

Adventist Review

General Church Paper
of the Seventh-day Adventists

NOVEMBER 2, 1978

IT'S HARVEST TIME

By NEAL C. WILSON

On Tuesday afternoon, October 17, at a general session of the Annual Council, Neal C. Wilson was elected president of the General Conference, to take office upon Elder Pierson's retirement, January 3, 1979. The following is a condensation of the remarks made by Elder Wilson upon that occasion.

If my face looks drained of color, it is because I realize something of the sacredness of the vote that has just been taken. You heard Elder Sandefur [chairman of the nominating committee] describe the atmosphere that existed in the special nominating committee; you heard him speak of five earnest public prayers that were offered at various points during the committee's work; you heard him describe the unity that existed; and I can only tell you that all this places an overwhelming feeling of responsibility on my wife, Elinor, and on me.

It isn't often I feel my heart palpitating, but when I realize that the church has spoken in this way, there is only one response I can give. If I could have found a good reason to decline I would have done it; I would have liked to be one of those who stood and asked that their names be withdrawn from the board. [A reference to the fact that during the nominating committee several leaders who were of retirement age asked that their names be erased from the blackboard.] But I also realize that God has allowed some of us to spend years working with our current president, Elder Pierson. God has allowed some of us to have a varied background of experience,

some of it outside of North America.

Personally, because half of my life has been spent outside of my home country, I feel very much a part of the world family. As a lad of four and a half years I went with my parents to Central Africa. There, digging my toes into African soil and joining my little African friends in typical boyhood activities, I established my early roots, gathering culture, language, and information. From there I went to South Africa, and later to India, where it was my privilege to become acquainted with a new culture and to acquire new insights. Several of you in the congregation here this afternoon were with me in India as boyhood friends and schoolmates or as leaders in God's work in India at the time.

It was at that time that I first met Elder and Mrs. Robert Pierson. They had come to Southern Asia, where my father was the division president. They brought into the work a dynamism that captivated my young heart (I was 17 or 18 at the time). I had the privilege of living in their home for some weeks. From that time on Elder Pierson has been to me a tutor and an example, one whom I have greatly admired and respected. Later our lives were thrown together in service, including the past 12 years here in Washington. Many times Elder Pierson and I have knelt together in prayer. As he has put his hand on my shoulder, together we have asked the Lord to show us the way through, and it's marvelous how God opens the way when we give Him a chance.

I spent almost 15 years in the Middle East, another cultural area,

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After being unanimously elected by the council to become the fourteenth president of the General Conference and after receiving a standing ovation by the committee members and guests, Neal C. Wilson addressed the assembly.

THIS WEEK

Scarcely had the REVIEW staff returned to their offices on Monday, October 16, after hearing General Conference president Robert H. Pierson's announcement of his retirement when George Tatum, general plant superintendent of the Review and Herald, arrived to ask what changes we were going to make in the October 26 REVIEW, scheduled to go to press in less than 24 hours. We discussed the possibilities and decided to replace the cover, pages 10 and 11, and to add an editorial. The departments involved in the last-minute changes—most of the departments in the publication process—were asked to have personnel stay as late as necessary Monday night to ensure the REVIEW's getting to press on time the next day.

The tape of Elder Pierson's

speech had to be transcribed and edited; film processed and pictures selected; the editorial and editor's note written.

The copy editors, typesetters, proofreaders, paste-up people, photographers, layout artists, photo-offset, bindery and periodical mailing personnel all stayed late or came in early, doing speedily, accurately, and in good spirit their different duties so that our readers could have the news of the change in church leadership as quickly as possible. In slightly more than 24 hours, five pages of the October 26 issue were processed from start to off the press.

By October 17, Neal C. Wilson, vice-president of the General Conference for North America, had been chosen president-elect. Again, Review and Herald employees started

three pages from scratch—our cover and pages 4 and 5—to bring the latest news to our readers.

Such feats are possible only when dedicated workers believe in the work that they are doing and are willing to go the third or fourth mile in a crisis. We have many such employees here at the publishing house, and the REVIEW staff thanks each person involved in making this very difficult (but exciting) week go more smoothly.

Next week we will publish Assistant Editor Jocelyn Fay's report of the historic 1978 Annual Council and, in the weeks to follow, the actions voted.

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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.

My mountain

Thank you for "When Mountains Don't Move" (June 8). The sentiments expressed by the author are similar to my own, as I too have a handicapped child, one with Down's syndrome. I recall praying almost constantly for three weeks after the doctor said that something was wrong with my son and that chromosomal studies would need to be done. Waiting for the results of the tests to come back, I found it difficult to pray that the Lord's will should be done, because I so wanted him to be healed.

I feel that parents of handicapped children have an extra dimension of feeling and compassion added to their life. They also will have an extra dimension of joy when in heaven they see their child made perfect.

As I study the life of Christ, I thrill each time I read an incident of His healing the sick. I know that had I been in Capernaum in Christ's day He would have placed His healing hands on my son.

However, my experience in

this modern time is similar to the author's. Jesus has given me the strength to live one day at a time. He "stands by our side. . . . As the trials come, the power of God will come with them."—*My Life Today*, p. 94.

THELMA PLATT
Arroyo Grande, California

The deaf

Re "A Silent World" (Oct. 5).

I often wonder why the Seventh-day Adventist Church has done so little in witnessing to the deaf. Some other churches are far ahead of ours in their work for the deaf. With a profoundly deaf population of two million in the United States alone—and this figure excludes hard-of-hearing individuals—this presents quite a challenge to share the message of a soon-coming Saviour with all people.

ANN B. GALLAGHER
Managing Editor
American Annals of the Deaf
Washington, D.C.

Late starter

The Reader to Reader question of August 10 was of particular interest to me. Of the nine letters speaking to the question of the age when children should attend formal school, only one shared my views. I started school when I was 8. I was a fair student, but as I progressed, I became less interested. I talked it over with a

high school teacher, who tried to encourage me, but as I was two years older than my classmates, I became a dropout.

When it came time for my children to attend school, I sent my daughter of almost 6 years to a private school for half days, but I waited until my son was 7 and a half before I sent him. Both have finished college.

Every child is different. The time that they are ready to attend school, regardless of age, is the main consideration of when to send them. Today children are smarter and tend to be bored if not challenged.

NAME WITHHELD

Asa vindicated

In "Perfection in the Old Testament" (editorial, July 6) Asa, the first righteous king of Judah and one of my favorite Bible characters, was used as an example. After referring to the various praiseworthy acts of this great king, the editorial mentioned some mistakes Asa made. While some people declare that these mistakes prove that Asa turned from God and will be lost, I was glad to see the editorial utterly refute this slander with Scripture: "Nevertheless the heart of Asa was perfect all his days" (2 Chron. 15:17).

After relating the story of Asa in *Prophets and Kings*, Ellen White later in the book introduces his son with these words:

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Adventist Review



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F.Y.I.

During the eight-plus days of the 1978 Annual Council, issues large and small were debated and decided. Questions that would produce major effects on the church were studied.

A complete report of the council will appear in the November 9 REVIEW, but before we close the book on this year's council, we wish to answer a number of questions in regard to one item on the agenda—the organization of two black unions in North America—and the role of the church paper in publishing a feature on the issue a month before the council. This editorial, then, is For Your Information.

As is well known, an entire day of the council—Thursday, October 12—was devoted to discussing the pros and cons of organizing the Regional local conferences of North America into two Regional (or black) unions. Except for minimal recesses and breaks for meals, discussion continued from nine in the morning until nine at night.

After the advocates of black unions had presented their case, those who supported PREXAD's* recommendation against organization of black unions set forth their arguments. Then the issue was thrown open for discussion.

From the outset everyone knew that it was impossible for PREXAD's recommendation to be both approved and disapproved. Inevitably, then, some delegates would be pleased with the outcome; others would be disappointed. But even though the final tally of votes showed 190 against black unions and only 53 for them, we felt that everyone stood tall. Everyone stated his case clearly, with deep conviction, but in a good spirit. And when the vote was announced, everyone revealed Christian sportsmanship, love, and unity.

Having participated in earlier meetings where the question of black unions was studied and discussed, the editors of the REVIEW were well aware that the issue was complex and many-faceted. And they felt that since the final decision on the question would affect, to some extent, every Adventist in North America, it would be well for all church members—not merely the delegates to the Annual Council—to be exposed to the arguments involved in the issue. They felt that whatever the ultimate decision, the members, having seen the complex nature of the question, would feel that, under the guidance of the Holy Spirit, their leaders had exercised good judgment and they would unite behind them.

As the editors explored various methods of providing the church with information on the issue, they decided to

publish succinct statements by two spokesmen, one in favor of black unions, the other against. But whom should they select? To choose a black on the pro side, and a white on the con, might introduce a racial element and thus confuse the issue. To select two black conference workers to take opposite sides might be interpreted as an attempt to polarize the black working force. To select two black laymen might be seen as an attempt to exclude workers from debating an issue in which they are very much interested. Ultimately, it was decided to select a strong black worker to make the case for black unions, and a strong black layman to make the case against unions.

Some readers were disappointed in both the choice of the spokesmen and their presentations, but considering publishing deadlines and the space available for the feature, we think the two spokesmen did well. The majority of readers, likewise, have expressed appreciation for the two presentations and the efforts of the REVIEW to help church members understand the issue. (Incidentally, the ratio of letters to the editor that opposed or favored the formation of black unions was almost exactly the same as that of the vote by the delegates.)

Freedom to decide

Did church leaders request the REVIEW to publish the feature on black unions? No. Did they express concern lest publishing the feature before Annual Council might be misunderstood, that it might be taken as an attempt by administration to prejudge the issue and influence the outcome? Yes. Let it be clear: administration was in no way responsible either for the decision to publish or for the content of that which was published. The church has given the editors of its publications considerable freedom to use their judgment in matters of this kind in harmony with accepted journalistic practices. At times this judgment may differ from that of administration, just as the judgment of the U.S. Congress may differ from that of the President, but the judgment of both administration and editors has but one purpose—to do that which is best for the church. We believe that in the long run it is better for the church's editors and administrators to differ occasionally than for church members to feel that the Adventist Church has a controlled press.

What is the future of the black-union issue? We do not know, but we feel certain that church leaders will seek earnestly to provide a methodology of administration that, even without black unions, will meet the needs of black leaders and members. We believe that the Holy Spirit, the Spirit of wisdom, will direct in the dedicated efforts of leaders to encourage unity among the people of all nations and races that make up the remnant church and lead them forward into an unprecedented witnessing program. For Your Information, the REVIEW is committed to being a part of "the action," and will contribute all it can to unifying the church and strengthening its witness.

K. H. W.

*PREXAD is the acronym for President's Executive Advisory, a group made up of the president of the General Conference, the vice-president for North America, the general vice-presidents, the treasurer and undertreasurer, and the secretary and undersecretary.

It's harvest time

Continued from cover

and found my service there an unusually helpful education for a young worker.

I will ever remain thankful to my mother, who from my earliest days guided me in the study of the Scriptures and the writings of Ellen White. She led me to believe firmly and to trust implicitly the counsel God has given to this church through His special messenger, Ellen White. In some of the difficult situations the church has faced in the past few years it has been a joy and comfort to know her guiding influence.

I feel deeply grateful for the team here in the General Conference. I feel thankful for our division leaders, whom I know personally and whom I trust and in whom I have great confidence.

And while I pray for light, I pray also the larger prayer for love for God and man—God's people throughout the length and breadth of the earth. It's harvest time, and we need to gather those who do not yet know they ought to belong to God's family and to get them ready for the coming of the Lord.

I claim the blessing of Asher this afternoon: "As thy days, so shall thy strength be" (Deut. 33:25). I believe this is God's promise not only to Asher but to each one who looks to Him for guidance and help.

Now let me summarize the way Elinor and I feel today as we bask in your love demonstrated to us in your standing ovation as we came before you this afternoon. We feel as did Solomon when he was asked to be king over the great nation of Israel. Ellen White says of him at that time, "Solomon was never so rich or so wise or so truly great as when he

confessed, 'I am but a little child: I know not how to go out or come in.' Those who today occupy positions of trust should seek to learn the lesson taught by Solomon's prayer. The higher the position a man occupies, the greater the responsibility that he has to bear, the wider will be the influence that he exerts and the greater his need of dependence on God. Ever should he remember that with the call to work comes the call to walk circumspectly before his fellow men. He is to stand before God in the attitude of a learner. Position does not give holiness of character. It is by honoring God and obeying His commands that a man is made truly great."—*Prophets and Kings*, pp. 30, 31.

That's the challenge for each one of us. In this harvest time I earnestly solicit your prayers that God may enable me to carry the responsibilities involved in leading His remnant people.

May the days not be prolonged

A response by Robert H. Pierson to Neal C. Wilson's address accepting the General Conference presidency.

This afternoon I am not sure whether I should congratulate Brother Wilson or offer him my condolences. Instead of either, I am going to wish him God's blessing and assure him that he is going to be

Report of the session nominating committee

Upon recommendation of the nominating committee to the 1978 Annual Council the following were elected to the posts named.

General Conference

Associate Secretary; and Director, Office of Ethnic Relations: W. S. Banfield

General Field Secretary: W. M. Starks (also voted to accept his resignation as director of the GC Stewardship Department)

Director, Communication Department: James E. Chase
Director, Stewardship Department: Paul G. Smith

Associate Director, Sabbath School Department: Alice Lowe

Far Eastern Division

Director, Publishing Department: E. A. Brodeur

South American Division

Secretary: Daniel Nestares
Secretary, Ministerial Association: Salim Japas



Left: As the Wilsons bow in prayer, Elder Pierson asks God's guidance as they prepare for new duties. Above: With a warm embrace Elder Pierson congratulates Elder Wilson.

frequently in our prayers. I'm sure that, as we have listened to Brother Wilson and have noted the various places he has lived, we can see that the Lord was preparing him for his present leadership role. To me the fact that he has lived in four divisions and is acquainted with Africa, Asia, the Middle East, and North America is an important consideration, and I'm sure that the Lord had His hand over the nominating committee as they made their decision.

As Brother Wilson has said, it has been my happy privilege to know him for many years. I appreciate particularly the 12 and a half years that I have served with him here in the General Conference. I have observed the way the Lord has blessed him as he has faced North America's many problems. The memories that I cherish the most are those of the times that we have knelt in prayer and together have spoken to the Lord about the problems we were unable to solve in our finite wisdom.

Brother Wilson, I have just one word of counsel for you this afternoon. When problems come to you in the days ahead, may your first reaction always be that expressed in Zedekiah's appeal to Jeremiah, "Is there any word from the Lord?" (Jer. 37:17). You will need always to be sure that it is God who is leading, not expediency or mere human rationalization. Find in the Eternal your strength, your wisdom, your guidance, and your help.



"It's not easy to be the wife of the General Conference president," warns Elder Pierson.

I know that there are great days ahead of this church. I hope, however, that they will not be prolonged. I hope we'll not be having many more General Conference sessions. Somehow, under the guidance and blessing of God, may the work speedily be finished so we can go home. God bless you, Neal. We love you and believe in you, and all the best to you.

Sister Wilson, we want to tell you that our prayers are going to be with you. It's not easy to be the wife of the General Conference president. My wife can tell you that. There will be many times when you'll have to be lonely, but there are compensations, too. I want you to know that our prayers are going to be with you as they are with Neal, and may God bless you.

The special nominating committee



Reporting to the Annual Council on the work of the special nominating committee, Cree Sandefur, committee chairman, said that nine names in all came before the committee. Because of age, three of those who had been listed requested to have their names withdrawn. The remaining six names were thoroughly discussed. Said Elder Sandefur, "It brought great courage to my heart to see the quality of leadership we have around the world." Concerning the vote, he said, "I think it's not unethical for me to say that in the first vote the decision was so nearly unanimous that the committee's choice was clear."

