will eventually replace them. In addition, there are some openings for school, hospital, and food-factory administrators, and for auditors who will assist in building up a strong corps of treasury workers.

*Medical.* For many decades we have been proud of our medical mission outreach. Now, however, many of our hospitals are being overshadowed by lavish government institutions. Yet the need for the ministry of our humbler centers remains, and we cannot voluntarily abandon them until we have established a strong public-health program to replace the conventional hospital service. We therefore continue to need a steady supply of consecrated Adventist physicians—especially surgeons, obstetricians, internists, family-practice specialists, orthopedists, and ophthalmologists—who will give a useful number of years of overseas service. Where regular appointments are not possible, those willing to spend three to six months or a year in relief assignments can make acceptable contributions.

### **The Christian nurse**

As every physician knows, of central importance in hospital staffing is the Christian nurse with his or her R.N. and B.S. or M.S. or equivalent qualification. In many countries midwives are in great demand, and midwifery certification is a welcome bonus. Directors of nursing administration and of nursing education are also urgently needed as we seek to train national nurses.

There is also a steadily mounting call for dentists and some assistants. For a relatively modest outlay, a dental practice quickly establishes an SDA presence in key centers of population, and under consecrated leadership becomes a strong evangelizing agency.

Less frequently, and often on a volunteer basis for one or two years, there are calls for physical therapists, nurse-anesthetists, lab technicians, and other paramedical personnel; and the day will undoubtedly come when

public-health workers will be asked to demonstrate that disease prevention is indeed better than cure.

*Scholastic.* In spite of a laudable accelerating pace of nationalization there is still room for church-operated schools in countless countries, and these schools continue to welcome overseas administrators and staff. High on the list are calls for qualified (Bachelor's degree minimum, Master's desirable) teachers of mathematics, science (biology, physics, chemistry), English, French, theology, history, and commerce, with occasional openings for industrial arts, home economics, music, and geography instructors.

*Practical.* An ever-expanding gospel outreach inevitably calls for skilled men and women to care for the mechanical systems that keep mission wheels turning. While some of these may receive regular calls, many of them can be volunteers, serving one or two years, paying their own fares but receiving food and lodging from the mission where they serve. Pilots, builders, maintenance and agricultural workers, and a few other technicians hold honorable rank in such service.

### **Student missionaries**

To this rich selection may be added student missionaries (bless them!) and the scarcely developed Adventists Abroad—but they are distinct breeds to whom we can only bow and recommend as subjects for other articles.

After this abbreviated outline of recurring needs, we would add that qualified French-speaking workers are still hard to find in sufficient quantities, while Portuguese and Spanish speakers come only a little lower on the "much-needed" lists.

Though much has been necessarily said concerning academic fitness, the most important aspect about a missionary is still his character. He must possess a spiritual commitment, an adaptability, a willingness to take what he finds, imperfect though it be, and use it as a base for unselfish service.

There remains the welcome question: "How can I offer myself as a missionary-to-be?" The answer comes: Write or telephone the General Conference Secretariat concerning your readiness to help, or, if you live outside of North America, tell your division office of your desires. The most useful time to ask the question is before one's children reach mid-school age, or after their education is completed and they have become independent of parental support. Single men and women have a wider age range before them. With the right qualifications and some experience, they can often offer a lifetime's contribution.

If you, missionary-minded reader, cannot go, please spread the message of these paragraphs so that none who wishes to serve may fail to find his or her rightful place in the Master's service. Our Lord still needs disciples to proclaim His message "till earth's remotest nation has learned Messiah's name," and has not only heard that Name that is above all names, but has acknowledged its Owner to be Redeemer, King, Creator, who in bliss will soon return to reign. □

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*The Adventist child in a non-Adventist world—1*

# Protected but not overprotected

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Parents know that eventually  
their child will have to decide  
which way he is going to go.  
And, naturally, they will hope that  
he will embrace the faith  
that is their own.

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*Condensation of a talk to parents.*

By ROBERT H. PARR

Seventh-day Adventists are a peculiar people not only in the sense of the Biblical meaning of the term "a peculiar treasure" to God but also in the ordinary sense of the term: "strange," "out of line," "away from the mainstream."

It is not merely theological differences that makes Adventists peculiar; the strangeness reaches into every crevice of an adherent's life and controls every activity in which he engages.

For example, in *eating*, we Adventists are diverse from the rest of the world; some foods are anathema to us, and we eschew them as if we knew that they carried the most virile of disease-producing bacteria. Our *drinking* cuts out the beverages that most people consider essential elements of gracious living—tea, coffee, alcohol.

Our *habits* of living also are different. From the time of the going down of the sun on a Saturday evening, we are preparing for the next Sabbath; thus our houses must be cleaned and our chores done well in advance; our daily pattern is interrupted by frequent (it seems to the one looking in from the outside) excursions into the realms of the spiritual—we break off activity in order to have what we refer to as "worship." Our meals are prefaced by that old-fashioned practice of saying grace,

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*Robert H. Parr is editor for the Signs Publishing Company, Warburton, Victoria, Australia.*

and our car trips are begun with a prayer for protection. And so it goes.

Our *entertainment* is not the entertainment of 90 percent of people. We denounce the theater; we frown (officially, at least) on the TV; we abhor the strident cacophony of radio pop music; and we do not visit the nightclubs. Our entertainments are of the most conservative kinds, and we still spell out the evils of dancing and card playing.

Our *sports* are not the sports of the world. Though some may avidly "fellow" a specific football team, you seldom hear of an Adventist football club—I don't know of any. We do not indulge in the brutal and more dangerous sports, believing that we have to care for the body temple that God has given us, and consequently we cannot endanger that temple by jeopardizing its safety.

The *financing* of our ordinary, day-to-day living also is under the influence of our religious beliefs. First of all, we pay out one tenth of what we earn as if we didn't actually own it (which, we believe, we don't). Moreover, we can't even say that the 90 percent that remains is ours. We then separate out a goodly portion of that 90 percent and give, voluntarily, some of it to offerings on the basis of what we call stewardship. And even that which is left is still held in trust, and we are somewhat conscience smitten if we spend it foolishly.

Our *marriage* also is under the direct control of our religion. We cannot go and marry whomever we like; our partners must be members of the same religion.

The *clothes* we wear also are influenced by our theology. We emphasize modesty in dress, and we try to get our young women to see that only as they dress with modesty and propriety can they hope that a "decent" boy will look at them. We also preach the dictum (gained from an established authority) that we ought not to be first into a fashion or dress, nor last out of it—though this is somewhat difficult to get through to our teen-agers. We discourage the wearing of jewelry.

## Church orientation decides lifework

Even in the selection of our life's *work*, the church enters our thinking. There are some things that we must cross off the list of possibilities when it comes to earning a living. For example, we cannot become a jockey, or a bookmaker, or a cigarette salesman, or a liquor merchant.

And so we could go on. Our *reading* habits, our *viewing* habits, our *listening* habits, are all geared by the teachings of the church. Even the *education* that the world has to offer is not for us, and so we have had to establish an educational system of our own, to cater to our own peculiar needs. And today it is the largest Protestant parochial education system in the world.

Most other people, no matter how dedicated they are to their particular church, do not have these "restrictions." They eat, drink, wear, watch, and attend whatever they like, and they spend whatever they like on whatever they like. But the Adventist's religion enters



into the very warp and woof of his life. The non-Adventist feels that, just as long as he lives within the law, he can do what he likes, and he can then hold up his head; his bankbook, his time, and his life are, basically, his own.

Our children grow up in this environment, and, for the first few years of their lives, they take it for granted that the rest of the world behaves as we do. Then, gradually, they become aware that not everybody goes to church on Saturdays, and not everybody is a vegetarian, and not everybody does everything quite as we do.

It is fortunate that the realization is gradual, otherwise the shock could be so traumatic that their faith could be severely, and perhaps irreparably, shaken. But sooner or later, they must come to the consciousness that they are somewhat "different." And many of them must be a little confused at the difference, for one of the great aims of childhood is to be part of the great, wide world about them. They like to be part of the pattern, the same as everybody else, with the same behavior patterns and the same philosophies.