The President's Executive Advisory (PREXAD), plus the presidents of the world divisions, met on Monday, October 16, to study procedures for electing a president of the General Conference to take the place of Robert H. Pierson when he retires officially on January 3, 1979. After examining the document voted at the 1975 Annual Council, which set up guidelines for electing a new General Conference president, secretary, or treasurer, in case of emergency, PREXAD recommended an addition to the document and a minor amendment that called for setting up a special nominating committee. (The recommendation later was adopted by the council.) PREXAD then set up a subcommittee to recommend the special nominating committee to be

made up of representatives from all the world divisions.

The next morning, Tuesday, PREXAD discussed, modified, and accepted the subcommittee's recommendation on the special nominating committee, then took it to the council, where it was adopted. The 66-member nominating committee met at 10:00 A.M. and selected Cree Sandefur, president of the Pacific Union Conference, as chairman, and Calvin Rock, president of Oakwood College, as secretary. It worked until 12:15, prayerfully and carefully seeking the mind of the Spirit, and exploring the qualifications of various leaders whose names were proposed. On the first vote, taken by secret ballot, 61 out of the 64 votes cast favored Neal C. Wilson as the next president of the General Conference. The vote was made unanimous and the nomination was taken to the council at 3:00 P.M., where it was approved.

The members of the special nominating committee were: B. L. Archbold, D. R. L. Astleford, B. B. Beach, M. J. Bediako, L. L. Bock, C. E. Bradford, Earl Canson, G. J. Christo, W. T. Clark, R. E. Clifford, W. O. Coe, D. A. Delafield, S. L. DeShay, J. L. Dittberner, R. R. Drachenberg, N. R. Dower, C. E. Dudley, K. H. Emmerson, W. D. Eva, R. R. Frame, C. O. Franz, J. Grimshaw, W. J. Hackett, R. Hammill, D. J. Handysides, C. D. Henri, D. B. Hills, A. N. How, B. E. Jacobs, John Kisaka, B. E. Leach, M. E. Lind, Alf Lohne, Esther Lowe, R. S. Lowry, E. Ludescher, E. L. Marley, J. R. McKinney, S. D. Meyers, M. L. Mills, M. S. Nigri, E. Oliveira, V. N. Olsen, K. S. Parmenter, Elbio Pereyra, H. F. Ramp-ton, R. M. Reinhard, E. S. Reile, C. B. Rock, Cree Sandefur, H. H. Schmidt, W. R. L. Scragg, Alice Smith, J. G. Smoot, R. W. Taylor, F. G. Thomas, G. R. Thompson, M. C. Torkelsen, C. D. Watson, F. W. Wernick, B. J. Williams, R. F. Williams, N. C. Wilson, W. R. Wollard, K. H. Wood, Jean Zurcher.



After school each day, elementary children in China go to a Children's Palace, where they learn various skills such as playing musical instruments.

Part 2 of a two-part series

What is the church's future in China?

The witness of Adventist Christians in China for their faith
is exerting an influence on their peers.

By MARVIN E. LOEWEN

In his article last week Elder Loewen told of his return to China, where he and Mrs. Loewen had served as missionaries, and of his desire to visit a former school-mate and fellow worker.

We could hardly believe that our dream of seeing our friend of long ago was coming true. Tears of joy welled in our eyes as we anticipated meeting the man with whom we had worked so closely during the Japanese bombings of Chungking so many years ago.

Stepping into the parlor, we grasped his extended hand. I wanted to throw my arms around him in a bear hug, but since the Chinese keep their emotions to themselves, I refrained. He introduced us to his youngest son, who teaches English in a middle school, and then again took my hand in his and held it a long, long time.

During the next few minutes we reminisced about mutual friends, some of whom we learned had died.

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

Then we exchanged personal data about where we'd worked and lived since we'd last seen each other 37 years ago.

He had left Chungking to become medical director of the Shanghai Range Road Clinic. About a year after the navy took it over after the liberation, he transferred to a People's Hospital. In 1966, just before the cultural revolution, he retired but still, as a physician, treated patients who came to his home.

He told us that Rubicon Road (the site of our Shanghai Sanitarium) is now Hami Road, and that the air force operates the hospital there. The navy houses its personnel at Range Road (the site of our former downtown clinic). Government personnel live on the Yu Yuen Road property, the compound where the current REVIEW editor spent his boyhood.

My friend talked enthusiastically about the improvement of transportation in China, making it possible to send food to remote areas, where formerly people would have starved during a famine. Resources from every section of the country keep a strong railroad-building program going.

Then, he referred to the party's effort to control China's high birthrate by a monthly visit to each family. Not only does the state supply birth-control pills free of charge, it also encourages family planning, including the number and spacing of children. It limits ration cards to two children and increases rent if there is a third.

We asked our friend about other friends in Shanghai. He said he is amazed at the many devout people who worship privately without a Bible or any other piece of religious literature.

Next morning, after breakfast, we visited a commune on the outskirts of Shanghai, housing 70,000 people. The man in charge of the commune gave us a brief orientation in a conference room, after which we walked toward the child-care center for 1-to-6-year-old children.

Each factory has a nursery

"Each factory has a nursery so that the mothers can nurse their babies during brief breaks from their work," our guide explained. "But after a child celebrates his first birthday, the parents leave him at a child-care center during working hours."

At our first stop we watched the 1-to-3-year-olds march around the room in changing patterns, and listened to them sing.

"Teachers also tell them stories and supervise their play and rest periods," the guide said.

A vanguard of happy 4-to-6-year-olds greeted us when we neared their area and reached for our hands to be our guides.

In one room, the children acted out a skit. First, a girl with a picture of a large radish on her paper crown sat in the middle of the floor. Then a boy whose crown had a painted rabbit on it came singing to her and tried to pull her up from the floor. Other boys joined in song till a half-dozen rabbits were trying to pull up the radish. Finally, the radish stood up, and the rabbits fell on top of one another in a pile. A pianist and drummer accompanied the performance.

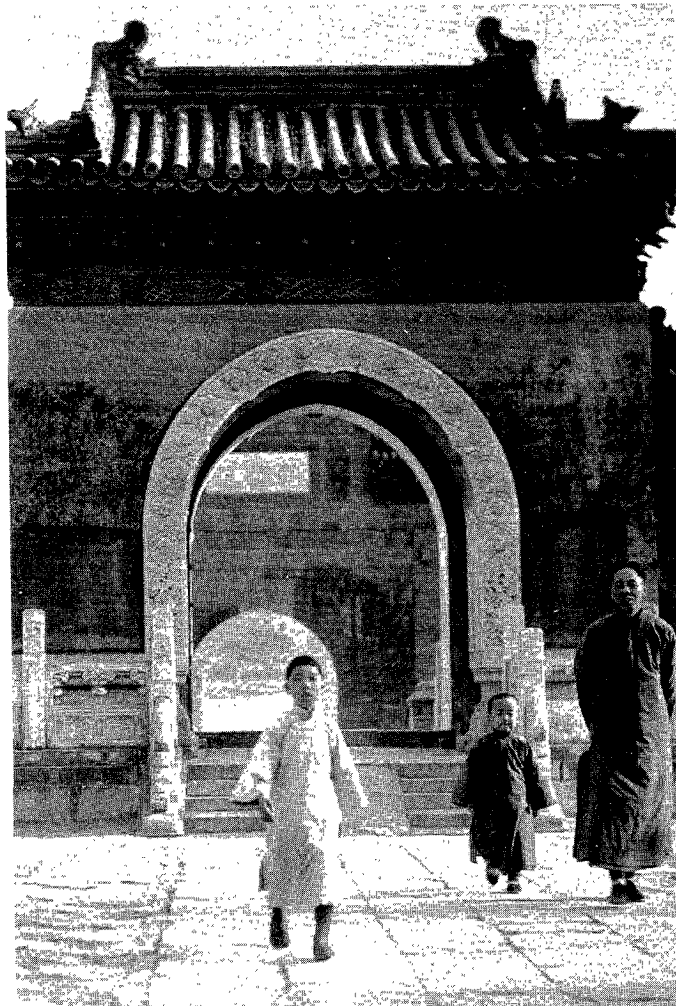
Next, the children led us into the auditorium. There, my little girl guide left me and, during the program that followed, acted as mistress of ceremonies. She had a self-confident manner far beyond her years.

When we left the auditorium, I heard one of the women in our group tell a guide that if she were in America, she'd hug and kiss these darling children, but she knew that the Chinese chose not to show affection openly.

"You may do that here, too," the guide responded.

Therefore, when coming to where the 1-to-3-year-olds stood in front of their building, I impulsively picked up one of them. Instantly, every one of the 40 youngsters surrounded me with raised hands, begging me to pick them up too. After lifting a dozen, I had had my calisthenics for the day, but their eagerness for personal attention touched me.

Next, our group of 18 divided into two sections to visit a worker's home in the commune. My group was invited by a Mrs. Ho into her second-floor two-room apartment,



In their visit to mainland China, the Loewens toured many spots that they had known during their seven years of service there. On their last day in Peking they toured the former Imperial Palaces of China's emperors during the Ming and Ching dynasties. They form the largest, best-preserved group of ancient buildings now existing in China.

and she served us tea. She told us that she and her husband, their son, his wife, and their young child live in those two rooms. Her husband works in a factory and earns 70 yuan a month, their son 50 yuan, and his wife 60 yuan. Mrs. Ho doesn't work, since she has a health problem. Their rent and utilities cost 13 yuan a month and food 70 yuan. They save 30 yuan each month and with their savings have purchased a bicycle, a sewing machine, a television, and a short-wave radio. She shares with another family a tiny kitchen where each has a single-burner gas plate. They also share an Oriental-style flush toilet on the same floor.

After lunch at the hotel, we went to the railway station and boarded the train for a five-hour ride to Nanking.

A half hour before our journey's end we caught a fleeting glimpse of the long, red-roofed buildings of the church's former China Training Institute, now used by an agricultural school.

One of three "furnace cities" along the mighty Yangtze River, Nanking lived up to its reputation of extreme heat and humidity. (The other two "furnace cities" are Wuhan and Chungking.)

Our sightseeing there took us to museums and on a tour of the Purple Mountain Observatory high above the city. We also visited the Yangtze River double-deck rail and highway bridge, a spectacular engineering feat that links the vast area north of the Yangtze River with the populous south.

Stopping at a Buddhist temple, we found it bereft of the gilded gods people formerly worshiped. Only empty niches, where the gods had stood, remain. A platform along one wall indicates that the temple is now used for rallies, acrobatic performances, and other entertainment.

One day we visited a farm commune 40 kilometers from Nanking, with many fields of rice and wheat and 700 acres of forest. The wooded section provides lumber for building purposes.

Every member of a commune is assigned to a work team led by a director, an assistant director, and an accountant. The accountant keeps a record of the work points each worker accrues, and at the end of the harvest

he distributes the profits according to the points earned.

After a Chinese dinner with commune leaders, we strolled along the shopping street. We found the grocery, dry goods, pottery, meat, liquor, and general stores well stocked with merchandise.

At a two-story hospital, a crowd waited on benches in the hall to see a doctor. We looked in on two women patients with dozens of acupuncture needles stuck in their bodies and wired to units monitoring the treatment.

Then we walked through a noodle factory. Electric ceiling fans, drying the seemingly endless strips of noodles, made it the coolest place on the commune.

The machinery-repair shop we visited had lathes of the type used in the United States 50 years ago. We noticed that the lathe workers wore no protective goggles. None of the lathes or other machines had safety features.

The morning of the day we were to return to Peking one of the women in our group became ill and called a Chinese doctor. He asked no remuneration for his call

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Contradiction explained; Bible biographies

Whose coming is referred to in 2 Thessalonians 2:9 in the phrase "Even him, whose coming is after the working of Satan"? *The Seventh-day Adventist Bible Commentary* says it is the coming of "that Wicked," whereas Ellen White says it is the coming of Christ: "Speaking of Christ's second coming, he [Paul] declares that it is 'after the working of Satan with all power and signs and lying wonders.'"—*Patriarchs and Prophets*, p. 686; see also *The Great Controversy*, p. 553.

At first glance there seems to be a contradiction here. But an interesting principle of interpretation permits the two points of view. A student of the Bible should familiarize himself with the various rules of interpretation.

What has happened is that Ellen White has given an interpretation based on the reading of the King James Version, whereas the *Commentary* based its interpretation on the reading of the

Greek text. And the two may be understood variously, depending on what meaning is adopted for "after."

If "after" is understood in its Old English sense as meaning "according to," the sense the King James Version translators had in mind, the two readings are in agreement. But today, "after" generally has a temporal meaning, "later than a particular time," and this is the meaning on which Ellen White based her interpretation.

The Greek word translated "after" is *kata*, a preposition that, when followed by the accusative case, as is the case in 2 Thessalonians 2:9, means "according to" and cannot mean after in point of time.

We have thus a case of Ellen White interpreting a text on the basis of a translation, when the source language would not support such an interpretation. Is this allowable? For an inspired writer, yes. Frequently the New Testament writers, when using the Old

Testament, quote from the Septuagint, a Greek translation of the Old Testament, rather than from the Hebrew. And they often do this when the two do not agree. One notable example is Hebrews 10:5: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Having quoted this, the writer proceeds to make a point concerning the body of Christ, stating that it was offered once for all (verse 10).

When one turns to the Hebrew of the passage quoted (Ps. 40:6), he finds it says nothing about a body. In fact, the writer of Hebrews could not have made the point he made from the Hebrew, a translation of which reads, as in the King James Version, "Sacrifice and offering thou didst not desire; mine ears hast thou opened [literally "digged"] either in the sense of taking away deafness or perhaps in the sense of Exodus 21:6."

What we have operating here is the rule that an inspired writer, directed by the Holy Spirit, can make a valid application from a translation even when such an application could not be made from the source language of that translation. But only an inspired person can do this. An uninspired person must stick to the meaning that the writer had in mind when he penned the words of the passage under

consideration or to a reapplication made by a later inspired person.

I have a question with regard to Queen Esther. I cannot reconcile her actions with Biblical standards. How could she unite in marriage with an unbelieving, pagan king, to say nothing about marrying someone who had put away his former wife. It seems to me that this would constitute adultery. Perhaps you can make this clear to me.

It must be remembered that Bible biographies tell both the good and the bad about people. It is left with us to sort out what is good and what is bad, and then to follow only the good. For example, Abraham, a man greatly honored, took a second wife and also lied about Sarah. Jacob deceived his father and also practiced polygamy. David, the author of a number of psalms, took even more wives and murdered the husband of one of them.

Esther, too, had her faults, perhaps some of which God overlooked in the light of her background and circumstances. What from a New Testament perspective we may see as admirable in her life, we can follow; the rest we should shun.

Send questions for this column to the Editor, ADVENTIST REVIEW.

services, but charged 60 cents for medicine he dispensed. Later, when our four-motor, prop-driven China Airlines plane landed in Peking, she rode in the waiting wheelchair to see the airport doctor. After examining her, he permitted her to rejoin us on the Luxingshe bus and go into the city.

The same guides we had in Peking took us directly to the Friendship Store, which was larger than those in Shanghai and Nanking. Then, after a quick tour of the Temple of Heaven grounds, Mrs. Loewen and I checked into our hotel.

On our last day in China, we had a busy schedule of important places to visit. Going through the great Gate of Heavenly Peace that pierces the massive 80-foot-deep carmine-red wall around the Forbidden City, we toured the former Imperial Palaces of China's emperors during the Ming and Ching dynasties. They form the largest, best-preserved group of ancient buildings now existing in China.

We climbed the white marble steps of a few of the many golden-roofed palaces with their vividly painted façades. The carved clouds and dragons in the center of the stairway at the Hall of Preserving Harmony especially attracted us.

The summer palace

Southwest of the city, at the Summer Palace, we ate our last Chinese meal, a sumptuous 15-course dinner, including several vegetarian dishes made from the same kind of dried-bean curd we'd enjoyed in Buddhist restaurants during our seven years in China. We also saw Empress Dowager Tzu Hsi's famed stationary Marble Boat and rode across the lake on a smaller dragon boat.

Our exciting nine days in China now ending, we picked up our luggage at the hotel and left for the airport.

What is the future of the church in China?

Certainly, God is not ignoring one fourth of the world's population who live in that great country and need His message for these last days.

The challenge is great. New and appropriate methods must be found to reach the people with the gospel.

Since approximately half of China's present inhabitants were born after the liberation, they've grown up with the idea that religion hinders the building of a socialistic state. However, a relaxing of restrictions seems evident.

At present, Adventist Christians are as leaven in China. Those banished to border areas took their faith in God with them and by their daily lives are lighting up those outposts.

In some places Communist cadres recognize Christians in general, and Adventists in particular, as hard workers, leading exemplary lives, faithful in production, and eager to serve the people. Thus the witness of Adventists for their faith can have an effective influence on their peers.

What Adventists in China need most from us is our earnest prayers. □

Concluded

FOR THE YOUNGER SET

Topper

By KATHERINE HAUBRICH

Tony watched as the boy from the next street took the puppy away. Waiting until they rounded the corner and disappeared from sight, Tony brushed away the tears that fell before he went into the house. Tony, who had found the puppy one week ago, had taken care of him and had loved him. The strange new boy had explained: "I lost him last week, and I'm sorry you will not be able to keep him, but thanks for taking such good care of him for me." Tony had wanted a puppy of his own for a long time, but mother and dad couldn't afford to buy one for him. Now just when he thought his prayers had been answered, along came this boy and took his puppy away!

"Keep praying, Tony," encouraged Mother. "If it is God's will that you have a dog, I'm sure that He will make a way for it to happen."

And so, each night before he crawled into bed, Tony prayed for a dog.

One day Mother asked Tony to deliver a dress she had mended for a Mrs. Hamilton who lived across the railroad tracks. As Tony carried his parcel down the

street, he noticed a black-and-white dog with a large rope around his neck. The dog looked shabby, dirty, and frightened. Cautiously, Tony set down his parcel and held out his hand to the young dog. Just as cautiously the dog approached Tony, sniffed his hand, and gave it a lick.

"You like that mutt?" boomed out a voice from behind Tony. Startled, Tony stood quickly to his feet and looked up at the tall, bearded man. "Well, sir," he replied, "I don't know. He looks pretty timid and he is awfully dirty."

"Take him home and give him a bath," said the man gruffly. "I don't want him hanging around here anymore. I can't feed him."

"Thank you, mister," said Tony. "I'll take him home and see what my mother says." Tony lifted the rope and coaxed the dog to follow him to deliver the package, and then began to smile happily as he led the dog home. Tony was allowed to keep the dog, whom he called Topper, and often, through the years, he thought of how his heavenly Father had answered his prayers.



Tony wanted a dog very badly, but nothing seemed to work out.

The heavenly sanctuary a definite place

Genuine and Biblically informed

Christians rejoice in the truths
of the heavenly sanctuary.

By RICHARD HAMMILL

Doubtless many Christians have tried to visualize the sanctuary in heaven, which the epistle to the Hebrews characterizes as “the true tabernacle, which the Lord pitched” (chap. 8:2). The movable tabernacle used in the wilderness wandering and Solomon’s Temple were shadows “of heavenly things” (verse 5), figures “for the time then present” (chap. 9:9), “patterns of things in the heavens” (verse 23), “figures of the true” (verse 24). The earthly sanctuary and its services were “a shadow of good things to come, and not the very image of the things” (chap. 10:1).

Having for some time had a strong curiosity about the portable sanctuary of the wilderness wanderings of the ancient Hebrews, I once took the opportunity presented by a business trip to the Middle East to visit the plain of Shiloh, where Joshua pitched the tabernacle (tent), made of cloth and animal skins, after the Israelites entered Canaan (Joshua 18:1). It remained there for several hundred years (Judges 18:31) until destroyed by the Philistines at the time they captured the ark (1 Sam. 4; *Patriarchs and Prophets*, p. 514; compare *Prophets and Kings*, p. 415).

Although not much given to admiration of holy sites, I must admit to a certain excitement as I tried to visualize the 12 tribes of Israel encamped on that plain in ordered rows surrounding the tabernacle as Joshua cast lots to distribute the promised land among the tribes.

It was to the tabernacle pitched at Shiloh that Hannah came to pray for a son. Later, that son, Samuel, was awakened by the Lord and called to serve Him (1 Sam. 1-3).

Inasmuch as the earthly sanctuary services were designed to teach the people about an actual ministry of atonement in heaven, the question may arise, Were the tabernacle and Temple building on earth merely shelters to protect the ministrants and worshipers from the

weather and from public gaze? Were they only descriptive devices to help the people understand the atoning work of Christ? If so, one might conclude that in heaven there is no actual building where Christ ministers. Those who advocate this view quote as support Hebrews 9:24: “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

It should be noted that the phrase “into heaven itself” contrasts with “made with [human] hands,” and that it does not say that there is no temple in heaven. In vision John the revelator reports that he saw a temple in heaven (Rev. 15:5, 6, 8), he saw the angels with the seven plagues come out of the heavenly temple (chap. 16:1), and heard God’s voice from the throne in the temple (verse 17). These passages are not to be confused with John’s description of the Holy City, which he saw descending to earth from heaven. In that city, he said, there was no temple (chap. 21:22). None will be needed then, for the atoning ministry of Jesus will have been finished before the Holy City comes down. The angel who showed the Holy City to John had previously been seen by him coming out of the temple in heaven (chaps. 21:9; 15:6).

A vast and majestic place

There is indeed a temple in heaven in which Jesus ministers as our high priest, but it is a place so vast and majestic that no earthly building could adequately foreshadow it, nor can human descriptions do it justice, as indicated by the following comments by Ellen G. White: “That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. The heavenly temple, the abiding place of the King of kings, where ‘thousand thousands ministered unto him, and ten thousand times ten thousand stood before him,’ . . . that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption were to be taught by the earthly sanctuary and its services. . . .

“As Christ’s ministration was to consist of two great divisions, each occupying a period of time and having a *distinctive place* in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner’s behalf.

“The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the

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penitent, but it rested in the sanctuary until the Day of Atonement.”—*Patriarchs and Prophets*, p. 357. (Italics supplied.)

The real significance of the heavenly sanctuary lies in the service performed there by Jesus Christ in behalf of sinners. The gift brought by our High Priest was His own substitutionary death (Heb. 8:3; 9:12), which paid the debt of each person’s guilt, securing thereby redemption for all who would accept it. God the Father accepted His offering.

The problem thereafter was to carry the good news of the atonement and redemption to human beings, and to convince them to accept it by having faith in Jesus Christ and by becoming His followers and servants. This phase of Jesus’ atoning ministry, typified by the priestly service in the first apartment of the tabernacle, has been described well in the following words: “The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement.”—*Early Writings*, p. 260.

In order for human beings to profit by the atonement, a gigantic task of telling the good news to all men was necessary. The very logistics of merely encountering every person on earth with the good news was staggering. But because the human mind is darkened by sin, and often unreceptive to concepts that are new and different, the encounter had to be repeated and accompanied with human persuasion and divine influences in order to lead the hearers to repent and accept the offer of free salvation.

Such a vast enterprise required not only the resources of human instruments, in the persons of followers of Jesus, but also the wooing and convicting power of the

Holy Spirit, as well as the providential activities of holy angels. People not only must be won to belief, they must be supplied with spiritual nurture and guidance in order that they might grow to full Christian maturity.

A worldwide undertaking such as this requires planning and direction. This is a part of Christ’s work. He directs human witnesses, the angels, and the Holy Spirit in the grand design of carrying the good news to all the world. As the Commanding General of the armies of heaven (*The Acts of the Apostles*, p. 29), He moves among the churches (compare Rev. 1:12-16, 20), encouraging, guiding, and upholding the believers who are participating in the witnessing, and those persons to whom the witness is borne, in order that all might repent and be saved (2 Peter 3:9). Ellen White describes vividly this supervisory ministry of intercession in the following way:

He is a Saviour

“Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels.

“All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show the power and compassion and love and glory of the crucified and risen Saviour.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 5:11, pp. 967, 968.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross.”—*The Great Controversy*, p. 489.

Foremost among all the agencies assisting Christ in His ministry of bringing the benefits of His atonement to the people is the Holy Spirit, who is the representative of Christ on earth. His part in assisting in the atoning ministry is set forth as follows:

“The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and *without this the sacrifice of Christ would have been of no avail*. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modi-

Will power

By GERALD C. PENDLETON

Through boundless reaches of His universe
His word of energy leaped out to fill
The formless void with light and life. A world
Was born—the pulsing product of His will.

Through darkened avenues of human hearts
That word of pow’r will etch its flaming way
To re-create a living image of
The living God where once was only clay.

The pow’r revealed in whirling galaxies,
Your heart and mind with light and life can fill,
Your selfish hopes exchange for selfless
Immortality—but, only if you will.

fied energy, but in the fullness of divine power. *It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. . . .* The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit."—*The Desire of Ages*, p. 671. (Italics supplied.)

Ministry soon to close

The work of applying the benefits of Christ's atonement for sin will not go on endlessly. The Bible says the time will come when this present evil age will be terminated in a spiritual harvest in which those who have accepted Christ will be ushered into His kingdom, and those who have rejected Him will be destroyed (Matt. 13:39-43; 12:32; Mark 10:30). There will be a *terminus ad quem*, the grand event toward which all creation moves. Then those who are evil must remain that way, and those who are experiencing regeneration and growth in holiness will remain in the direction they are going (Rev. 22:11, 12).

At that time the effort to save sinners, and the investi-

gation and determination of the fitness of those who have accepted Christ to live in the new age, will have been finished. The record of the sins of those who have faith in Christ are cleansed or expunged. Christ then returns to earth again, as He has promised (John 14:1-3). Those who died in faith are resurrected and gathered with the living Christians by the angels to join Christ forever. The full atonement will have been completed. After that, a temple for atonement will no longer be necessary.

Genuine and Biblically informed Christians rejoice in the truths of the heavenly sanctuary. They find strength day by day in this assurance: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). They are buoyed up and exhilarated by this promise: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (chap. 9:28). They gladly continue to follow Christ day by day, and to witness to others of His love. □

Concluded next week

FOR THIS GENERATION By MIRIAM WOOD

On church change and sugar

People like to say, with much wise head-wagging and much lip-curling, that "nothing ever changes." In the political world it is axiomatic that aspirants for office "view with alarm." Of course the incumbents always "point with pride," and since both groups are talking about one and the same thing, this tends to keep the voter in a state of confusion. But this rather astonishing condition is not unique to the late twentieth century. Any history book reveals that as far back as records were kept, people deplored the inability of the "body" to effect reforms.

Religious organizations are affected with the same problem. Seeing the difference between "oughtness" and "isness" produces a state of tension in thinking people. Perhaps the gap isn't so large on the individual level, but when an entire body of people professes one thing, there are bound to be members of that

body who do another thing, perhaps entirely opposite. Therefore, since we all have a remarkable ability to pinpoint with stunning accuracy deviations that we ourselves don't have trouble with, there's always someone declaring that "things never change," "reforms never come," "it's all hopeless," "no matter how much instruction is given, no one listens," ad infinitum.

In one sense, I suppose it's a bit reassuring to most of us to take this position, for as long as other people aren't modifying their conduct—or more specifically, *reforming* it—then we don't have to worry so much about ours. It's more comfortable to sit back and "view with alarm."

If you're wondering what caused my mind to wander into these channels, I'll tell you. For several years we've been reading in both the secular and our own religious press that sugar is

really a deadly enemy to the health of a human being. Of course we've had this information in Ellen White's writings for decades, but somehow we never seemed as a church to do much with it. Many members who discontinued the use of flesh foods upon acceptance of the Seventh-day Adventist message seemed to eat almost more cakes, pies, cookies, and candy than formerly. At potluck social events, one of the most anticipated sights has traditionally been the dessert table. Everyone has loved the beautiful sight of those frosted cakes, whipped-cream-topped pies, and melting-rich cookies. And so, while the "modern" campaign against sweets has been going on, I've found myself being absolutely sure that nobody has been listening.

"Just go to any potluck meal put on by our church and you'll see as many sweets as ever," I've declaimed in authoritarian tones. One would think that I participated in a potluck meal every day of my life. But actually I hadn't been to a large occasion of this sort for some time. Yet I felt no hesitancy to declare that "nothing ever changes." I have also found myself asking with a great show of piety: "What does it *take* to

get people to change?"

I want to report that I really had an eye-opening experience recently. I attended a large potluck gathering, and expected to see a table loaded with rich desserts, and I suppose I intended to make my customary remarks and perhaps even partake generously of the offending food, having cleared my conscience by my protests. (After all, if you *know* you shouldn't be eating that sugar, perhaps you neutralize its effect by admitting it!) *But there was no table of desserts.* There was watermelon, and some very mildly sweet oatmeal cookies, and there were dates and raisins and nuts, and that was about it.

So obviously people are listening and people are acting and change is taking place. But I wonder how many people I've convinced that this isn't the case. And it's pretty sobering when you consider that I simply did not know what I was talking about.

When we come right down to it, I'm not nearly so interested in telling you about the use or nonuse of sugar as I am in wondering how much unjustified abuse our church gets for "non-change."

I've resolved to treat my church more fairly and to have the facts before I talk.

The Adventist child in a non-Adventist world—2

How to prevent child apostasies

The Adventist home, sanely and sensibly run, is the only effective bulwark against the incursions of the world.

By ROBERT H. PARR

There is a natural tendency in all parents to protect and shield their children. It is right and proper that this tendency should exist and should be nurtured. What they must guard against is the tendency to overprotect and completely shield their children from the shocks and assaults of the world. For example, I know of one family that would not take a newspaper, the parents thinking that their child would not see it if it were not available in the home. They had no radio, believing that if there were no such monster in the home, their child would not grow up to want the music that came from its wiry recesses. They would not allow him to play with non-Adventist children in the neighborhood, because they didn't want him to learn words that would embarrass them if he came out with them in public. And so on. But their youngster was a normal child, who learned the pop songs and quickly learned what a newspaper was, and he contrived to have many friends who taught him all the words his parents never used.

These parents were overprotective. In this, they made a tragic mistake. And it was apparently their overprotectiveness that caused a reaction that brought them sorrow and disillusionment. As soon as the child reached his teens, he began to swing to the opposite end of the behavior spectrum, and brought his parents heartache, bewilderment, and disgrace. Why? Seemingly because in his formative years he had been cushioned against the shocks of life. When he could get out into the great big world, he was incapable of adjusting to the change, and he went wild.

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Here, then, is one of the great precepts that parents must learn. The world is ever with us; we are in it, even though we may not consider ourselves to be of it. But we must teach our children to handle life, and to choose the best and discard the rest. We must let our children, when they come to an age of discernment, make their own assessments. But we must not heap too heavy a responsibility onto them, expecting of them a maturity that they do not have in their tenderer years.

I recall an Adventist family of my acquaintance who sent their son to a public school because, in those days, there was no church school in their city. One day he came home—it was his first or second year in high school—and announced that “the whole school” was going to a movie in the local theater. His question was “Can I go too?”

As every parent knows, it is often easier—far, far easier—to say Yes than No. And many of us take the easy way out and think that “just this once” won't matter. Besides, if “the whole school” is going, it must be all right.