Then, as they grow up, they must decide which way they will go. They must decide for themselves whether they will continue the pattern of life they have been brought up to believe is the right way, or they must consciously decide that they will not be part of it, and that they will go their own way, and merge into the greater, grayer background of "everybody's doing it."

It is when they come to this age of discretion and must think things out for themselves that they recognize that either you are an Adventist or you are not. Of course, there are differences in emphases and priorities observable as you move around, but the broad spectrum of doctrinal belief and the high standard of moral behavior are integral planks in the platform of Adventist faith the world over. There are no two ways about the fundamentals of faith and morals. We all know what an Adventist is, and what he is not, and what we expect of him. If a person's standards are not in harmony with those of the church—if he smokes just the occasional cigarette or takes the occasional glass of sherry, or buys the occasional lottery ticket, or, if married, flirts with someone not his spouse only once in a blue moon—you know that he is not a real Adventist. And it doesn't take long for the children to catch on to this fact of life.

Parents know that eventually their child will have to decide which way he is going to go. And, naturally, they will hope that he will embrace the faith that is their own. We dare not adopt the philosophy fashionable in the world today—let a child go free until he is of accountable years, and then let him make up his own mind. We see our children's lives and their eternal salvation as being too precious for such chance choices, and so we hope fervently that they will follow the way that we ourselves have chosen to follow, because we know that therein lies the way to happiness both here and in the hereafter.

Therefore, knowing the dangers that will beset them early in their lives, we try to make them see that total

living embraces the mental, the spiritual, the social, and the physical. We adopt a program of home training that from childhood will indoctrinate the child with our philosophy and inculcate in him the desire to follow the footsteps of his parents. Yet we know that outside there are attractive sirens calling, ever urging him to come and sample their delights. □

*Concluded next week*

## FOR THE YOUNGER SET

# Rover says Thank you

By AUDREY LOGAN

Have you ever heard of Rover and Rex? If not, I will tell you about these two dogs.

Rex is a beautiful golden retriever, but Rover is only a mongrel. It seems strange, but Rover is the one everybody likes.

You see, Rex is afraid of people. If someone tries to be friendly to him he runs away. So folks don't bother with him.

With Rover, it's different. He trots up, wags his tail, and holds out his paw for a shake. Sometimes he visits the neighbors' houses and sits on the step waiting to be invited in.

"Why, here's Rover!" Mrs. Lawrence will exclaim. "Now let's see if we have a bone for you." She then bustles around finding something tasty for him to eat. "Here you are, ask for it." Rover immediately sits on his hind legs and begs.

His eyes are bright and trusting.

"Good boy," Mrs. Lawrence will chuckle, as she pops the bone into the dog's mouth. Quietly he trots off to enjoy his treat.

Rover gets many delicious things to eat, as well as many friendly pats. He is also allowed to sit by the fire in cold weather. You see, he knows how to ask nicely and will say Thank you by wagging his tail.

Rover and Rex represent two kinds of people. People who are like Rex miss so many wonderful things. They do not even receive all the blessings God has for His children, because they do not ask for them. Others, like Rover, are full of thankfulness and joy.

The Bible tells us that "no good thing will he [God] withhold from them that walk uprightly" (Ps. 84:11).



## G.C. president retires

The editorial staff of the REVIEW joins the entire church family in feeling deep regret that the president of the General Conference has found it necessary to give up his heavy responsibilities (see pages 1, 10, 11). Though Elder Pierson has given 45 years of service to the church, we had hoped that he might continue in office until the General Conference session in 1980. But it was not to be. The never-ending labor of leading a growing church has taken its toll.

While we are loath to see Elder Pierson conclude his work as president of the General Conference, we concur with his decision to accept the advice of trusted physicians. If, by leaving office, his life can be lengthened, both the church family and his personal family will benefit. By voice and pen he can continue to provide inspiration and counsel for church leaders and members throughout the world who have come to love him. His committed life will continue to be an inspiration.

Both Elder and Mrs. Pierson have made a large place for themselves in our hearts. We shall miss them, but our love and prayers will follow them.

K. H. W.

## Unity in diversity

Why do we need four Gospels? Could not one writer have given us the story of the life and teachings of Jesus in sufficient detail so as not to have made it necessary to preserve four parallel accounts in the Scripture canon? Why did God employ some 40 writers to produce the Bible? Could not fewer, well-skilled writers as effectively have conveyed God's messages?

The following statement is worth pondering: "The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty."—*Selected Messages*, book 1, pp. 21, 22.

In our view there is an important corollary to the observations in this statement. If the writers of the Bible were especially chosen, each to bring out the truth from the standpoint of his peculiar experience, then we have

here an important suggestion as to how the Bible is to be studied and understood.

The statement continues, "Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue."—*Ibid.*, p. 22.

In the light of these backgrounds, how should one study the Bible? He should seek to grasp what each writer is saying based on that writer's constitution and experience. When a student expounds a passage he should try to give it the "hue" God intended it to have, coming through its author. In other words, he should explain the passage from the point of view of how the writer attempted to express the truth it contains based on that writer's "experience."

### Diversity must not be canceled

This all may appear self-evident, but not all Adventists have been trained to study the Bible in this way. They have been trained, instead, to emphasize the "unity" to the exclusion of the "diversity." Thus they tend to look at the various writers as expressing the truth in identical ways. In fact, in comparing scripture with scripture, they may try to arrive at what one writer means by quoting what another writer says on the same subject. There is a possibility that this procedure may cancel out the "diversity" God placed in the Bible. "The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction."—*Ibid.*, p. 22.

How, then, is scripture to be compared with scripture? On a particular topic we ought to discover first what one writer says, how he says it, what figures of speech he employs, and what meanings he attaches to these figures. We ought to discover enough about his background to see to what extent it may affect his expression of truth. Even his "education" must be considered, according to the statements quoted above, and should be taken into consideration. (Other principles of interpretation, such as a consideration of the historical context and of the audience addressed, are assumed, but not developed in this editorial, because in it we are emphasizing only one important aspect, namely the diversity in the unity.)

The same procedure should be followed with another writer, discovering how he explains the truth from his background, what figures he employs, and with what meaning. It should be remembered that it is possible for two writers to use the same figure of speech with different meanings. Then a third or even more writers may be selected. One ends up by saying, writer 1 expresses it this way, writer 2 this way, and writer 3 in this way. All are expressing the same basic truth and are in harmony, but the manner of their expressing the truth varies.

The noting of these diversities in the unity of the Bible adds an interesting dimension to the study of the Bible that will give to this Book the richer meanings that the Holy Spirit intends it to convey.

D. F. N.

# Time to proclaim truth and displace error

At the recent Annual Council, further steps were taken to implement a plan, first introduced in 1976, to involve the entire church in evangelism. Delegates were asked to make a new commitment to reach the faith objective, adopted in 1977, of baptizing 1,000 souls per day by the time of the 1980 General Conference session in Dallas, Texas.

The primary purpose of "total evangelism," of course, is not to bring large numbers into the church, but to bring God's last warning message to millions who have never heard the gospel of salvation. Every person whose heart has been warmed by the good news that God loves him is to share with others "the old, old story, of Jesus and His love." And the effort to proclaim the good news will bring untold blessings to both givers and receivers. The Holy Spirit will be poured out in abundant measure on those who enter into partnership with God for the saving of souls. Thus, we envision a great upsurge of spirituality as the church launches out into the greatest witnessing program in its history.

One thing is certain: as a church we need to create a clearer image of who we are and what we are. We need to do a better job of communicating our beliefs to the world. Too often people think we hold beliefs that, in fact, we do not. And too often people confuse us with such sects as Mormons, Christian Scientists, or Jehovah's Witnesses.

## Numerous mistakes in booklet

I was impressed with this recently when, in browsing through a religious bookstore, I picked up an attractive monograph entitled *The Teachings of Seventh-day Adventism*. Always interested in discovering what other people say about us, I bought the booklet (30 pages for \$1.25!). I noted that the author, John H. Gerstner, is professor of church history at Pittsburgh Theological Seminary, and that he has written books such as *The Theology of the Major Sects* and *Reasons for Faith*. A blurb on the back cover said that the booklet is one of a series that "contains a wealth of information on four of the major sects. . . . Ideal for ministers, teachers, parents, and students."