Naturally, the mother asked what was showing and ascertained that the program was not an educational one. It was a “benefit” program instead. That meant that it was shown for some charitable purpose, and some group or a single person—in this case a local football hero who had been injured and was unable to work—was to get the profits.

Wisely the mother confronted herself with the fact that her son was now 14 and that he had been with his parents in the church for his entire life, and that he knew the standards as well as she did. Instead of saying a flat No, or a wish-you-wouldn't Yes, she put the matter squarely into the boy's lap. It was a moment of truth for them both, yet neither let the other know about the turmoil within. Finally the boy decided against going. His mother hugged him, and they both wept. But what a tremendous forward step was taken in that boy's life that day. He made his decision.

Trained to make decisions

But here is what he didn't realize at that time: his mother had been preparing him all his life for that moment. Actually, this wasn't the first time that she had allowed him to make an important decision. Year by year, as his age seemed appropriate, she had let him make decisions—decisions that were as important and difficult as that one—and each one had been teaching him to weigh his facts and set them against the measure of his faith as it was at that time.

That is what parents must do if they wish their child to stay in the Adventist Church when he comes to the age of decision. Early they must convince him that certain things are better than others. It is not always a matter of right or wrong. Then they must make him see, by quiet reasoning, that the better things are to be preferred to the merely good. By gradual exposure to the ways of the world, the child will come to understand the problems he

must encounter, and that he, himself, will be, and must be, the final arbiter.

Ellen White's picture of youth who have not been trained to evaluate every possible situation, and make these decisions, is typical of many today. She says: "But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle."—*Counsels to Parents and Teachers*, p. 333.

**They are wise parents who gather
their children about them for a
specified time—it need not be
long—every evening and leisurely
talk about the things that matter
to the children.**

I hope I have made it clear that children living in a non-Adventist world must be protected but not overprotected. The question is, How shall we know where to draw the line? The answer lies in the family. Parents must draw their children to them with hoops of steel, making the family a tight unit. The great tragedy of our times is that the family unit is now so slack and so ill-bound together that often there is little bond between parents and children.

The way of life today dictates that, in many cases, mother works and is not at home when her children arrive home from school. Father is busy with so many extramural activities that he has little time to be a father. Often, unfortunately, it is church work that takes him out of the family circle. They are wise parents who gather their children about them for a specified time—it need not be long—every evening and leisurely talk about the things that matter to the children. Such hours spent in fellowship with their own children are the most precious gifts parents can give them. Such hours forge bonds that hell itself cannot break asunder.

I believe that the Adventist home, sanely and sensibly run, is the only effective bulwark against the incursions of the world (and worldliness) today. I believe that only by giving our children *time* when they are young can we make the path smooth for them when they are older. We will have taught them lessons by that time that will stand them in good stead when decisions have to be made on their own.

How can we achieve the type of rapport with our children that will prevent the evil influences of today taking them from us and from the church?

First, I believe that the child must be persuaded in his own mind that his parents have the best type of life, which he will want to follow because he sees clearly that any alternative is only second best. And how can this be done? It has been wisely said that "the greatest thing a father can do for his children is to love their mother." If the children see demonstrations of real affection between their parents, they will not have to wonder whether their parents are happy. It will be written on every meal table, on every happy hour of family fellowship, on every outing and excursion they take. They will observe that their father treats their mother with respect and deference; they will see that she treats him with love and responsive affection. They will notice that their parents hold hands as if they were lovers, as indeed they should be. And they must be made to feel that they are part of this happiness.

They must know that there is discipline in the home, and that that discipline is fair and firm. They must know that if they overstep the mark, there will be retribution, swift and sudden. And they must know that that discipline will be consistent and designed to punish if necessary. Children prefer to be in an environment where they know what will happen rather than to be in a situation where they are unsure of what will happen or if anything will happen at all.

Consistency goes beyond all else in the child's mind as being the most sound principle of training. Inconsistency, whether in parental behavior or in allowing children to do one thing today and forbidding it tomorrow, brings only insecurity and confusion.

Communication is paramount. One of the greatest barriers to family unity is silence. You *must* talk to your children, and encourage them to talk to you. They will almost certainly bore you to tears at times with their puerile drivel, but you must let them talk; sooner or later one of them will actually say something. You will be wise to let them know that you want to be on hand to hear what they have to say when the great day arrives.

Communication is paramount

You, yourself, can set a wonderful example here. Talk to your spouse in their presence. I don't mean that you should repeat gossip, but you should include the children in your conversations. Talking to your spouse will set up a pattern that will eventually result in communication between two diverse generations.

If you want to keep your children Adventists in a non-Adventist world, you must give them an uncritical picture of the church. In other words, your attitude must reflect complete loyalty. Don't imagine you can criticize the pastor in front of the children, and have it go over their heads without influencing them. Rather, recognize that if you are critical, they probably will be more so; if you look for faults in your fellow members, they may find big ones; if you are easily offended because of minor hurts and injustices, they will see them through magnifying glasses.

You must also *do* things together, as a family. This will build your children into the family situation and they will not want to flee from its restrictions as soon as they can. It is the do-it-together families that tend to stay together in the church.

And although religion should color your whole family life, it should not be a sledgehammer with which to inflict punishment. I heard of one member, a father, who used to say, when asked to pass something at the table: "Say your memory verse." The child would then attempt the memory verse, and if he had it word-perfect, he would get the butter, or whatever. But if he missed somewhere, he was sent away to learn it. Of a very large family, only two remained in the church. Do you wonder why?

Although we are not nowadays quite so obviously brutal in our teaching of religion, some have contrived to

make religion anything but a pleasurable experience. "You're not allowed to do that on Sabbath" is not a very subtle way of drawing your family to you. Rather, try to accentuate the positive; for instance, "Why don't we do this [suggesting a pleasant and profitable alternative], and God will know how much we love the Sabbath." In other words, religion always must be presented as a pleasurable experience and something enjoyable.

Home must be made attractive; it must be the place where the growing children know they can get understanding and help: they must know that, if all the world is against them, they can find quietude and peace at home. Mothers, this is your responsibility; a home is not better than what the mother makes it. Even fathers come under the influence of a homemaking mother. If mother is no homemaker, father may try to be a substitute; but he will usually be a poor one.

One of the great problems of the Adventist young person in the non-Adventist world is that of taking a job. There are, in the Adventist view, three classes of jobs. The first is the job that cannot be considered at any cost; we have already mentioned such occupations as race jockey, cigarette salesman, et cetera. There are scores of others, the taking of which cuts across our principles. They contain a moral element with which we cannot reconcile.

The second class is the "others can, you may not" class. I would class here such occupations where shift work is essential and where you must take your turn on a Friday night or a Sabbath. Such a job may be anything from bus driver to night watchman; from city policeman to security officer for a worldly corporation (yet I know or have known Adventists who have been both of these; but I am glad I am not conscience for them).

Not conducive to Sabbathkeeping

These jobs are, in themselves, good and essential. But they are not conducive to Sabbathkeeping, and thus they would present, often, insurmountable problems.

The third class is work that can conscientiously be engaged in and that will not demand attendance on Sabbath; or, alternatively, work that will be legitimate to carry out on Sabbaths, such as certain occupations that involve taking care of the sick.

I must say, in all truth, that even if you do all of this, you will be waging an uphill battle. As the poet says, "The world is too much with us," and our young people are only human. The world is throwing out its challenges and its allurements. There are so many attractions, and these multiply every year. That is why there inevitably will be casualties, and young people will cease to be Adventists in a non-Adventist world. When that happens, it always brings its sadness, its introspective questions on the part of the parents. They ask themselves, "What did—or didn't—we do?" There is no complete answer. However, I believe that if we follow the principles outlined above, we will lose fewer than we now do.

Concluded

FOCUS ON EDUCATION

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



Practicum

By HELEN EVANS
*Academic Dean
Southwestern Adventist College*

What would have become of me if:

- Dean Dorothy Foreman Beltz had not taken me into her college residence hall and loved me.
- Louise Anderson Elkins had not taught me to pray in her dormitory-room prayer band.
- Esther Torkelson Way had not shared a special early-morning worship session with me.
- Tom A. Little had not challenged and inspired me through an English major and Eugene Winter had not encouraged and worked me through a physical-education major.
- Other Christian teachers, such as H. E. Westermeyer, Agnes Sorenson, and H. J. Alcock, had not offered friendship as well as sparked intellectual curiosity and appreciation.
- Rolland and Cathryn

Rogers had not given me loving encouragement during my Stanford Graduate School years.

- Robert H. Brown had not been a consistent, lasting example of integrity in action in student affairs.

• Presidents George W. Bowers, Percy W. Christian, William Shephard, Robert Reynolds, and Don McAdams had not encouraged and guided me in my professional life as dean of women, teacher of English, and academic dean.

That's what Christian education is all about—warm friends, sympathetic with your goals, wanting the best for you and helping you to attain it. Whether you're a beginner at 6 years or a returning student at 66, the same principles hold.

I chose a Seventh-day Adventist college.

I wonder what would have become of me if I had not . . .

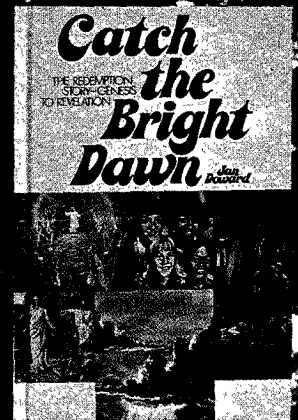
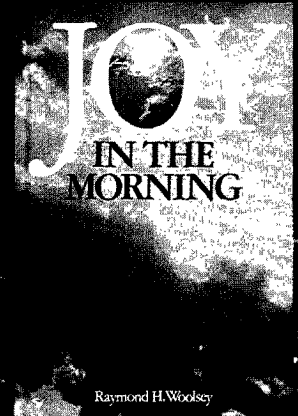
SPEND SOMETIME WITH GOD DAILY-MAKE IT YOUR TOP PRIORITY!

Senior Devotional—

JOY IN THE MORNING by Raymond Woolsey

In Psalm 16:11 David says of God's Son, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." God is a happy God who wants His people to be truly happy. How to find and retain this joy, one of the fruits of the Spirit, how to have a sunny disposition in the face of adverse circumstances, how the transactions of God in our daily lives produce joy now—these, and related subjects are explored in the senior devotional book for 1979.

Price \$4.50



Price \$4.50

Junior-Youth Devotional—

CATCH THE BRIGHT DAWN by Jan S. Doward

This year's devotional for young people uses Bible stories and Spirit of Prophecy excerpts to present, in a readable language and style, the plan of redemption as it is chronologically recorded in the Bible from Genesis to Revelation. Each day's reading, although designed to stand alone, interlocks with the others, so the book often reads like a continued story. Each reading is also designed to create a strong desire for more details about the story presented, so the inquisitive youngster will look deeper into the Bible and Spirit of Prophecy himself for answers to his questions. Careful and prayerful perusal of this book throughout the year will surely draw both young people and those older to Christ, whose great sacrifice assures us of an eternal, bright dawn.



review publications

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Thoughts on justification—1

This is the third and last editorial in which we will respond to questions people asked us during our preaching and camp meeting itinerary this past summer. In this two-part editorial we would like to share four thought guides for studying the subject of justification. (For answers to camp meeting questions on perfection and the nature of Christ, see REVIEW, October 5 and 19.)

The question on justification people most often asked was, What is the church's official position on this subject? Why don't we publish something on it? Our answer to that is, The shortest and yet most comprehensive statement on justification by the Seventh-day Adventist Church is already published and stated in our "Fundamental Beliefs."

However, to expect the General Conference in session—where denominational beliefs are officially approved—to adopt a more comprehensive statement on justification than is stated in the Fundamental Beliefs could easily lead us to depend on theological assertions rather than on studying the Bible. It is unsafe to depend only on theologians and church leaders for answers instead of also reading the Bible and the writings of Ellen White for ourselves. As Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17).

Justified by grace in Christ

As stated in the "Fundamental Beliefs," Seventh-day Adventists have agreed to believe "that one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes 'the power of God unto salvation to everyone that believeth.' Rom. 1:16. This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin-Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 2:1, 2; 3:4; Rom. 3:20; 5:8-10; 7:7; Eph. 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12."—*Seventh-day Adventist Yearbook, 1978, p. 5.*

In addition to this fundamental statement on justification, such books as *Steps to Christ*, *The Desire of Ages*, *Selected Messages*, book 1, and *The Great Controversy* are excellent helps in studying this subject more fully. It

is well to remind ourselves that God has given sufficient light in Scripture and in the writings of Ellen G. White, so none need err in spite of the many sophisticated temptations to embrace error faced by God's people.

Thought guides

We would like to suggest four Biblical principles (thought guides) to keep in mind when studying the subject of justification. First, *Justified man is a sinner saved by grace.* To Christians this truth is generally obvious, and such texts as Romans 3:24 and Ephesians 2:8 make it plain that man is saved by grace.

Looking at the sin problem more closely, we find that "as soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary."—*The SDA Bible Commentary*, vol. 1, p. 1084.

It was in the Garden of Eden that God promised to help the human race when He said to Satan, "I will put enmity between thee and the woman" (Gen. 3:15). Ellen White says, "This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. . . . Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. . . . It is the grace that God implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above."—*The Great Controversy*, pp. 505, 506.

When man sinned, he found evil attractive. He was predisposed to rebellion, and controlled by Satan. The "promise" of the cross given to Adam, repeated to Noah, and reiterated to Abraham, was the right by which God could implant in the human race a basic abhorrence of evil. This new principle implanted in the soul provides a basic sense of decency and the longing for peace and harmony that exists to some degree in every human heart. It is a gift from God. When Satan heard God's declaration and promise, "he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power."—*Ibid.*, p. 506. Man's mind was no longer to be under the total control of Satan. Men and women were

freed to choose freely to accept and serve Christ. Without God's grace, our choice to be free from Satan's control would be meaningless even if we had retained the natural ability to do so. That is why Christians sing, "Amazing grace! how sweet the sound That saved a wretch like me!"

This freedom to choose freely the good is the kind of freedom referred to by Jesus when in the synagogue in Nazareth He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Now, if grace freed man from Satan's total control, then man is held accountable for his actions, not because he is evil, but because he does not choose the good when he can (see John 3:18; *The Desire of Ages*, p. 490). But when man does choose the good, his choice merits nothing, because it was made meaningful by grace. All the unselfish thoughts and deeds of humankind, whether by Christians or non-Christians, are the result of God's grace. However, it is still man's individual choice—enabled by grace—to accept Jesus as his personal Saviour, to love Him, and to obey Him, that permits God to take him to heaven. No one will be in heaven who has not freely chosen to submit to the mild and loving lordship of Christ. This is true of those who know the history of the

gospel story and those who do not (see Zech. 13:6; *The Desire of Ages*, p. 638).

Christ alone

Second, *Christ alone mediates God's justifying grace*. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). There is no man, no organization, and no system of religion that can take the place of Christ. Jesus is God's unmerited gift to the world. "For God so loved the world, that he gave his only begotten Son" (John 3:16).

What can man do to merit such love? Nothing. Christ is the way, the truth, and the life. He is the door. There is no other way to heaven, no other entrance. Those who direct men and women to enter any other way and by any other means are thieves and robbers (John 10:7-10).

Why is Jesus the only way to heaven? (1) Because He alone was born as the only begotten Son of God, and we accept this by faith (Luke 1:35); (2) because He alone lived a sinless life and died in our place, and this also we accept by faith (2 Cor. 5:21); and (3) because Jesus alone rose from the dead and ascended to heaven to sit on the right hand of God as our mediator, this too is accepted by faith (Heb. 10:12). Salvation is by faith in Christ alone! As Scripture says, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

J. J. B.

To be continued

LETTERS Continued from page 2

"Jehoshaphat had before him the example of good King Asa" (p. 190).

I hope to meet "good King Asa" in heaven and tell him that, although his mistake brought a prophet's rebuke, yet that rebuke contained—for me, as well as for him—an encouraging and inspiring word, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (chap. 16:9).

JOHN BODELL

Banbridge, Northern Ireland

Church schools

In response to "Will My Child Suffer Scholastically if He Attends Church School?" (Aug. 31), I would like to point out that there may be more to the differences in the ITBS (Iowa Test of Basic Skills) scores than Seventh-day Adventist school attendance.

All of us respond positively to the encouragement and interest of another person. Students are no different. In addition to attending a church school, Ad-

ventist students are supported in various ways by parents and teachers who have a personal interest in them now and in the future. The Adventist student has the additional advantage of having been exposed to functioning in group activities, sitting in one's own chair, and focusing attention toward the front of the room—all of which were learned in Sabbath school and church before school-attendance age.

I therefore conclude that the real source of the advantage of Adventist students is the total home, church, Sabbath school, church school training program.

CLIFFORD L. RODGERS, Ed.D.
Barstow, California

While the results of the tests were interesting, being just a tiny bit above the average certainly does not indicate superiority for Adventist schools. Instead, it should provoke some further analysis and some alarm.

WALTER TURNER
Collegedale, Tennessee

When will we be content to accept a difference in values and purpose without comparison with public education and in turn so

educate Adventist parents? Even data on randomly selected samples from Seventh-day Adventist and non-Seventh-day Adventist pupils through the use of a suitable instrument properly administered may not yield comparable data since our programs differ so drastically.

This leads me to believe that proper (that is, suitable and relevant) criterion-referenced tests may be more useful and that achievement test scores can best be used for diagnostic purposes if school personnel are able and willing to analyze the various subtests for such a purpose.

Our children may not suffer scholastically, but this article certainly did not provide for me a definitive answer to such an unimportant and irrelevant question.

DON BACCHUS
School Psychologist
South Windsor, Connecticut

Brotherly embrace

While I'm not a Seventh-day Adventist, if you were closer to Yerington, Nevada, I'd see to it that you receive a warm, brotherly embrace. The editorial

"Ideas Should be Tested, Not Feared" (Aug. 31) proved the most beautiful, intelligent expression of Christian tolerance and reasoning that I've ever encountered. Its message has been in my heart for years, but it took you to put it into words.

W. W. WILSON
Yerington, Nevada

Ex-inmate writes

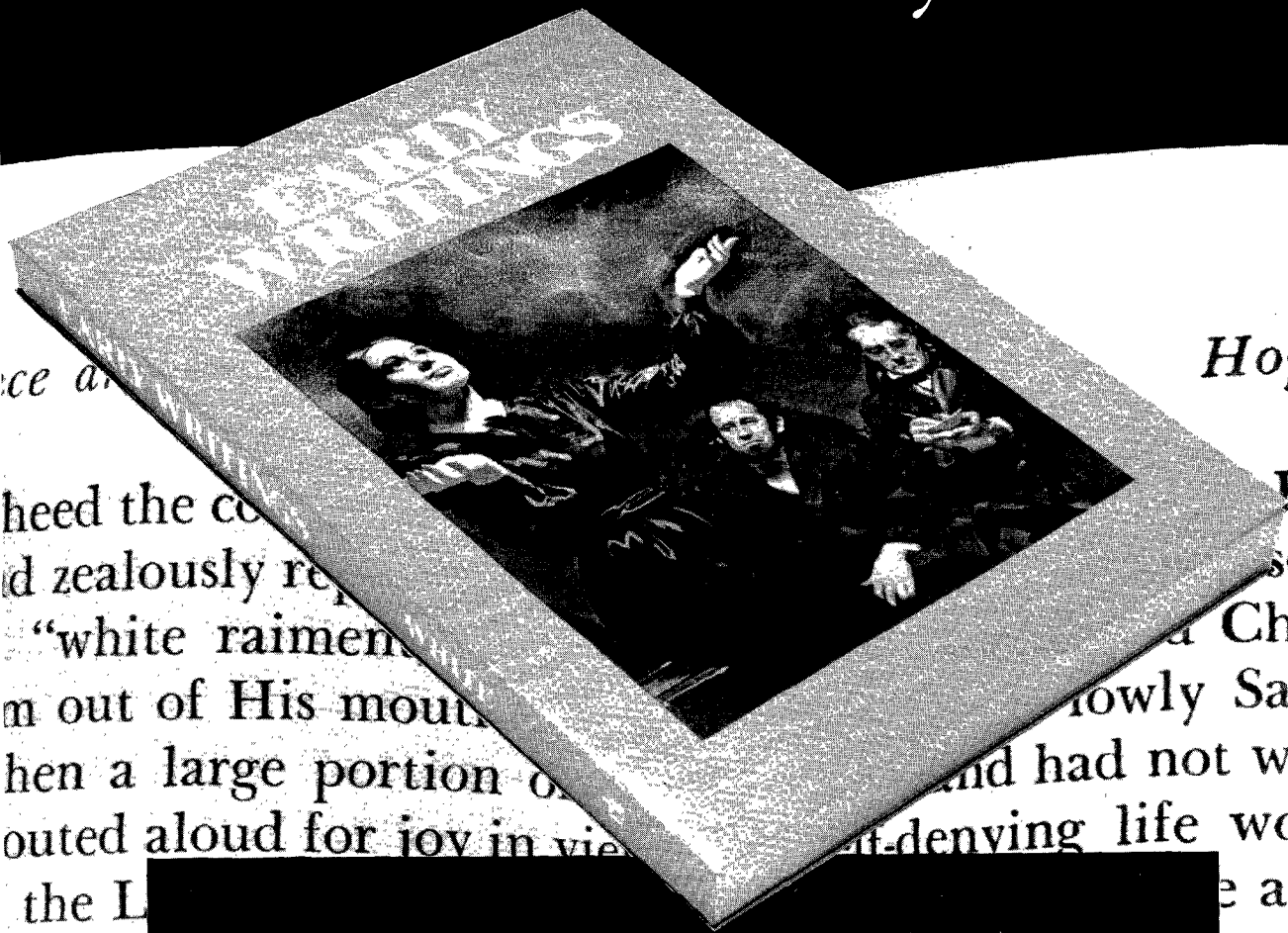
Re "An Adventure in Faith" (Sept. 14).

I was one of the inmates baptized during the intermission of the "Theater of the Universe" program when it was presented at Angola Penitentiary. The efforts of the men responsible for the program changed my life by introducing me to Christ and by their being true brothers to me while I was incarcerated.

Through a miracle I was paroled, and am now living in Pennsylvania. I plan to enter the medical missionary field eventually. This is just another example of how seeds of love sown through Christ can germinate into salvation for lost souls.

NAME WITHHELD

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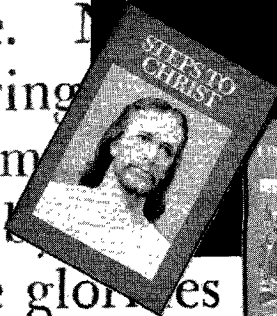
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Zambian officials attend Mwami's fiftieth anniversary

By JOHN B. HOEHN

Mwami Adventist Hospital in Zambia celebrated its fiftieth anniversary on August 7 as chiefs, headmen, government officials, and cabinet minister for Zambia's Eastern Province heard E. G. Marcus, founder of 3,000-acre Mwami Mission, describe his first days there more than half a century ago. For more than an hour they listened as the 80-year-old doctor in a firm voice recounted some highlights of pioneer medical evangelism.

As Dr. Marcus told his experiences, a person could almost see the truck bounce over the road to Fort Jameson (now Chipata) that first day years ago and come to a halt under the shade of the trees.

"The next day," the doctor said, "two men from the mission office unloaded my furniture into the tall grass and said, 'Well, goodbye, doctor, and God bless you.'"

Facing seemingly an impossible task, the isolated young doctor finally shouldered his rifle and began walking among the tall grass that covered much of the present site of the Mwami Adventist Hospital.

"I was depressed and my head was down, with my eyes looking at the ground," Dr. Marcus continued. "Unexpectedly I heard a voice that said, 'Look up. Remember I am with you.' When I raised my head, I saw my first lions, not 20 yards away. One was big, tawny, and alert. He looked right at me. My hair stood up, and my knees shook. I stood there paralyzed. Then the lion stuck out his tongue at me, shook his head, and went off into the grass."

As Dr. Marcus recalled those early days, he said that at first the people would not

come to him because of ignorance, fear, and unwarranted prejudice against the mission. Then one day the son of Chief Mpezeni fell into the fire and was severely burned. The village healers felt that his burns were fatal, and so they suggested that the family take him to the mission doctor, who by now lived in a mud hut, "to prove that the doctor is no good."

When the delegation arrived, the doctor informed them that he would be happy to care for the boy, but he had

no house to lodge him in and no food to feed him. When the chief heard this, he agreed to build a hut for the boy and daily send him food. Dr. Marcus had no medicines, and no cotton with which to wash the wounds. The boy's face, arm, and thigh on one side were burned and infected. One of the European farmers on an adjacent tract of land was growing cotton and gave the doctor some, plus a tin of lard. The doctor boiled the lard over the campfire, and the cotton balls in water. Then during the next few months, he spent an hour a day washing the wounds and applying the fat. Under the blessing of God, the boy's wounds finally healed, and he returned to his family.

But according to the pioneer missionary, patients were still reticent to come. Then an uncle of the chief, afflicted with leprosy and in considerable torment, agreed to be the second patient. Daily injections of chamugra oil (an old-fashioned remedy) for the next eight months began to affect the disease. The grateful patient begged to go home to show his people how much better he felt. His body no longer ached, his toes and fingers were not sore, and as Dr. Marcus said, "The rats no longer ate at them during the night."

Within three weeks after the jungle message system carried news of the partly cured leper to the villages, the breakthrough came, and Mwami established her



Materials sent from U.S. help Filipino VBS

Old greeting cards and various visual aids donated by church members in the United States brought success to the Vacation Bible School conducted by Gloria T. Generato and Emma T. Ortaliz this summer in Biao, Cailan, Davao City, Philippines.

All the children's meetings of neighboring churches were suspended during the 10-day event because their children attended the classes conducted by the Adventist teachers.

Children invited their parents to the classes, making a unique mixture of students and adults. After the second day of classes, six teen-agers came to the teachers and asked for Bible studies each evening. The small, two-family Biao church is working to increase its membership through such events.

D. J. GENERATO, JR.
Communication Director
Davao Mission

John B. Hoehn is a physician and medical director of Mwami Adventist Hospital in Chipata, Zambia.

makeshift leprosarium with 80 patients! The lepers built their own huts, and their relatives supplied the food. This was only the beginning of a special work for Mwami Mission that at one time had more than 500 lepers as patients. Today Mwami operates the only leprosarium for the eastern province of Zambia, along with a busy hospital and a school of nursing.

The first Seventh-day Adventist convert of Mwami Mission was also present to share in the fiftieth-anniversary celebration. Master Kayesa told how as a young boy he worked for the Marcus family after Mrs. Marcus joined her husband. In one evangelistic sermon the young missionary doctor offered a cash reward to anyone who could find a single text in the Bible proving that Sunday was the Sabbath.

Master Kayesa accepted the challenge, got a Bible, and read it through, but had to give up. But he had convinced himself of the Sabbath truth, and he decided to become a Seventh-day Adventist and attend Malamulo Mission School in Malawi to become a church worker. Now retired and living near Mwami, he shared the platform with Dr. Marcus and offered the closing prayer for the ceremonies.

The spiritual highlight of the week came on the Sabbath after the official celebration. In the morning Dr. Marcus preached in the Mwami Mission church, and in the afternoon he spoke at the Mwami Leprosarium church, which was almost filled with leprosy patients and their relatives.

But it was late afternoon, in a church built off the edge of Mwami Mission property called Lufazi, that the most moving service was held. Lufazi village is a resettlement village, where healed lepers, no longer having a place in their previous villages, are given land to build their own homes. At the edge of the village is a neat and attractive church, and in this church an entire congregation of healed lepers meets from Sabbath to Sabbath.

Jungle chapels needed in West New Guinea

By K. D. SMITH

Most of the men sitting cross-legged on the floor were wearing nothing but gourds. Custom forbids bathing in Cannibal Valley, West Irian, New Guinea. Very much in vogue, however, is pig's grease placed on the skin for warmth. The air was close and stale.

Suddenly the chief from Miama erupted, "But why can't you provide *two* teachers in our village? It is true that it was dangerous to live in our village a few months ago, but the war is over now. I will bear the responsibility for the safety of the teachers for my village. You know that anyone who wants to kill them would have to get permission from me first!"

Carefully the new mission president, D. N. Pungus; the mission pastor-pilot, K. D. Smith; and the local pastor, Mehue, began explaining that the request was appreciated but that funds were available for only two new teachers in the Cannibal Valley area. One had already been promised to Miama, and the other must go to the village of Sogokmo. Maybe next year funds would be available to send another teacher to Miama.

Then the village chief from Sogokmo began to speak.

"Because of war my village is empty. The schoolhouse is empty. We are the losers because our children cannot learn unless they have someone to teach them. Why can't you send us *two* teachers now? When I give the order for someone to be killed, it is done. If you do not send us two teachers now, I will burn down your schoolhouse."

His warriors grunted and nodded their approval. His heathen threat was taken for

K. D. Smith is stewardship and temperance director of the Irian Jaya (West New Guinea) Mission.

what it meant—a desperate appeal for teachers to educate the 68 children of his village.

For two hours the discussion continued. Budgets and staff shortages in 1978 meant nothing to these primitive men.

The mission representatives asked for a few days to study and make a final decision.

Alone at last, the men earnestly asked the Lord for guidance. If the request was not met immediately, these two villages, so newly opened to Adventist Christianity, could be slammed shut, never again to open.

Later that evening, back at headquarters, the overseas mission workers gathered to hear the report. They prayed earnestly—and God answered. Almost immediately funds began trickling in from the mission, overseas missionaries, and others to meet the emergency.

Bravely two national teachers volunteered for service in this land that still boasts of cannibalism. Within two weeks' time the Cessna was winging its way over the jungle, back to Cannibal Valley with its treasure in store. The teachers were welcomed with open arms, and a grand celebration ensued.

Two months later, a thrilling new interest in Adventism was being experienced. A peaceful, happy group of people were earnestly listening to God's Word being taught them. Their lives and attitudes were changing rapidly.

Recently the mission committee voted to go ahead by faith and provide the corrugated roofing for the first jungle chapel in that valley so that 146 children in these two villages, along with their parents, may learn of the generous God that supplies their need.

In the Far Eastern Division nearly 2,500 chapels and

lamb shelters are needed immediately for work in newly entered villages. A thousand dollars will provide a lamb shelter, and \$2,000 the materials for a durable chapel. Funds from the fourth-quarter Thirteenth Sabbath Special Projects Offering will be used for this project.

GEORGIA

Woman chaplain converts inmates

Roy Mack Willis and Willie Sparks, convicted robbers who served years in prison, are now college students studying for the ministry. It all started when they met Phyllis Gordy, a small, glowing woman with a warm smile and gentle laugh.

Both men were in the Upson County jail, awaiting sentences for robbery, when Mr. Sparks first met Mrs. Gordy, who serves as chaplain of the jail. He was amazed at her happiness, her faith, and her ability to inspire hope. "She was always jolly and loved everyone," says Mr. Sparks. "I began to think that if I loved God, maybe I could have that same joy."

Mr. Willis agrees, saying, "Mrs. Gordy is a beautiful person who offered me help when I needed it the most."

Through Mrs. Gordy both men became Christians and members of the Seventh-day Adventist Church. Mr. Sparks and Mr. Willis completed high school while in prison, and both are now in Adventist colleges.