But as I read the booklet, what did I find? Numerous inaccuracies and untruths.

On page 14 I read that after the great disappointment of 1844 Hiram Edson "claimed [to have] a vision of Christ entering the heavenly sanctuary. . . . Mrs. White later gave this vision her imprimatur and filled out the various details." In truth, Edson did not claim a vision, and Adventists do not teach that he had one. The *Seventh-day Adventist Encyclopedia* states that "an overwhelming conviction came over him" regarding the meaning of Matthew 24 in relation to the prophecy of

Daniel 8. "Edson's mind was also directed to Revelation 10."

Adventists see a clear distinction between having a "vision" and having one's mind "directed," or feeling an "overwhelming conviction." Edson, among others, had been studying the Bible earnestly, and, understandably, as he meditated on the things he had studied, the Holy Spirit gave him insights on certain passages.

Incredibly, on page 19 the author states that Adventists not only believe that the "Saturday Sabbath was founded at Creation" (true) but that "Adam's fall was caused by his violation of it" (not true).

On the same page he says that Adventists "consider justification to be an infused, rather than imputed, righteousness." Not true.

## Mixture of truth and error

On page 20 the author offers an astonishing mixture of truth and error. Stating that Adventists "tend to reject even the modal differences between the Old Testament and the New Testament church," he says: "Thus, the very day of worship must not be changed; dietary laws are still in force; Jerusalem is still the proper center of worship; the payment of tithe is required; circumcision and the Passover are still observed." Partly true; partly false.

On page 22 the author twice calls Ellen G. White "Mary Ellen White." On the same page he says that Adventists define the millennium as "the coming visible reign of Christ on earth during which an effective enforced peace will prevail and evangelization will be accelerated." Absolutely false. (Curiously, on page 29 he gives the correct view: "millennium in heaven.") Also, on page 22 he gives the starting point of the 2300 days as "the defiling of the temple in 457 B.C." As all Adventists know, the starting point was the decree to rebuild Jerusalem, not "the defiling of the temple."

We could cite other errors in this monograph, but perhaps this is sufficient to show that even people who go into print to explain Adventist beliefs to others are terribly confused. Doubtless careless scholarship is partly responsible for the confusion. But this hardly accounts fully for the fact that misinformation regarding Adventists abounds. We believe that the devil seeks in every possible way to misrepresent truth and then give it wide circulation.

But whatever the reasons for the lack of accurate information about Seventh-day Adventists, surely the time is here for all of us to proclaim truth as clearly as possible, both in person and through our writings. Let us accept the challenge to do everything we can to disseminate the everlasting gospel in the context of the three angels' messages. Through literature, radio, television, and personal witnessing, let us tell people that their King is coming, and that they must prepare to meet Him. If we do our part, God will see to it that 1,000 a day—and perhaps many more—will surrender at the foot of the cross, and be baptized.

K. H. W.

## Churches to be built in the Far East

By J. H. ZACHARY

I sat on a bumpy bamboo pew in an old granary, eyes focused on the elder. The church members in this Philippine village were faced with a serious problem: a corn harvest just a few weeks away. The owner of the granary needed the building to store his corn when harvested, which meant that in a short time the little congregation would have no place to meet.

Most of the church members were tenant farmers, and they didn't have the funds to purchase materials for a church—not even \$25 for nails until after harvest. They had nothing that they could turn into cash to get started.

The meeting dragged on. A hopelessness seemed to come over the people. Then a young man stood up.

"I have a *bolo* [a long knife], and the Lord has given me strength [he flexed the muscles in his arm]. This Wednesday I am going into the public forest to begin cutting trees for a new church. Would anyone like to come with me?"

Smiles spread across the faces of the members. All nodded in agreement.

Soon they began hundreds and thousands of hours of work: felling trees, carrying them on carabao (water buffalo) carts to the church site, splitting them into half-inch boards, preparing the braces and foundation, cutting grass for the roof. Today more than 100 members in this village worship in a lovely church, which all the community has joined. Missionary teams walk several miles to neighboring villages to tell what Jesus means to them.

During my last tour of the more than 100 villages around Mountain View Col-

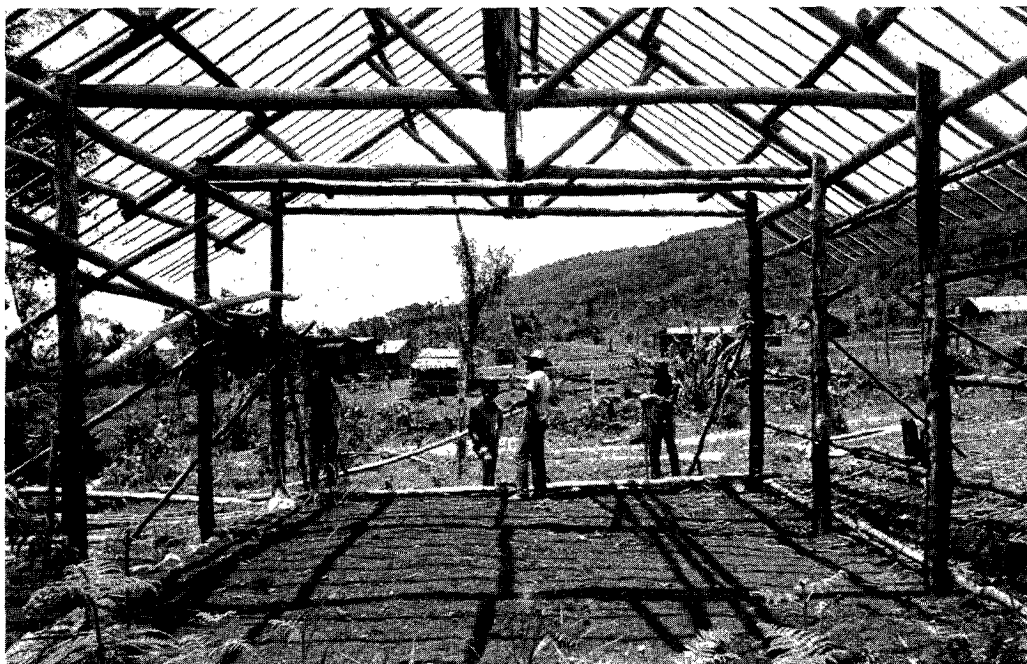
lege, I found not one completed Adventist church. In these villages either a new church was under construction, additions were being made to existing churches, or church members were building a larger church around the old building.

The latter process intrigued me. Workmen simply placed new and taller poles about five to fifteen feet out from the poles supporting the old building. Day by day the members constructed the new church, meeting on weekends in the old building. Then on a Sunday they transferred the roof from the old church to the new one. While workmen added materials to complete the new roof, other helpers tore down the walls of the original building. When the next Sabbath arrived, the members met in their new church without missing a Sabbath service.

Countless companies meet in homes, waiting for the op-



The author and a student missionary, Fausto Corpin, help villagers saw planks for a new church. Members in the Philippines are willing to do much of the work themselves on their churches, but often they look to their fellow members overseas for financial help to get started.



Students from Mountain View College often help build new Adventist churches in villages near their school.

*J. H. Zachary is acting dean of the SDA Theological Seminary (Far East), Manila, Philippines.*

portunity to construct a new building. A few months ago I knelt on the bamboo floor of a humble home, where the small group of believers were praying for the Lord's guidance in their plans for a church. The prayer over, the elder promised that he would give six poles when the next harvest came. A college teacher promised money for the nails. A sister said she would sell a couple of goats to buy some cement. Another person promised a few pieces of corrugated roofing material.

Harvesttime came. The promises were kept. With joy the little company began building their new church. They positioned the poles, constructed the roof, and built benches before their money ran out. For several months they worshiped together in their unwalled church.

An urgent need throughout the Philippines is for churches. A new church coupled with a dedicated company of two or three families almost always guarantees that in a few months there will be a church of 50 to 200 members.

F. M. Arrogante, North Philippine Union Mission

president, knows this. He had a blueprint unrolled on his desk one day when I visited him. His face expressed excitement. A successful evangelist for many years, he was thinking, I could tell, of the soul-winning possibilities of that blueprint.