Both men are thankful to those Christians in Upson County who support Mrs. Gordy's jail-house ministry with their money and prayers. They, too, have visited inmates at the Upson County jail since their release to tell them of their changed lives. Mr. Willis says, "We talk and sing with the inmates: We let them know that we accept and love them and that we are there to help them."

The two aspiring ministers now are trying to help others in the way that Christians in the community helped them.

CANADA

Church is built in 12 days

Maranatha Flights International recently erected a church in Whitehorse, Yukon Territory, in 12 working days with the help of 120 people. The church, opened July 1, has a seating capacity of 120, although there are only a dozen Adventist members in this city of about 15,000. As the only Adventist church in the Yukon Territory, it serves an area of 207,000 square miles and a population of 23,000.

When the Maranatha group arrived, they joined local members in knocking on doors and inviting the residents of Whitehorse to an open house on the Saturday night and Sunday afternoon after completion. Residents were amazed that the church would be ready so soon. About 40 people came during the weekend.

Pastor and Mrs. Les Anderson organized the open house Sabbath program. A. W. Kaytor, British Columbia Conference president, cut the ribbon Sabbath morning before Sabbath school. The Roman Catholic priest who lives next to the Adventist church and has a congregation nearby also participated in the program. The church was filled to capacity for Sabbath services.

Anticipating the completion of the new church, four Adventist Collegiate Task-force members and local church members had visited homes with a religious survey and an offer of several magazines. The members, determined to fill their new church, had started 40 Bible studies before the church opened its doors.

The Yukon is an enormous territory with a population density of one person for every nine square miles. Extending from the British Columbia border to the Arctic Ocean, it borders the Northwest Territories on the east and Alaska on the west. The Alaska-Yukon border is more than 700 miles long. The Yukon has more large quad-



By Sabbath school time on July 1 the exterior and sanctuary inside the Whitehorse church were completed. Two of the church's construction workers were Mr. and Mrs. William Boyes, from Coeur d'Alene, Idaho.

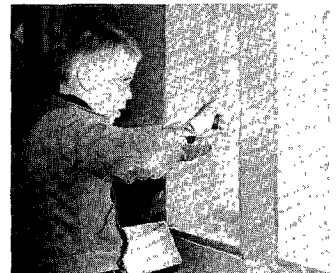
rupeds (moose, bears, caribous, mountain goats, and sheep) than people. The temperature at Snag, not too far from Whitehorse, once reached -81°F ., the coldest recorded in North America. The average summer temperature in Whitehorse is 55°F .

Dawson, famous during the Klondike gold rush, is about 300 miles north of Whitehorse and about 150 miles south of the Arctic Circle. Pastor Les Anderson can reach this town in about two hours with the Cessna 180 donated to the British Columbia Conference by physicians in the United States. The plane was named *Bonne Nouvelle* ("Good News") on July 1, at a special ceremony

in Whitehorse. The name was submitted by Henry and Blanche Kwick during a contest held at the Maranatha project in Whitehorse.

Bonanza Creek, a few miles out of Dawson, is the site of the 1898 and 1899 gold rush. Only a few small mines operate today. Visiting there recently, I did a little gold panning. As I washed out the dirt and gravel, which was worthless, I found a speck of gold. I realized from this experience that gold mining consists largely of moving, screening, and washing a vast amount of dirt.

Adventist church members are looking for human gold in the Yukon today. They must cover much territory and



A. W. Kaytor, British Columbia Conference president, helped with construction. So did some children.

contact many people before the new church in Whitehorse is filled with members.

L. R. KRENZLER
Communication Director
Canadian Union
Conference

BRAZIL

First medical student congress well attended

The first congress of Adventist medical students, held in Rio de Janeiro, Brazil, July 25 to 29, under the sponsorship of Silvestre Adventist Hospital, was attended by doctors, pastors, church lead-

ers, and 157 medical students. Meetings took place in the hospital's auditorium.

Daniel Nestares, South American Division health director, served as general coordinator, and Zildomar Deucher, the hospital's medical director, and Ruy Nagel, its administrator, helped to make the congress a success.

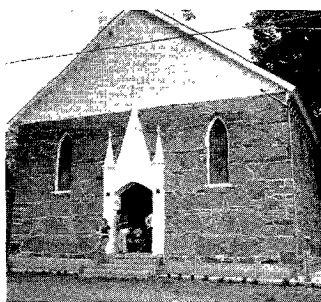
Several doctors and pastors addressed the students with the purpose of developing among medical students an interest in becoming medical missionaries, dedicating their time and talents to the church, or being volunteer missionaries wherever they happen to be working. The students were asked to keep in mind the motto "All learning for service to the cross of Christ" in order that the world may see physicians who are not in search of wealth, but who are committed to a noble cause—the total restoration of man to the image of his Creator.

Each morning, Elbio Pereyra, South American Division secretary, spoke on denominational history, emphasizing the sacrifices made by Adventist pioneers and those who carried the message forward.

Pedro Tabuenca, former medical director of River Plate Sanitarium in Argentina, now medical director of the Belgrano Clinic in Buenos Aires, attended the congress as a representative of the medical work in his country and spoke on "The Medical Missionary and His Calling." Orlando Ritter, professor of theology at Brazil College in Sao Paulo, lectured on "Science and Religion." And Rui Vieira, member of the Federal Council of Education, took part in the closing ceremony.

On Sabbath, Enoch Oliveira, South American Division president, addressed the congregation, calling on the medical students to represent worthily the church in their classes, to defend fervently the church's image and its doctrines, and to bring other young people to the feet of Jesus.

ARTHUR S. VALLE
REVIEW Correspondent



Old church is new to Vermont members

An old, picturesque granite church in Drewsville, New Hampshire, is the newly refinished sanctuary of the Bellows Falls, Vermont, church. Members and friends sacrificed for more than 30 years to be able to afford a church.

The historic Drewsville church was formerly an Episcopal church begun in 1815 by the Drew family, early settlers in the area. The Adventists have completely renovated the interior.

The official opening was July 22, when the guest speaker was D. J. Sandstrom, Northern New England Conference president.

BURMA

Laymen sponsor training school

The first lay school of evangelism of its kind, paid for by laymen, was held on the riverbank of Mya-go-gyi village, Wakema township, Irrawaddy Division, Burma, April 5 to 10.

The school of evangelism was held under the leadership of E. Dwe Tha, Ministerial and lay activities director of the Burma Union, with Samuel Po assisting him. Other workers and lay members also contributed to make the program a success.

Fifty trainees attended from various sections of the union. All expenditures incurred during this lay school of evangelism were borne by lay members. The total cost of the program amounted to 18,000 kyats (US\$2,727).

The five-day training pro-

gram included instruction on delivering a sermon, making missionary visits, and giving Bible studies. Mya-go-gyi has no Seventh-day Adventist church, and the majority of villagers are Buddhists, Baptists, and Anglicans. But in the wake of the training program and the month-long followup activities, 18 persons were won to Christ. Later 14 more decided to join the Adventist Church. As a result of the lay school and its home visitation training activities, a new congregation has been organized.

Since then, a plot of land has been secured, and a temporary mission house has been built. Saya U. Myat Shwe, a recent Burma Union Bible Seminary graduate, has been assigned to the area.

ADRIAN M. PETERSON
REVIEW Correspondent

PAKISTAN

Scores attend health seminar

Charles Thomas, associate professor of health science at Loma Linda University School of Health, recently conducted a summer session on hydrotherapy for health education students at the Pakistan Adventist Seminary and College. Thirty hours of lecture and ten hours of laboratory work were compressed into seven school days.

More than 75 students heard the lectures given in Urdu and English. Austin John and Bashir Khazzan, both Loma Linda graduates with Master's degrees in public health, gave ongoing idea translations of Dr. Thomas' talks.

Students in the laboratory at the new health center carefully applied fomentations and participated in the daily exercise program. They treated sufferers from chronic cold, joint pain, headache, and chest congestion.

The class also gave demonstrations on health care at the local Police Reserve Academy in Chuharkana Mandi. More than 350 people attended, with 50 men wanting treatments at one time. Cadet after cadet asked what to do for stomach pain, headache, muscle pain, diarrhea, influenza, infected areas of the body, stress, and the common cold.

At present some of the best hydrotherapy equipment in Pakistan is being installed in the new health center. Plans are also being made by John McGhee, Pakistan Union health education director, to conduct a series of health conditioning programs in the center on stress control, weight management, and breaking the smoking habit.

BROOKE SADLER
President
Pakistan Adventist Seminary

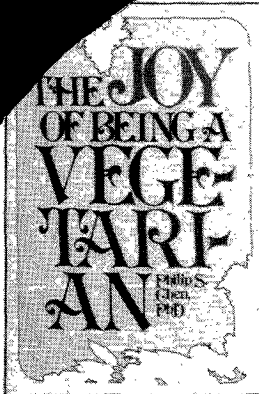


Charles Thomas applies a compress while health-education students in Pakistan observe. More than 75 students attended 30 hours of lectures and spent ten hours in the laboratory under Dr. Thomas' instruction.

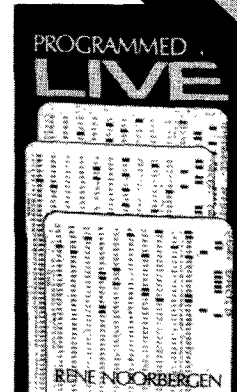
Just in time for the holidays.

Healthful Living Set

THE JOY OF BEING A VEGETARIAN by Philip S. Chen. Dr. Chen not only presents sound medical reasons for a vegetarian diet but also shows the reader how enjoyable vegetarianism can be.



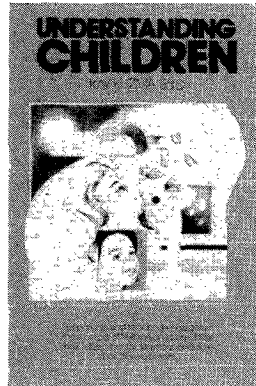
PROGRAMMED TO LIVE by Rene Noorbergen. The author discusses the deplorable state of health practices of the nineteenth century, with widespread use of harmful drugs, ignorance of proper diet, and reliance on coffee, tobacco, and alcohol. He traces the story of Ellen White's health vision of 1863 and the adoption of health principles by an entire religious body.



Regular price \$5.90—both books only U.S. \$4.25.

Parents' Guide for Children Set

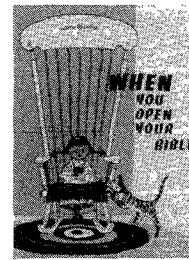
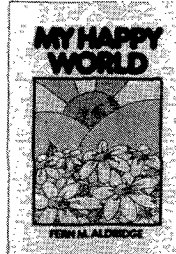
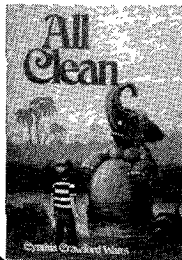
UNDERSTANDING CHILDREN by Dr. Kay Kuzma. Here is a "how-to" book for parents and teachers in the delicate task of nurturing the fully rounded development of the children entrusted to their care.



HELPING CHILDREN MEET CHANGE by Robin Worthington. Have your children ever felt disoriented and temporarily unsure of themselves because of a move, sickness, or accident? This book gives suggestions as to how they can adjust to changes in their lives.

Regular price \$3.00—both books only U.S. \$2.25.

Children's Holiday Mini Set



A delightful little set for preschoolers, teaching about health habits and God's love. \$2.00 off regular price. Was \$6.25—now U.S. \$4.25 for set of 5 books.

Prices good through December 31, 1978, at your local Adventist Book Center.

Brought to you by Pacific Press.



ENGLAND

Press dedicates new equipment

The staff of the Stanborough Press, Grantham, England, together with invited guests, assembled on June 28 in the press chapel to dedicate four pieces of new equipment.

E. H. Foster, British Union Conference president; D. A. Leigh, treasurer; W. J. Arthur, secretary; R. E. Appenzeller, Northern Europe-West Africa Division publishing director; R. Bruinsma, Netherlands Publishing House editor, who flew in from The Hague; and K. A. Elias and W. J. Griffiths, president and treasurer, respectively, of the North British Conference, joined Adventist Book Center and Home Health Education Service managers, Dennis Archer (Stanborough Press manager), and Tony Crouch (secretary), for this day of celebration.

Mr. Archer, in describing the new equipment, mentioned that for some time the publishing house had been under considerable pressure in meeting the demand for books at home and abroad. The new four-color Crabtree-Vickers Sovereign press, replacing two 20-year-old presses, will help alleviate the problem.

Also needed to speed up the work flow was another book thread sewing machine in the bindery. "We thought of buying a reconditioned, secondhand model," Mr. Archer said, "but we noticed an advertisement in the trade journal selling a Brehmer sewer similar to one we already had. The advertisement had appeared for weeks, on the wrong page under the wrong heading, and no one had noticed it. We bought the reconditioned £8,000 (US\$14,800) machine at the unbelievable price of £300 (US\$555)! And it's in excellent condition."

In addition, Stanborough Press has a secondhand Sulby paperback machine. This has already produced 100,000 copies of *Steps to Christ* in an inexpensive pocket edition to



The staff of Stanborough Press look on as their manager shows British Union personnel their new four-color press.

be used for personal evangelism.

The fourth piece of equipment dedicated was a Mael computer for the accounting department to help keep up with the new workload.

Pastor Appenzeller said that the press supplies books for more than 300 literature evangelists in different parts of the world. These men and women in turn are serving a population of 200 million within the Northern Europe-West Africa Division.

Pastor Foster said that it was an unusual thing to consecrate machinery, but it should not be considered strange, for Stanborough Press recognizes the hand of God on all its activities and is endeavoring to live by the motto "Go ye into all the world."

B. M. BELL
Press Relations Secretary
Stanborough Press

POLAND

100 ministers meet in Warsaw

One hundred ministers from Poland met at their annual ministerial conference in Warsaw September 3 to 7. The ministers met to exchange experiences and analyze their pastoral and evangelistic involvement in their churches.

Participating in the meeting

were: E. H. J. Steed, General Conference temperance director; H. Stoeger, Euro-Africa Division temperance director; D. E. Lawson and R. E. Appenzeller, Ministerial and publishing directors, respectively, of the Northern Europe-West Africa Division; and W. A. Aittala, Finland Union Conference president.

The meetings included worship, Bible study, papers, and discussions. Particularly emphasized was the individual responsibility of the minister to his calling, public relations, and evangelism. Since more than 40 churches in Poland were to begin a special evangelistic thrust, attention was directed toward making evangelism more effective and profitable.

The ministers also discussed the Adventist position on divorce, remarriage and church membership, centered upon the 1976 Annual Council action.

Five new ministers were introduced to the group: Ryszard Jankowski; Boguslaw Kot, newly appointed director of the Bible correspondence school; Stanislaw Sowa; Pawel Ustupski; and Jaroslaw Wozniak. These new workers read and signed a ministerial pledge, which in Poland is an inauguration into the ministry.

Marian Kot, former Polish Union president, and more

recently director of the Bible correspondence school in Poland, said goodbye to his fellow ministers as they wished him well in his retirement.

RAY DABROWSKI
Communications Director
Polish Union Conference

PUERTO RICO

Institute held on cruise ship

One of the most unusual colporteur institutes ever held in Inter-America was conducted recently by the East Puerto Rico and West Puerto Rico conferences aboard a cruise ship. The publishing directors of the two fields, Jose Ramon Martinez and Sadiasept Guillont, planned the excursion with detailed activities on board the *Cunard Countess*, whose route begins in San Juan, Puerto Rico, and terminates in La Guaira, Venezuela, stopping at such Caribbean Islands as Grenada, Barbados, St. Lucia, and St. Thomas.