"With the Lord's help, as funds are available, we will secure lots and build churches all along the national highways," he said determinedly. "Once we have churches along the main thoroughfares, we can work in the interior."

I knew that the plan would work. A team of three or four working in a village for four to six months can establish a church. I also understood the impact on the motorists, who one day would see lovely new Adventist churches in village after village along the main road.

There was only one thing that brought sadness to my heart—Pastor Arrogante's words "as funds are available." I have a list of villages waiting for help. I have looked into the faces of tribal chiefs as they asked for help—a teacher, a church, a school. Some have been waiting for six years.

I rejoice that the Special

Projects portion of the Thirteenth Sabbath Offering this quarter will be used to help build churches in the Far Eastern Division. Pastor Arrogante's dream for new churches may begin to come to pass. Waiting chiefs may hear the good news, "Now we can help you." Struggling companies may be able to get the financial encouragement they need. For all this, members in the Far East will be grateful.

LOMA LINDA

## Dental students build church

Students from the Loma Linda University dental class of 1980 recently spent two weeks of their five-week summer break helping to build a church for Samoan Adventists in Vista, California.

In search of an outreach project, the students learned of a group of Adventists in southern California who were meeting on Sabbaths at the Vista United Methodist church. The members had raised sufficient money for church building materials, but

not enough to cover labor costs.

Because many of the dental students had experience in construction, they decided to make this their 1978 class project.

During the winter, Mark Carpenter coordinated preparation for the summer's activities, while Jeff Bartley acted as contractor and Joe Wisnieski was responsible for the electrical work. Often they acquired building materials at reduced rates or as donations from people interested in their project.

Work began on the foundation and walls in June, with the combined effort of professional masons, church members, and a few students able to break away from school for an afternoon or a spare Sunday. After the foundation and the walls were up, the students made a mass migration to Vista during their August between-quarters break. They started work at 6:00 A.M. and continued until 9:00 P.M., with time out for 30- to 45-minute lunches.

Southeastern California Conference employees, church members, School of Dentistry faculty, and students' wives and children all came to help. Church members provided housing and meals.

By the end of the two-week period, the church structure was nearly completed. Students who could stay to do some finishing work, and conference-employed carpenters finished up.

The local townspeople viewed the project as a unique way to build a church. Many stopped by to inquire what was happening. Reporters and television newsmen also visited the site to make the project part of the town's history.

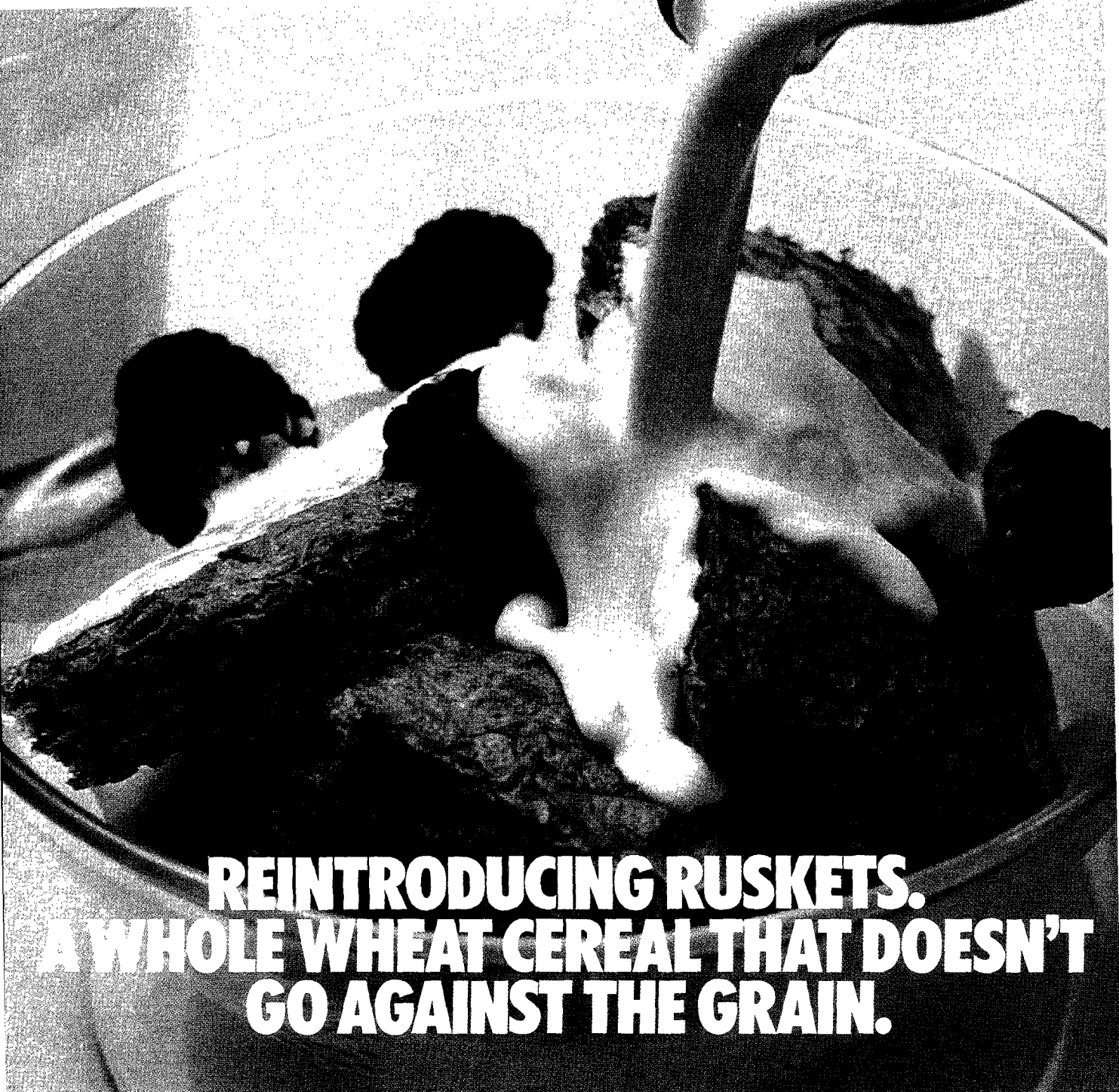
Bob Sutton, a faculty sponsor for the class, said, "This project was meaningful. It was more than just planning an outing or some other class activity. We may see more projects like this from the School of Dentistry in the future."

SCOT ROSKELLEY  
Loma Linda University



An energetic student pastor has put up a welcome sign before construction is begun on a church in Calumbalang.





# REINTRODUCING RUSKETS. A WHOLE WHEAT CEREAL THAT DOESN'T GO AGAINST THE GRAIN.

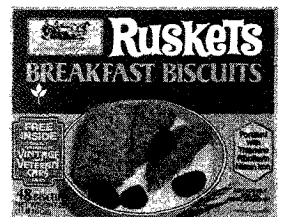
Loma Linda is bringing back all the goodness and nutrition of whole grain wheat by bringing back Ruskets, the cereal made from whole wheat.

Unlike other cereals that go against the grain by stripping away vital parts during processing, Ruskets Breakfast Biscuits have nothing removed. All the beneficial wheat germ, bran, endosperm and other nutrients are simply rolled into golden flakes and pressed into a breakfast food that's crisp and deliciously different.

And because all of the grain is still there, so is all the rich, natural flavor.

Each box contains 48 Ruskets, enough for 24 well-balanced breakfasts or satisfying snacks.

Ruskets contain no preservatives. But they do contain all the protein, fiber, carbohydrates, vitamins and minerals naturally occurring in whole wheat. In fact, you might say that Ruskets are the cereal with all the nutrients, flavor and texture of whole wheat rolled into one.



*Loma Linda Foods*<sup>®</sup>

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# Guide celebrates its twenty-fifth anniversary

By JOCELYN FAY

Guide magazine, first published October 7, 1953, as *Junior Guide*, this month celebrated its twenty-fifth anniversary with the publication of a special four-color issue.

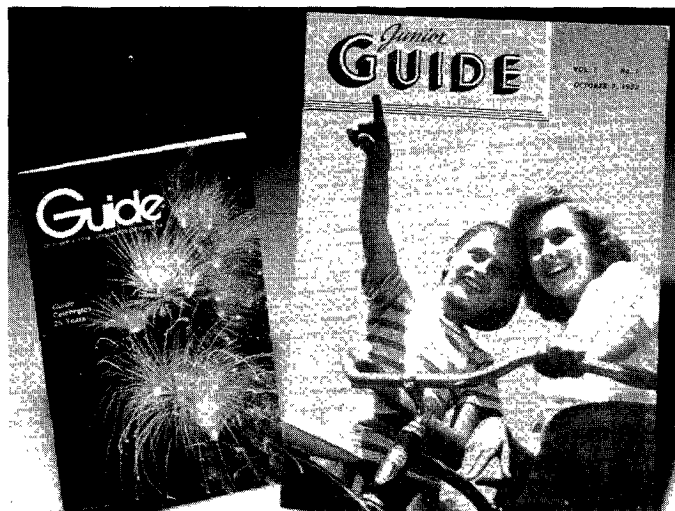
In its 25-year history, *Guide* has had only two editors—Lawrence Maxwell, who now edits *Signs of the Times*, and Lowell Litten, who accepted the job in 1970 after serving for nine years in the General Conference Youth Department. *Guide* is published by the Review and Herald Publishing Association.

More than 225 young people submitted the name *Junior Guide* in 1953, when a contest was held to name the new magazine. A ten-dollar award went to the first junior in the United States and the first one in a foreign country to come

up with the name voted by the judges.

In an editorial in the first issue, Elder Maxwell explained that the name was chosen because "it is our prayer that it will guide you all the way from earth to heaven." *Guide* shortened its name at the beginning of 1964, because the magazine is read by teen-agers as well as junior-aged youth.

In its attempt to reach young people through the years, *Guide* has maintained a policy of printing only true stories. The wisdom of this decision can be seen in the strength and wide appeal of its stories through the 25 years. Some of the best of these stories are being republished in *Guide*, one a week during 1978, as an anniversary year feature.



*Guide* is smaller now than it was in 1953, but a comparison of its first issue, right, and twenty-fifth anniversary issue, left, shows that the articles inside are just as appealing and inspiring as ever.



Byron Steele, *Guide's* art director; Jan Schleifer, assistant editor; and Lowell Litten, editor, check anniversary issues from the press.

## NEW GUINEA

### Quiet Hour goes on fact-finding mission tour

Early this year the Australasian Division invited Pastor and Mrs. LaVerne Tucker, of The Quiet Hour radiobroadcast, on a fact-finding trip to the Pacific islands, New Zealand, and eastern Australia. The Tuckers wanted to see the needs of the mission fields and to share the challenge of spreading the gospel in this vast division with their radio audience.

Since the inception of The Quiet Hour broadcast in 1937 by J. L. Tucker (LaVerne's father), the Tuckers have been committed to supporting mission projects throughout the world. The Australasian Division's mission-aviation program in Papua New Guinea and the Solomon Islands has been helped repeatedly.

Pastor Tucker has expanded his service to mission outreach through a "Search" television program beamed from 50 outlets across the United States and Canada. He is committed to bringing to viewers the full impact of how the living gospel changes lives, and the problems faced by missionaries in remote

areas. To accomplish this I accompanied the Tuckers and recorded the highlights of this fact-finding mission on 16-millimeter color film.

The first day of the Tuckers' four-week itinerary through the Australasian Division was typical of their tightly packed trip. They boarded a 747 aircraft in Los Angeles bound for Tahiti at 10:00 P.M. on Thursday, and after spending a sleepless night, they arrived at Papeete at 4:30 A.M. Friday. By 6:30 A.M. they were on their way to the first location for filming.

Nearly 12 hours later the weary Tuckers were picked up for the evening meal after a very hot and humid day. At 7:00 P.M. they opened a Youth Week of Prayer and a combined City Rally. By 10:00 P.M. they were at the motel to catch some sleep. They were up again at 5:00 A.M. to prepare to fly to American Samoa for a day of similar activities.

The filming schedule included rising early to catch the elusive sun; meeting school children in a remote area of Samoa; recording a story of a converted exconvict in Tonga; filming the various cultures represented at Fulton College, Fiji; witnessing the dedication of nurses at Atofi Adventist Hospital, Solomon

Islands; riding for two hours in a dugout canoe; filming needs in New Guinea; and barely avoiding an accident when a mission aircraft's nosewheel sank into soft ground while landing.

In four weeks the Tuckers traveled more than 9,000 miles and shot more than 9,000 feet of film. Wherever they went they brought courage and hope to many by word and song as fellow believers of various cultures gathered in large halls, thatched-grass churches, and

missionary homes to meet them. **RUSSELL S. GIBBS**  
*Mission Director/Pilot*  
*Papua New Guinea*

#### TANZANIA

### Lay witnessing sparks churches

Churches in Tanzania, Africa, have recently experienced an upsurge in lay activities as a new emphasis to share their faith is given to Adventist members.

In Dar es Salaam, largest city of Tanzania, church members go out in twos, handing out Voice of Prophecy lessons and conducting at least two Bible studies weekly. Recently 40 persons decided to join the church.

In Morogoro, where 35 were baptized recently during a crusade, half of these were contacted by lay witnessing groups. In the new capital city of Dodoma, the lay witnessing group began with 25 members and has increased to 40. The 60 members of the working team in Kigoma have seen the baptism of 20 of those to whom they witnessed. Thirty more are preparing to join the church.

At Heri, where a strong witnessing group was formed three years ago, 70 persons have joined the church and another 80 are in the baptismal class. The area of Mpwampwa has had the greatest success. Last year 20 persons were baptized, but by the time of this year's annual camp meeting 100 had joined the Adventist Church.

"We are convinced," says Z. Bina, president of the Tanzania General Field, "that there is no better method of bringing churches to life than instructing members to witness for the Lord.

There has been a dramatic change in our congregations from three years ago. Tithes and offerings have gone up, baptisms have increased, and former members have re-joined the church."

Tanzania Union's goal is to have an ongoing witnessing program with a leader and secretary in each church of the union. Many churches have taken on the additional responsibility of raising funds to build new churches for the converts they have won. One church, having caught a new vision, raised enough money in three weeks to build another church. At Makanya, near the Suji Mission, eight churches are raising funds to support witnessing programs in unentered areas. Recently two people were sent out on such a program, and as a result 61 people are now studying the Bible.

"We believe," says Calvin Smith, Tanzania Union lay activities director, "that if every one of the 36,000 members in Tanzania would win one person to the church every year, soon the entire population would be won to Christ."

**JEAN THOMAS**  
*Secretary*  
*Communication*  
*Department*  
*Afro-Mideast Division*



A tribesman in western Papua New Guinea listens to the sound of his voice as Pastor and Mrs. Tucker play a tape recording back to him.

## \$3 million needed for Week of Sacrifice Offering

The Annual Week of Sacrifice Offering will be collected on Sabbath, November 4, the last Sabbath of the worldwide Week of Prayer.

As originally conceived, the Week of Sacrifice Offering meant that a church member on the second Sabbath of the Week of Prayer would return to the Lord an amount equal to one week's earnings.

Many members who could not afford to take this amount out of their paycheck all at once would put aside a certain amount every payday during the year, so that on the last Sabbath of the Week of Prayer they would have the equivalent of one week's salary to give to the Lord. This was sacrifice, and this is what is meant by the term *Week of Sacrifice Offering*.

This concept for the Week of Sacrifice Offering has not changed. The word *sacrifice* is still the key to this offering to fill the multiplying needs of the world church.

The 1978 goal for this offering is \$3 million. This can be accomplished if members recapture the spirit of sacrifice—giving to the Lord an amount equal to one week's salary. This is an offering in which the entire world field

participates. In every Seventh-day Adventist church in every division of the world field, this call to sacrifice will be heard on Sabbath, November 4.

Let us heed the call. Let us be generous with the Lord, who is so generous with us. "As you stand before the cross, and see the Prince of heaven dying for you, can you seal your heart, saying, 'No; I have nothing to give'? . . . Meet around the cross of Calvary in self-sacrifice and self-denial. God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth, to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world."—*Counsels on Stewardship*, p. 16.