Guest instructors for the literature evangelists were Ricardo A. Rodriguez of the Antillian Union, Benjamin Riffel, of the Pacific Press, and Andrews Riffel and Raul Rojas, of the Inter-American Division.

RAUL ROJAS
Associate Publishing
Director
Inter-American Division

OREGON

SDA hospital accepts grant

Fund-raising efforts for the school of nursing at Portland Adventist Medical Center in Oregon moved into high gear recently when the Kresge Foundation of Troy, Michigan, announced a \$100,000 challenge grant.

Donald R. Ammon, Portland Adventist Medical Center executive vice-president, said that significant funds must be obtained from local sources in order for the medical center to qualify for the grant. The Kresge Foundation requires that the balance be in hand by February 15, 1979.

Commenting further, he stated, "We are gratified that

the Kresge Foundation chose to assist in the funding of the school of nursing. This action underscores the importance and merit of the project, as well as the medical center's service to Portland and Oregon. Likewise, we are confident that local and regional corporations and foundations will make grants of some substance so that the \$100,000 will be assured."

During 1978, the Kresge Foundation made 203 grants after having considered 1,229 qualified applications. Such grants are generally given for the construction and major renovation of facilities and almost always require the raising of additional money.

HAROLD M. WYNNE
Public Relations Director
Portland Adventist
Medical Center

SM is baptized with Polynesian convert



The baptism that took place on Sabbath, June 3, at Tumon Bay, Guam, was unique in that a student missionary was baptized along with a Polynesian dancer she had converted.

Jana Cavasos was studying at Walla Walla College when a call came from the Far Eastern Division for two student missionaries to work with Pathfinders on the island of Guam for one year.

Here, she thought, is just the opportunity to do what I always wanted to do, to work with children. Jana also saw this opening as an opportunity to be of service to her church, and to exercise her faith in God.

The second student missionary needed was never found, but Jana decided to stay committed to her decision to go.

In Guam her duties were divided between two churches. Besides working with the Pathfinders, she also gave Bible studies, something she had never done before. Those first months were hard and lonely. There was the constant inward pressure to live up to the image of the "perfect" student missionary and to produce.

Soon afterward came a series of crises. It would have been easier to pack up and go home than to stay. But the words and attitude of the pastor of one of the churches she served gave Jana hope, somehow providing the incentive to keep going.

"I don't care if you contribute to the work here or not" he would say. "What is most important is what you become while you are here. This comes first. The rest will fall into place."

As Jana held on, life began to change. First there was the Positive Way Class held at the mission accountant's home every Friday evening. Here is something concrete, Jana thought. Just what I need. The love and power of Christ was starting to become more than just a mental concept. Jesus' promises were becoming real and personal. It was all taking shape. Faith was something living and vibrant, something to share.

Soon Jana saw things differently. True, there was still the work with the children. But their smiling faces were a reward in themselves. There were also the multiplying Bible studies. But now, in addition, there was real progress in her own life!

One day Jana received another Bible study request to follow up like the many others she had before. But somehow she felt that this one would be different.

When Jana knocked on the door, a young woman, Suilynn Hoe, answered. She was a Polynesian dancer at a tourist hotel. She told Jana she wanted to know more about God and the Bible.

Soon the studies began. As Jana shared her faith, she discovered that she was not teaching dry doctrines as she had done before, but living Bible truth centered in Jesus. The Bible study became an experience. One Saturday night they went through the entire Encounter Audio-visual Bible Studies series, concluding that it was better than television.

Then came the day when Jana asked the pastor the most important question of her life. Afraid of what he might think, asking a question the average student missionary does not ask, Jana queried, "Can I be rebaptized?" To her surprise, there was no response of scorn, no belittling word, only words of assurance that Jesus loved her and that it could only be the Holy Spirit that prompted her desire to be rebaptized. The date was set, and Jana was happier than ever.

What about Suilynn? The Holy Spirit was working with her, too. Willingly she gave her heart to Jesus and without hesitation gave up her jewelry and her dancing. Jesus was now her special Friend and Saviour. She, too, decided to be baptized. Attending church on Sabbath was a new experience for Suilynn, an opportunity to know Jesus even better. All revolved around Him.

On the afternoon of Jana's and Suilynn's baptism there were few members without tears as they watched from shore and then welcomed the two into the fellowship of believers. Two new lives had just begun.

HARRY KRUEGER
Communication Director
Guam-Micronesia Mission

Far Eastern

● Park Sang Hyun, director of Adventist work for the blind in Korea, reports more than 30 baptized and 651 students studying the Bible in Braille since he began his work four years ago. Mr. Park himself lost his sight in 1969.

● The new West Central Korean Mission office for the blind was opened on July 3. The three-story building was purchased from another denomination for US\$120,000; another US\$15,000 was spent on renovations. After dividing the Central Mission into two, the Korean Union Mission now has a total of five missions.

● The faculty and 350 students of San Yu Adventist High School, Singapore, celebrated their school's twentieth anniversary on July 4 with the opening of their new four-story school building. Chai Chong Yui, Senior Minister of State for Education, joined other distinguished guests at the ceremony.

● Two new churches were organized recently at Hasii and Mulengen on Tagulandang Island, Sangihe-Talaud Mission, East Indonesia. Churches also have been organized on Siau Island and at Sangan.

factory that will use citrus peelings as a base, a bakery, and a vegetable-protein-and-soy-milk factory.

● Westico Foods of Jamaica is enlarging its plant to triple its capacity and enable it to supply the demand for its products in the West Indies and the Caribbean. This factory began with a line of canned vegetable soups and is now adding breakfast cereals, canned lima beans, wheat flours, and cereal coffee. Before the end of the year it also will be producing meat analogs and tomato juice.

● Costa Rica Foods soon will begin construction of a new bakery in order to increase its production of bread and add a line of crackers. To its textured proteins will be added canned vegetable proteins, which will be distributed throughout Central America.

South American

● Total sales for the first half of the year at Brazil Publishing House, in São Paulo, showed a 50 percent increase over the same period last year, reaching a total of US\$3,523,000.

● Lutero M. de Oliveira, previously employed by the Silvestre Adventist Hospital in Rio de Janeiro, Brazil, has accepted a call to serve at the Andapa Hospital in Madagascar, in the Indian Ocean. Dr. Oliveira is the son of Enoch de Oliveira, South American Division president.

● The 41,900-member East São Paulo Conference, based in São Paulo, Brazil, conducted a helpful course for 250 Bible-class teachers and directors of baptismal classes at Brazil College. Similar

courses were held in the cities of Curitiba and Porto Alegre, both in the South Brazil Union. This union's baptismal goal for the year has been set at 12,500. Present membership is 135,000.

● The Heritage Singers returned to Brazil for a second tour. Their itinerary, which ran from September 2 to 26, included 15 cities.

Southern Asia

● The foundation stone for the new building of the Seventh-day Adventist school at Tiruchirapalli, South India, was laid on September 19. Representatives from the local union and section participated in the official ceremony.

● For the first time in the history of the East India Section, more than 51,000 rupees (US\$6,375) have been collected in the Uplift (Ingathering) campaign.

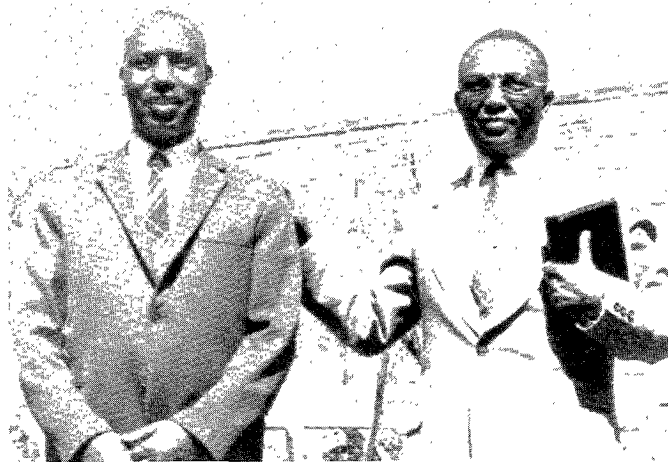
● An evangelistic crusade is soon to be conducted by invitation on the borders of Bhutan among the Rava people.

● Four churches are under construction in the East India Section: Brindaban, Balagaon, Kiriburu, and Raikonjhorong. More than 1,500 are enrolled in the 21 schools of the East India Section, which employs 76 teachers.

● The Bihar education department has granted recognition to the Karmatar Adventist School, and approval has been given to operate up to Class VII.

● Forty-two Pathfinder Clubs are registered with the youth department in the Southern Asia Division.

● Sidney Gyi, Union Temperance director, and Judson Twa, physician, conducted a Five-Day Plan to Stop Smoking at Mya-go-gyi village, Wakema Township, Delta Section, following the school of lay evangelism. Fifty-six enrolled in the program, with 19 quitting their habit. Of these 19, nine joined the Seventh-day Adventist Church.



Ethiopian pastor wins former boss to Christ

Tsegaye Tegene (right), Ethiopian Union lay activities director, recently won his former boss (left) to Christ, a man for whom he had been praying for 27 years.

When Pastor Tegene first read *The Bible Speaks*, he was a young man working as a surveyor in a public office. He had found in the book what he had been looking for. Soon after he read the book he joined the Adventist Church and shared his new-found faith with his boss, who, although excited at first, soon lost interest.

Later young Tsegaye left his job at the public office and trained for the ministry. Many years later, when he discovered he and his former boss were both living in the same city, he renewed his acquaintance and through Bible study and prayer won him to Christ.

GIRMA DAMTE
Communication Director
Ethiopian Union

Inter-American

● Antillian College in Mayaguez, Puerto Rico, began the 1978-1979 school year with 739 college students, the highest college-level enrollment in the history of the institution.

● The Mexican food factory in Navojoa is preparing a packing plant for the exportation of its farm products to the United States. Soon it will add to its production lines tomato juice, tomato paste, and rolled oats. An industrial complex is projected for Montemorelos University, also in Mexico, which will house four industries; a plant for processing orange sections for export, a cattle-feed

North American

Atlantic Union

- Gary Brendel has joined the faculty at Atlantic Union College as the director of student counseling. For the past five years he served as guidance counselor and instructor in history and Bible at Canadian Union College. Cynthia Rosencrans Katcher has joined the college's modern language department as a full-time instructor. Previously she was instructor at Center School in Connecticut and the American Council for Émigrés in New York.
- More than 1,400 persons had their blood pressure and weight checked when the Albany, New York, church sponsored a Community Services van at the Albany County Fair in Altamont August 14 to 19. Thousands of pieces of literature were distributed to fair goers.

Canadian Union

- Eight young people from Nova Scotia had a busy summer waging a battle against smoking. Calling themselves "Youth Smoking Alert," they qualified for a Young Canada Works Grant from the Federal Government for the second year. They gave presentations in schools, shopping malls, and churches; entered a float in several parades, winning a first-place award at one; and gave a 30-minute program on the Halifax Cablevision.
- More than 200 young people responded to calls to follow Jesus at junior camps in Ontario this summer. They promised on their return home to ask their pastors to prepare them for baptism.
- The family of D. D. Neufeld, longtime pastor and evangelist in the Saskatchewan Conference (later the Manitoba-Saskatchewan Conference), met for a family reunion in White Rock, British Columbia, June 23 to 25. Of the first two marriages, all of the surviving 13 children, ranging in ages from 84 to under 60, were

present. Many Adventists in Canada were brought into the church by Elder Neufeld, who was ordained in 1924.

Central Union

- The Central Union Bible Conference was held at Camp Arrowhead, Lexington, Nebraska, September 14 to 16, under the leadership of Les Pitton, Central Union youth director, and local conference youth directors.
- A youth for Christ team in the Linwood Boulevard church in Kansas City, Missouri, held an evangelistic series this summer.
- Dave Rose held a series of meetings in English and Spanish in Laramie, Wyoming, recently. As a result, 12 persons were baptized.

- During the summer the Central States Conference added a new dimension to the inner-city program in the conference. The medical van made weekend visits to every tent crusade. Alma York, chairman of the nursing department at Union College, gave health lectures and checked people's blood pressure.

Columbia Union

- The loving concern for more than 100 blind adults included a hayride, horseback riding, and an amateur hour during the Christian Record Braille Foundation's annual get-together at Camp Blue Ridge, Virginia, the last of June.
- Employees of the Review and Herald Publishing Association, Takoma Park, Maryland, recently contributed \$500 to the Manassas, Virginia, church school to buy books for its library.
- A Five-Day Plan to Stop Smoking presented by Richard Faber over WEWS, channel 5, in Cleveland, Ohio, sent viewers to pick up their plan kits at Cuyahoga Savings offices in Greater Cleveland and at the Lung Association headquarters. Viewer response was so high that WEWS plans to run a

similar program later this fall. Two local radio stations also are interested in carrying the clinic.

- Mrs. Glenn Bee, 83, who has taught school for 40 years, was honored during graduation exercises at Parkersburg Junior Academy in West Virginia on June 1.
- A five-week Daniel and Revelation series in the Akron, Ohio, church conducted by Evangelist Leighton Holley added 28 new members to the area churches.
- One of the first official duties of William Loveless after he became president of Columbia Union College was to present degrees to 62 summer graduates.

Lake Union

- James A. Schoenberger, of the Illinois Interagency Council on Smoking and Disease, recently presented a certificate of appreciation to Willis Graves, Hinsdale Sanitarium and Hospital chaplain, for the hospital's efforts in helping people stop smoking.
- Chris Gluck, of the Traverse City, Michigan, church, has an unusual investment project. A scuba diver, he turns in half the fees he receives for retrieving items that have fallen into Grand Rapids Bay.
- Two people were baptized in the Sheboygan, Wisconsin, church on September 1.
- Three people joined the Marshall, Michigan, church on August 26 after they were baptized in the Kalamazoo River.
- A series of revival meetings was held in the Glendale church, Minneapolis, Minnesota, by Roscoe Brown, a local elder in the Robbins, Illinois, church, August 5 to 12.
- Ground was broken for a new church in Decatur, Illinois, on August 27. Plans called for the church to be built by a Maranatha Flights International group this month.

North Pacific Union

- George Vandeman and Lonnie Melashenko conducted three It Is Written Seminars in the Alaska Mission during the last part of September, in Anchorage, Fairbanks, and Juneau.
- Five Boise, Idaho, area churches—Eagle, Boise, Meridian, Caldwell, and Nampa—united in sponsoring a booth at the Western Idaho State Fair.
- Members of the Elgin, Oregon, church conducted an exhibit at a fair in La Grande, Oregon.
- Pastors from Alaska, Washington, and Oregon took part in a three-day church growth seminar held at the Gladstone Park Convention Center.
- About 80 students in leadership positions in the nine academies of the North Pacific Union took part in a recent two-day seminar held at Camp MiVoden in the Upper Columbia Conference.
- About 120 people from throughout the United States and Canada attended a camp meeting for deaf people on the campus of Milo Academy in Oregon this year. Eight people were baptized at the conclusion of the week-long meetings.
- During the ten days of the Evergreen State Fair in Monroe, Washington, more than 1,500 people visited the Washington Conference health van for blood-pressure and lung-function tests.
- Members of the Junction City, Oregon, church have begun construction on the first phase of a church building project. Jan G. Johnson, pastor, says most of the labor on the new building will be on a volunteer basis.

Northern Union

- Membership of the Ankeny, Iowa, church has grown from 88 charter members two years ago to 115. The members recently observed their first anniversary in their own church building.

- The Minneapolis, Minnesota, Southview church recently presented R. S. Watts, Minnesota Conference president, with a \$295 check to be used to furnish *Signs* subscriptions for recent graduates of the Five-Day Plan to Stop Smoking.

- A new church school was opened at Yankton, South Dakota, this fall, with an enrollment of seven.