Let's make our offering on Sabbath, November 4, a real Week of Sacrifice Offering in honor of our Lord Jesus Christ, who made the supreme sacrifice for us.

**G. RALPH THOMPSON**  
*General Vice-President*  
*General Conference*



# ESCAPE!

Return to the world of  
great reading.



**UNCLE CHARLIE** by Richard H. Utt.  
U.S. \$4.50 paper; \$6.95 cloth

The real story here is not so much Charles Weniger's academic achievements, which are many, or his contributions to the Adventist ministry, which are profound, but the kind of man he was and the way his life is still reflected in the lives of others.

**THE JOY OF BEING A VEGETARIAN** by Philip S. Chen.  
U.S. \$3.95

This book not only presents sound medical reasons for a vegetarian diet but also shows the reader how enjoyable vegetarianism can be. The recipes given in the closing chapters are worth many times the price of the book.

Available now at your local Adventist Book Center

**MY SON DAN** by Lettie Wheeler Moore. U.S. \$3.50

This is the story of Dan—impetuous, strong-willed, rebellious, and an alcoholic who, by the influence of Christian friends, gained an insight of what God is like and what He can do for one who lays self aside.

**NEW BY THE SPIRIT** by Arnold V. Wallenkampf.  
U.S. \$3.95

People are asking questions about the Holy Spirit, and they deserve a forthright answer. This book gives answers in plain terms that everyone can understand. A must for the fourth quarter's Sabbath School lessons.

Brought to you by Pacific Press





## Australasian

- In the village of Canala, on the northeast coast of New Caledonia, 12 adults and five children meet for Sabbath school and church services. One man has already been baptized, and eight more are preparing for baptism.
- The Westmere Junior Voice of Youth meetings in Auckland, New Zealand, concluded with 32 persons attending Bible studies. Almost all of those studying for baptism come from non-member families, who were found within one mile of the church through door-to-door visitation by the juniors.
- For the first time in the Western Pacific Union Mission, evangelistic meetings are being conducted in a tent, recently sent from Australia. Held 20 miles west of Honiara, Solomon Islands, the meetings drew approximately 100 people on the opening night.

## Far Eastern

- The ministerial students of South China Union College in Hong Kong recently completed the Chinese translation of *My Bible Friends*, a five-volume set of Bible stories. The set is scheduled for printing in the near future. This will be the first full-color Chinese colporteur set.
- South China Union College in Hong Kong has begun preparations for affiliation with Loma Linda University, slated to begin in September, 1979. Students who qualify can expect to receive a Loma Linda degree.

• College and academy Witness Training Seminars have been developed as an integral part of Target 80. These seminars will train students throughout the Far Eastern Division for effective witnessing for Christ. The youth and education departments are spearheading the program, in cooperation with the Ministerial Association and the lay activities, communi-

cation, and other departments.

- The Far Eastern Division's 22 hospitals and 32 clinics employ 4,052 persons, including 310 physicians or dentists and 882 nurses. More than half of the denominational workers in the Far Eastern Division are employed in the medical and health work of the church. During 1977 there were 1,047,961 outpatient visits.

## Inter-American

- Juan Pablo Duarte School in San Pedro de Macoris, Central Dominican Conference, graduated its first senior class June 23, 1978. The total school enrollment was 638; eight were in the graduating class.

• An evangelistic crusade in the city of Chitre, Panama, where a few months ago there were only three elderly Seventh-day Adventists, has resulted in 44 converts' being baptized, 355 persons graduating from The Bible Speaks course, and a new church home. Workers of the Panama Conference pledged a portion of their salary during the year to provide a church building for the new believers, and now 120 persons are attending services there each Sabbath.

- One of the most unusual colporteur institutes ever held in Inter-America was conducted recently by the East and West Puerto Rico conferences aboard a cruise ship. Guest instructors were Ricardo A. Rodriguez, of the Antillian Union, Benjamin Riffel, of the Pacific Press, and Andres Riffel and Raul Rojas, of the Inter-American Division.

## Northern Europe-West Africa

- Fourteen personal-evangelism workshops recently were conducted in a five-week drive throughout the British Isles as part of Operation Laser, incorporating audio-

visual projectors for evangelistic use by members and ministers.

- A three-week public campaign conducted by Errol Lawrence and Lester Elliot in London is attracting nightly audiences of almost 1,000.

• An exhibition of the global activities of Adventists was held recently in the foyer of the New Gallery Centre on Regent Street, London. Hundreds of pedestrians were attracted to the display.

- Joan Coveney, a teacher at Stanborough School in England for 32 years, retired recently. At a farewell ceremony, past and present pupils presented her with a Wedgwood tea service, bouquets, and a photo album containing memories of school life since 1948.

## South American

- The South Brazil Union has 3,265 new members baptized as of July 15. Their goal for this year is 12,000, which would give the union a total membership of 140,000.

• The East Brazil Union publishing department, through its literature evangelists, sold US\$1.3 million worth of literature during the first half of this year. Their goal for the year is US\$2 million.

- The South American Division publishing department reports that its sales, through literature evangelists, as of July, totaled US\$6,127,831, representing an increase of more than \$1 million over the same period last year.

• The Chile Union currently broadcasts the Voice of Prophecy on 40 stations, and reports more than 4,000 students are enrolled in the Bible correspondence school.

- Enrollment at the six educational institutions offering college level courses in the South American Division was reported at the beginning of the school year as follows: Bolivia Training School, 386; Chile College, 718; River Plate College (Argentina),

1,269; Northeast Brazil College, 599; Brazil College, 2,070; Inca Union College, 783; total, 5,825.

## Southern Asia

- Pakistan Adventist Seminary earned the highest percentage of passes in the 1978 Division School Leaving Certificate examinations, with 83 percent of the students who appeared for the full certificate, passing. Two students earned Distinctions and one earned a First Class Pass. On the pre-DSLCL level, 100 percent of the students passed.

• Two young men from Pakistan Adventist Seminary were given scholarships. LeRoy Pingho was granted a Southern Asia Division scholarship, and Akhtar Ingeeli, a Pakistan Union scholarship.

- Currently 20 cottage meetings and crusades are in progress throughout the East India Section.

## North American

### Atlantic Union

• Jon Schriver, of the Rochester, New York, Genesee Park Boulevard church, shared information concerning the benefits of a natural-food diet with noon television viewers when he was featured on a recent midday show. Mr. Schriver, who operates a natural-food co-op one day a week in both Rochester and Batavia, New York, demonstrated how to make "scrambled tofu."

• Gordon B. Edgerton, who has pastored the Canton, Perysburg, and Utica, New York, districts for 11 years, has accepted a call to pastor the Dixfield, Maine, district.

• The Cliff Island, Maine, church of two members hosted 400 guests on Sabbath, August 5, Cliff Island Day. Most of the visitors were former Cliff Islanders and their relatives and friends from many States.

### Canadian Union

- The Victoria, British Columbia, church for three years has operated a friendship club for its women members, who meet every other week to study Spirit of Prophecy books and pray together, send cards to sick people in the community, and share the love of Christ.
- Herman Murphy, Atlantic Union Conference Sabbath school director, and his wife were guest instructors at a Sabbath school officers' training workshop in the Maritime Conference.
- Nine literature evangelists who have committed themselves to a career in the publishing work were dedicated at the Ontario camp meeting.

### Central Union

- Jack Bohannon, Ministerial secretary of the Colorado Conference, Sam Woods, singing evangelist, and local Pastor Sid English, recently concluded meetings in Colorado Springs, Colorado, resulting in 70 persons baptized, 14 of whom are members of one family.
- The Cedaredge, Colorado, church celebrated its seventy-fifth anniversary with special services on August 19. George O. States organized the first church there with 11 members on August 15, 1903.
- Just after the beginning of school a retreat was held at Camp Arrowhead in Lexington, Nebraska, for student leaders of the conference academies. Gary Patterson, Montana Conference secretary, was guest speaker.

### Columbia Union

- Marlowe H. Schaffner, president of the Kettering Medical Center, has been elected president of the Seventh-day Adventist Hospital Association, an organization of 55 church-owned institutions and a network of independent hospitals manned by the church.
- The Hackettstown Community Hospital in New Jer-

sey set a new patient-census record recently when it housed 108 patients, plus eight newborn babies, in its 106-bed-capacity institution. This new record is 30 patients more than were housed by the hospital at any time last year.

- Delegates and ministers from Pennsylvania's 93 churches recently attended the conference's second annual evangelism council at Blue Mountain Academy in Hamburg.

### Lake Union

- Indiana Conference ministerial workers met at Camp Timber Ridge, the conference youth camp, from August 13 to 16 for their annual retreat.
- The Sharon-Milwaukee church in Wisconsin set aside August 12 as Education Day. The theme was "Educating for Eternity."
- Thirty people attended a Better Living camp recently held at Camp Au Sable in Michigan. Sponsored by Better Living Seminars of Detroit, the health-camp program included a live-in Five-Day Plan to Stop Smoking; an alcohol, tobacco, and drug-abuse clinic; a weight-reduction seminar; and a vegetarian-cooking instruction class.

### North Pacific Union

- The worship center at the Oregon Conference's Big Lake Youth Camp has been named the Al and Mary Paulson Church Bowl in honor of the couple who aided in locating the site and contributed much to the camp.
- Several Oregon dentists are cooperating in the establishment of a mission clinic in the West Indies. Dr. Cedric Hayden, a Eugene dentist, previously worked in Trinidad and saw the need for such a facility. Church officials determined that St. Kitts Island would be an ideal location for the clinic. Construction is expected to begin shortly on the building, which will include living quarters, as well as dental offices. Dr. Hayden has been joined by other dentists, each of whom

will contribute four to six weeks of service until the dental practice is fully developed. After an estimated two years, it is planned that the practice will be turned over to a full-time missionary dentist.

### Pacific Union

- Larry Ballew and Dennis Parrish, physical education directors at Newbury Park Adventist and Glendale academies, have broken a world endurance team run record through Death Valley to the top of Mt. Whitney. Their time of 36 hours, 39 minutes, and 15 seconds bettered the old mark by more than 14 hours. Mr. Ballew annually conducts the Hidden Valley Marathon in the Thousand Oaks area. Mr. Parrish was one of a team of seven who broke another world record by running a 24-hour relay race three years ago in Glendale.
- Governor George Ariyoshi untied the ribbon at the opening of the new emergency room and radiology service at Castle Memorial Hospital in Hawaii on September 6. The original emergency department was built in 1962.
- Laymen in Guadalupe, Arizona, have purchased a small two-room house and renovated it for holding neighborhood Bible clubs. The town's population is primarily Spanish-speaking, with more than half of the people descendants of the Mexican Yaqui Indian tribe.

### Southern Union

- The Gainesville, Florida, church organized a health fair this past June in which 32 organizations took part. The church operated a nutrition display, a weight-control booth, and a no-smoking booth, took blood pressures, did blood typing, and made blood-sugar tests. Approximately 500 people were tested. One hundred and twenty-five people signed up for classes to learn how to cook healthfully, with an additional 25 people signing up for the Five-Day Plan to Stop Smoking.

- On July 22 the new Jellico church was officially opened. Two years ago the congregation numbered less than 40; today there are more than 100 active members. The 275-seat church contains numerous classrooms, a kitchen, and a fellowship hall.

### Southwestern Union

- More than 200 young people were present September 20 to 24 at Camp Yorktown Bay, near Hot Springs, Arkansas, for the annual union Bible conference. All five academies and Southwestern Adventist College were represented.
- Donald McAdams, president of Southwestern Adventist College, reports that enrollment at the college for this school year is 717. This is down from 745 at this time last year, but there are more students in the residence halls, and the full-time equivalent enrollment is up by three.
- A Mary Lotspeich Memorial Bible Study Center has been established in the department of religion at Southwestern Adventist College. The study center contains all the major English translations of the Bible along with Bible reference materials.

### Loma Linda University

- A new Bachelor of Science degree in geology was approved by the University trustees at their August 28 meeting. The new degree program will complement the earth-science degree currently being offered through the College of Arts and Sciences.
- Lee S. Berk, supervisor of the radioimmunoassay section of Loma Linda University Medical Center's clinical lab, has been selected to speak at the Second International Congress of the World Federation of Nuclear Medicine and Biology in Washington, D.C., in October. His lecture is on improving accuracy, speed, and turnaround time when using the radioimmunoassay procedure in a clinical laboratory setting.

**Health Personnel Needs**

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Med. technol.	Secretary
Mental-health tech.	Soc. wrkr., ACSW
Nurses	Soc. wrkr., MSW

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

**Glen Bobst, Jr.**, director of student finance, Pacific Union College, Angwin, California, formerly chief accountant at PUC.

**William Cochran**, chief accountant, Pacific Union College, Angwin, California, formerly assistant chief accountant at the same place.

**Rodney Davis**, publishing director, Mountain View Conference, formerly a literature evangelist.

**C. Gerry Fisher**, senior pastor, Dayton, Ohio, Far Hills church; formerly pastor, Portland, Oregon, Tabernacle church.

**Victor S. Griffiths**, associate secretary, General Conference Department of Education, formerly dean of graduate studies, Loma Linda University.

**Rodney Hardcastle**, assistant chief accountant, Pacific Union College, California, formerly a PUC payroll officer.

**Maurice D. Hodgen**, dean, Graduate School, Loma Linda University; formerly professor, educational foundations, in the School of Education, Loma Linda University.

**Don Schneider**, president, New Jersey Conference; formerly president, Wyoming Conference.

**David E. Schultz**, public re-

lations director, Eugene Leland Memorial Hospital, Maryland; formerly administrative assistant and writer for Col. Samuel F. Clabaugh, U.S. Army (retired).

**Maxine Taylor**, food services director, Pacific Union College, Angwin, California; formerly director of dietary services for Broadway Hospital.

**Volunteer Service**

**Daniel L. Aspiri** (WWC '78) (SS), to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, of Caldwell, Idaho, left Los Angeles, August 20, 1978.

**Alva W. Downs** (AVSC), to serve as builder, Ponape, Guam-Micronesia Mission, and **Meta A. (Blunck) Downs**, of Colville, Washington, left Seattle, August 27, 1978.

**Dexter K. Emoto** (Special Service), to serve as nurse-language school teacher, Japan Union Mission, Yokohama, Japan, of Loma Linda, California, left Los Angeles, August 28, 1978.

**Anna P. Johnson** (AUC '40) (Special Service), to serve as elementary school teacher, Bangladesh Section, Dacca, Bangladesh, of Northridge, California, left Los Angeles, September 2, 1978.

**Robert K. McReynolds** (LLU '50) (SS), to serve as physician, Kanye Hospital, Kanye, Botswana, and **Naomi A. (Mooney) McReynolds**, of Apple Valley, California, left Los Angeles, August 20, 1978.

**Grete Maria D. Reiners** (Special Service), to serve as executive housekeeper, Karachi Hospital, Karachi, Pakistan, of Los Angeles, left New York City, September 1, 1978.

**Clarence A. Renschler** (AU '57) (SOS), to serve as Bible teacher, Southeast Asia Union College, Singapore, and **Lorraine E. (Arnold) Renschler** (UC '39), of Cornville, Arizona, left San Francisco, August 30, 1978.

**Dorothy Whitehead** (Bradley U., '67) (SS), to serve as elementary teacher, Overseas Church School, Thailand Mission, Phuket, Thailand, of Payson, Arizona, left San Francisco, August 23, 1978.

**Cheryl L. Woolsey** (SMC '77), (Special Service), to serve as elementary teacher, Bandung Overseas School, Bandung, In-

donesia, of Takoma Park, Maryland, left San Francisco, August 27, 1978.

**Student Missionaries**

**Leon Donald Bunker** (AU), of Green Bay, Wisconsin, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, August 21, 1978.

**James Conrad Dick** (WWC), of Sun Prairie, Wisconsin, to serve as agriculture teacher, Anderson School, Gwelo, Rhodesia, left New York City, August 21, 1978.

**Barbara Downs** (WWC), of Colville, Washington, to serve as teacher, Majuro Grade School, Majuro, Guam, left Seattle, Washington, August 27, 1978.

**Sheryl Lynn Edwards** (WWC), of College Place, Washington, to serve as primary teacher, Majuro Elementary School, Majuro, Guam, left Seattle, Washington, August 27, 1978.

**Kathleen Yvonne Force** (WWC), of Hillsboro, Oregon, to serve as teacher, Nyabola Girls Secondary School, Kenya Lake Field, Kenya, left Portland, Oregon, August 23, 1978.

**Les Paul Kelley** (WWC), of Durango, Colorado, to serve as physical education teacher, St. Thomas School, St. Thomas, Virgin Islands, left Denver, Colorado, August 31, 1978.

**Kenneth Gene Laughlin** (AU), of New Market, Virginia, to serve as English teacher and in evangelism, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, August 23, 1978.

**Gayle Charles Norton** (WWC), of Boring, Oregon, to serve as pastoral assistant, Santa Ana jungle area of Bolivia, left Portland, Oregon, August 27, 1978.

**Janice E. Patterson** (OC), of Philadelphia, Pennsylvania, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Philadelphia, August 28, 1978.

**Pamela Rasmussen** (WWC), of Hillsboro, Oregon, to serve as teacher, Parane Secondary School, Mamba Myamba, Tanzania, left Portland, Oregon, August 23, 1978.

**Cynthia Annette Sewell** (SMC), of Manchester, Kentucky, to serve as nursing assistant, Kobe Adventist Hospital,

Kita-ku, Kobe, Japan, left Los Angeles, August 2, 1978.

**Wenceslao Torres III** (LLU), of Riverside, California, to serve as English teacher, Iran Field, Tehran, Iran, left Los Angeles, August 14, 1978.

**Janet Lynn Westcott** (SAC), of Gravette, Arizona, to serve as nursing assistant, Tokyo Sanitarium Hospital, Sugunami-ku, Tokyo, Japan, left Los Angeles, August 21, 1978.

**Tamala M. Woods** (OC), of Portland, Oregon, to serve as primary school teacher, St. Croix-St. Thomas Schools, North Caribbean Conference, Christiansted, St. Croix, Virgin Islands, left Orlando, Florida, August 20, 1978.

**Ordinations**

**Al Booker, Sr.**, district pastor, Cleburne-Waco, Texas, on June 24 at the Southwest Region Conference camp meeting.

**James Brown**, chaplain, Ardmore Adventist Hospital, and pastor, Pauls Valley, Oklahoma, church, on July 7 at the Oklahoma Conference camp meeting.

**Ron Christman**, pastor of administration, Keene, Texas, church, on June 17 at the Texas Conference camp meeting. His father, Don R. Christman, General Conference associate lay activities director, participated in the service.

**James W. Cox, Jr.**, district pastor, Lubbock-Amarillo, Texas, on June 24 at the Southwest Region Conference camp meeting.

**Notice**

**Legal Notice: Southwestern Union Conference Corporation of Seventh-day Adventists**

Notice is hereby given of a special constituency meeting of the Southwestern Union Conference Corporation of Seventh-day Adventists to be held in Hot Springs, Arkansas, October 29, 1978. The meeting is scheduled to convene at 9:00 P.M., October 29, at the Lake Hamilton Holiday Inn in Hot Springs. The constituency of this corporation is the Board of Trustees, the members of the Southwestern Union Conference Executive Committee, and the delegates who were accredited to the last regular session of the corporation at Oklahoma City, February 23, 1976. The purpose of this meeting is to amend the purpose clause of the Articles of Incorporation, make any needed changes in the bylaws, and to transact any other business as may properly come before this session.

B. E. LEACH, President  
A. C. REED, Secretary

## President Pierson to broadcast via satellite

An historic Adventist Radio Network broadcast will take place November 4, 1978, at 4:00 P.M. Eastern Standard Time, when Robert H. Pierson, General Conference president, will be the guest on a live nationwide program broadcast via earth satellite and ground terminals over the following ARN stations: WSMC, Collegedale, Tennessee; WGTS, Washington, D.C.; WAUS, Berrien Springs, Michigan; KUCV, Lincoln, Nebraska; KSUC, Keene, Texas; KLLU, Riverside, California; KGTS, College Place, Washington; KANG, Angwin, California.

Listeners in those areas will be invited to call in during the program and ask questions of Elder Pierson either concerning the church in general or specifically concerning recent Annual Council actions. An estimated 100,000 Seventh-day Adventists in the United States will be able to hear the program. The program, originating in Southern Missionary

College, will be moderated by Gerry Fuller. Please check with your local ARN station for further information.

MIKE WIIST

## Widely circulated story is false

From time to time people have inquired as to whether a story said to have been told by Leo Halliwell, longtime missionary on the Amazon, is true. Described as "fantastic and true," this story has been mimeographed and circulated for about four years.

The story tells of a young Seventh-day Adventist physician who presumably was sent to the Amazon area of the North Brazil Union and was trained by Elder Halliwell to work among the various Indian tribes. Allegedly the physician was misled, embraced spiritism, and died as a result of his experiences with the evil spirits.

Since this story has been so widely circulated among the churches and members in North America, I wrote to Walter J. Streithorst, public relations and religious liberty director of the South Ameri-

can Division, who worked with Elder Halliwell for a long time in the Amazon area. Elder Streithorst affirms that this story is false. In his 15 years of association with Elder Halliwell, he never heard Elder Halliwell mention it, and Elder Halliwell's daughter, Mrs. Raymond Ermshar, knows nothing about it. M. S. NIGRI

## Cancer Society plans smokeout

American smokers are being asked not to smoke on November 16, Great American Smokeout Day. The American Cancer Society has planned the event to help the nation's 50 million smokers to quit. Seventh-day Adventists, who have taken the lead in many temperance ventures, and who offer the Five-Day Plan to Stop Smoking to the public, are in a position to support the American Cancer Society as it urges Americans to stop smoking for a day.

Pastors and church members are asked to call their local Cancer Society and offer support of the society's projects, which may include parades, carnivals, student rallies, bonfires, skywriting, or kite flying. This would be a good time for churches to schedule their own antismoking programs, as well, utilizing temperance films, literature, exhibits, and Five-Day Plans.

Pastors and church temperance secretaries are asked to keep in touch with their local conference temperance directors for information on Statewide participation.

ERNEST H. J. STEED

## Youth leaders complete manual

A new *Camp Directors' Manual* is now available from the General Conference Youth Department, where the manuscript was edited and typed. Written by some of the best camp directors in North America, the manual has a loose-leaf format, enabling

youth directors to add their own material.

The first camping manual was prepared by Lawrence Skinner in 1932 to help during the formative years of the church's camping program. With modern developments in camping and 165 campsites around the world, however, there was a need for a revised manual to help youth directors in their important and growing ministry.

The book is divided into the following sections: Camp Objectives, Campsite Development, Camp Planning and Organization, Camp Administration, Camp Counseling, Programming, Camp Types, Camp Outreach, and How to Utilize Camps for Outdoor Education. An extensive bibliography and appendixes also are included.

LEO RANZOLIN

## The Review—a staple of life

How much does it mean to you to keep in touch with your church? Enough to pay \$82.51 per year to get the REVIEW? Some missionaries order the REVIEW airmail, and mailing costs can bring the total for a year's subscription to as much as \$82.51.

People far from their homeland are hungry for news from home, for letters, phone calls, tapes with loved ones' voices, for books and magazines in their own language.

In a recent letter my sister, who married last Christmas and lives in Spain, wrote how she misses home and described a shopping trip outside of the country, during which she purchased for a reason-

able price such items as dry navy and kidney beans, seedless raisins, all-bran cereal, rye crackers, and a brand of powdered milk that she likes. In the same letter she said, "Please continue sending the REVIEW. We enjoy it very much; it helps us to keep in touch."

People such as my sister have come to value things most of us find easily obtainable and take for granted. For them, reading the REVIEW is as much a staple of life as are beans and milk.

How about you? Are your life's needs being met with a year's supply of the REVIEW? It costs only \$15.95 per year, \$13.95 on the automatic renewal plan.

A. A. S.

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