Southern Union

- Ground was broken September 24 for Smyrna Towers, a ten-story retirement residence in northwest Atlanta, Georgia. The facility, across the street from Adventist-owned Smyrna Hospital, will contain 150 apartment units. Completion is set for December, 1979.

- Evangelistic meetings in Jacksonville, Florida, by Jim Cress have resulted in 55 persons' being baptized. A crusade in North Miami, Florida, by Harmon Brownlow resulted in 35 additions to the church. The Pratt-Speer team baptized 18 converts at the close of meetings in Plantation, Florida.

- The Maryville, Tennessee, church was dedicated on July 22. Georgia-Cumberland Conference president Desmond Cummings spoke at the dedication service.

- Approximately 75 members of the Forest Lake church in Forest City, Florida, registered for the special cardiopulmonary-resuscitation classes held by church member Charles Morgan. Dr. Morgan offered the classes because of the intense interest in emergency-care methods being promoted throughout the country.

Southwestern Union

- Huguley Memorial Hospital, Fort Worth, Texas, broke the 100-patient mark on September 21, topping out at 103.

- Wayne Hancock, Arkansas-Louisiana Conference educational director, reports that six new schools have

been opened this school year, bringing the conference's total to 31.

- Fifteen acres of land have been purchased by the Baton Rouge, Louisiana, church to use for a new junior academy, according to Harold Heath, pastor.

- Frances Osborne, chaplain of Huguley Memorial Hospital, Fort Worth, Texas, reports a steady increase in the number of pieces of literature that have been distributed in the hospital. Thirteen hundred pieces of literature were distributed from lobby racks during August. During June, July, and August the total of literature and books distributed reached 5,948. Copies of *Steps to Christ* and *The Ministry of Healing* are available in each patient's room, in addition to a Bible and a copy of the *Adventist Review* friendship issue published May 4.

Loma Linda University

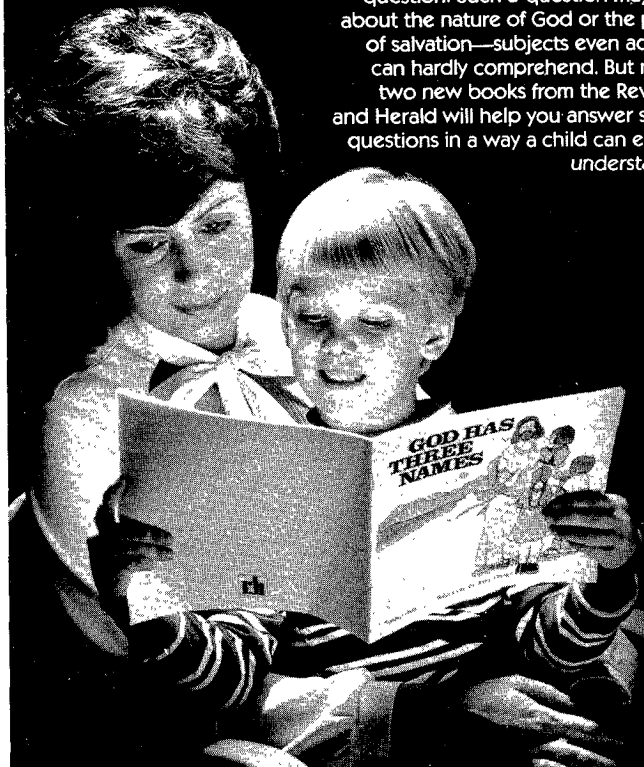
- Two Loma Linda University alumni, Helen Louise Bunch of Loma Linda and Mary Vogel Moline of Provo, Utah, have been selected for inclusion in the 1978 edition of Outstanding Young Women of America. Miss Bunch graduated in 1978 from the Graduate School, and Mrs. Moline received a Doctor of Health Science degree from the School of Health in 1975.

- Professor of nutrition and chairman of the department of nutrition in the School of Health, U. D. Register, and his wife, Helen, are being featured on the Search television series during September, October, and November. Their subjects include "Eating for Prevention of Heart Disease," "Hypoglycemia and Diabetes," and "Nutrition as a Deterrent to Cancer."

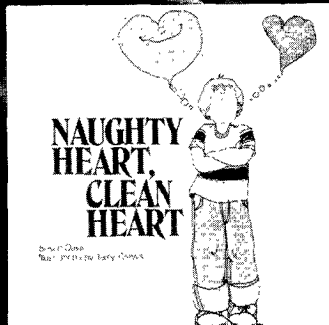
- The University trustees voted to donate 15 acres of university-owned land to Loma Linda Academy for use in its \$6.5 million expansion program. Valued at \$20,000 per acre, the land will be used for recreational facilities.

Child-sized Answers to the Outsized Questions Children Ask About God

The wisest of people may sometimes be baffled by a child's artless question. Such a question may be about the nature of God or the plan of salvation—subjects even adults can hardly comprehend. But now two new books from the Review and Herald will help you answer such questions in a way a child can easily understand.



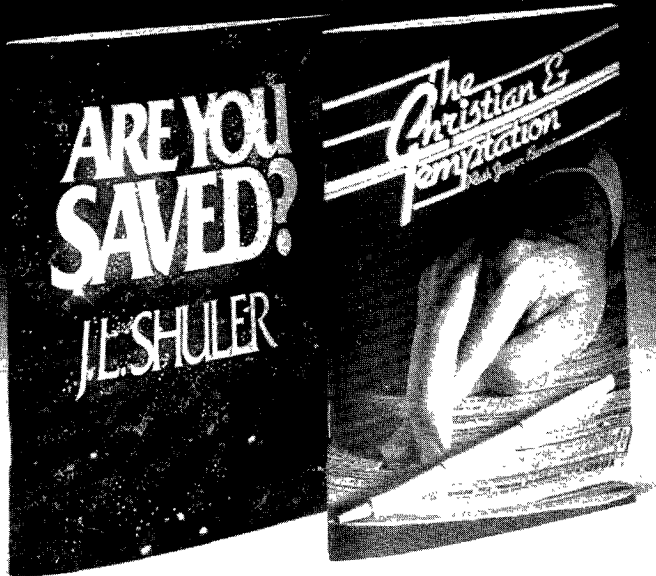
God Has Three Names, by Susan Davis, an Oregon schoolteacher, uses simple stories and songs along with colorful full-page illustrations to explain the Trinity to children. **Price \$1.65.**



Naughty Heart, Clean Heart, also by Susan Davis, uses the above-mentioned devices and the story of a little girl named Mary to show how Jesus takes the old heart and gives us a new one. **Price \$1.95.**

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

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Are You Saved? by J. L. Shuler outlines simply but clearly the steps to be taken to answer affirmatively the title question. **ARE YOU SAVED?** is also the perfect book to share with non-Adventist friends.

The Christian and Temptation by Ruth Jaeger Buntain is full of practical information and suggestions to help you deal with the temptations Christians face every day in our turbulent world.

Only 75 cents each—order several today and share them with friends.

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

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	Soc. Wrkr., MSW

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

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

To New Posts

NORTH AMERICAN DIVISION

Robert F. Correia, director of Community Services and communication, Bermuda Mission, and pastor of Warwick church in Bermuda, formerly pastor of the Kingston, Ontario, Canada, church.

Arnold Farenick, principal, Greater Boston Academy, Stoneham, Massachusetts, formerly teacher, Spring Valley Academy, near Dayton, Ohio.

E. J. Hagele, pastor, Aztec-Bloomfield, New Mexico, district of the Colorado Conference, formerly pastor, Missouri Conference.

Larry Allyn Huston, associate trust services director, Wisconsin Conference, formerly dean of men, Southwestern Adventist College, Keene, Texas.

George Lloyd, educational superintendent, Illinois Conference, formerly educational superintendent and youth director, Montana Conference.

Earl J. Parchment, lay activities director of Bermuda Mission and pastor of Southampton church in Bermuda, formerly lay activities and Sabbath school director, Ontario Conference, Canada.

Gerald Penick, pastor-evangelist, Allegheny West Conference, formerly same position, Central States Conference.

Edward Skoretz, Sabbath school and lay activities director, Indiana Conference, formerly pastor, Lafayette, Indiana, district.

D. J. Watts, pastor, Fruit-

Palisade, Colorado, district, formerly pastor, Kansas Conference.

Regular Missionary Service

Laurence Botimer (U. of Md. '59), to serve as chemistry-physics teacher, Caribbean Union College, Port-of-Spain, Trinidad, and **Roberta M. (Strickland) Botimer**, of Riverside, California, left Miami, September 5, 1978.

Larry R. Colburn (AU '61), returning to serve as president, South China Island Union, Taipei, Taiwan, **Carole Jean (Spalding) Colburn** (AU '60), and three children left San Francisco, August 27, 1978.

William D. Fitts (AU '76), returning to serve as English teacher, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, **Sharon (Smith) Fitts** (AU '76), and one child left New York City, August 24, 1978.

Melvin E. Foll (AU '75), returning to serve as theology teacher, Caribbean Union College, Port-of-Spain, Trinidad, **Bonnie M. (Sharpe) Foll**, and four children left Miami, September 3, 1978.

Nick Germanis (PUC '53), returning to serve as pastor, departmental secretary, Greek Mission, and principal, Athens Adventist Academy, Athens, Greece, **Ramona Marie (Combs) Germanis**, and one child left New York City, September 6, 1978.

Earl Jackson Gregg (WWC '41), returning to serve as treasurer, Afro-Mideast Division, Beirut, Lebanon, and **Vera D. (Lower) Gregg** (WWC '41), left New York City, August 30, 1978.

Delbert O. Harrison, returning to serve as mission director, Gambia Mission, Banjul, Gambia, and **Shirley L. (Lenon) Harrison** left New York City, August 29, 1978.

Kenneth W. Hart (Johns Hopkins U. '75), returning to serve as health-temperance director, Tanzania Union, Arusha, Tanzania, **Dynette E. (Nelson) (LLU '67)**, and two children left New York City, August 31, 1978.

C. Raymond Holmes (AU '75), to serve as teacher, Philippine Union College, Manila, Philippines, **Shirley S. (Jarvinen) Holmes**, and two children, of Berrien Springs, Michi-

gan, left Los Angeles, August 30, 1978.

Deanna Kay Hunter (AU '72), to serve as teacher, Korean Union Mission, Seoul, Korea, of Lacombe, Alberta, Canada, left Seattle, August 27, 1978.

Ordinations

Steve Davis, pastor, Palmer, Alaska, church, on August 5 at the Central Alaska camp meeting in Palmer.

Earnest Flowers, Jr., pastor, Lighthouse Tabernacle, Brooklyn, New York, at the Northeastern Conference camp meeting.

Willard Hall, pastor, Gordon Heights church, Coram, New York, and New Hempstead church, West Hempstead, New York, at the Northeastern Conference camp meeting.

Donald L. Johnson, pastor, Corner Brook, Newfoundland, church, on July 22 at the Newfoundland camp meeting.

Larry McCombs, pastor, Snoqualmie Valley and Issaquah, Washington, churches, on June 14 at the Washington Conference camp meeting in Auburn, Washington.

Ken Perman, assistant dean of men and Bible instructor at Auburn Adventist Academy,

Auburn, Washington, on June 17 at the Washington Conference camp meeting in Auburn.

Alberto Salas, pastor, Rochester, New York, Hispanic church and Buffalo, New York, Hispanic Mission, at the Northeastern Conference camp meeting.

Raymond Saunders, pastor, New Rochelle, New York, church, at the Northeastern Conference camp meeting.

The following pastors were ordained recently in South America: South American Division—**Roy E. Brooks**, treasurer; Austral Union—**Oswaldo Feder**, **Antonio Martin**, **Benjamin Reichel**, **Ruben Cayrus**, **Rene Chuquimia**, **Gustavo Laco**, **Roberto Pereyra**, **Mario Utz**, **Basilio Zawadski**, **Jose Emilio Cordoba**, **Humberto Nikolaus**, **Miguel Avellaneda**, **Julio Ferreyro**, **Manuel Leiva**, **Manuel Ramos**, **Ricardo Wainz**, **Hugo Krumm**, **Roberto Mato**, **Daniel Scarone**, **Hugo Posse**, **Fernando Canale**, **Rene Quispe**, and **Roberto Clouzet**; East Brazil Union—**Francisco Caetano**, **Josafa P. da Silva**, **Luis Nunes**, and **Jose Silvio Ferreira**; South Brazil Union—**Joao Franco de Andrade**, **Manuel M. Lula**, **Arlindo Rossi**, **Jorge D. Santis**, **Francisco G. Siqueira**, **Melchiodi Soares**, and **Cesar Wichert**.

Coming

November
4 Annual Week of Sacrifice Offering
11 to 16 Ingathering Crusade

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

1979
January
6 Soul-winning Commitment
6 Church Lay Activities Offering
13-20 Liberty Campaign
20 Religious Liberty Offering
27 Medical Missionary Day

February
3 Bible Evangelism
3 Church Lay Activities Offering
10 Faith for Today Offering
17 Christian Home and Family Altar
17-23 Christian Home Week
24 Listen Campaign

March
3 Tract Evangelism
3 Church Lay Activities Offering
10-17 MV Week of Prayer
10 MV Day
17 Sabbath School Community
17 Guest Day
24 Spring Mission Offering
31 Thirteenth Sabbath Offering (South American Division)

Notice

Statement of REVIEW Ownership

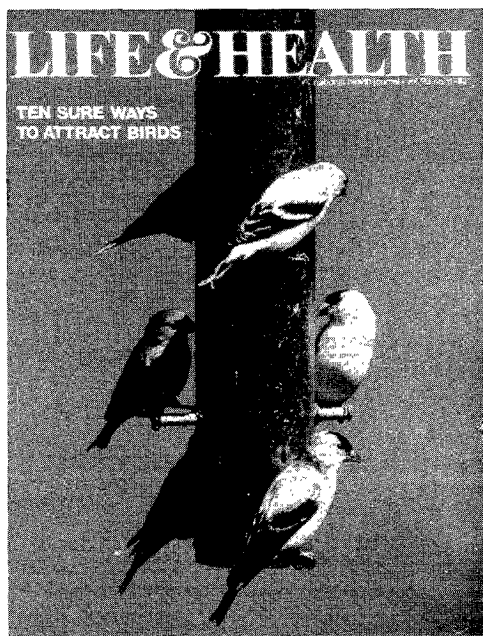
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Paid circulation through agents, etc.	None	None
Paid circulation to term subscribers	106,631	104,895
Free distribution	2,057	1,977
Total number copies distributed	108,688	106,872

I certify that my statements above are correct and complete.

E. M. PETERSON, *Circulation Manager*



This month in LIFE & HEALTH

- Ten Sure Ways to Attract Birds
- An Apple a Day
- "I Hate Celery!"
- The FBI of Dental Prevention
- My Yesterdays Have No Regrets
- Tanker Oil Spills Can Be Prevented
- Deliveries of a Third Kind
- Alarm Abuse
- Sleeping Pills Aren't the Answer
- The Old Man and the Trip
- Thanksgiving Reflections

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.

A special appeal from Annual Council

At the final session of the 1978 Annual Council the following earnest appeal was voted:

Because currency fluctuations during the first nine months of 1978 have diminished the effective value of the U.S. dollars allocated in the world budget for gospel advance by at least \$6 million, funds are desperately needed to support the global mission of God's last-day movement.

At this critical time we remember a most precious promise: "When the Lord sees His people restricting their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully for Christ's sake, then the work will go forward with power."—*Testimonies*, vol. 6, p. 104.

Therefore we, the assembled members of the 1978 Annual Council of the General Conference Committee, call upon the members of the Seventh-day Adventist Church throughout the world to consider this critical situation as an opportunity to demonstrate our love for, and faith in, God as Leader of His work.

We further call upon each member to support the advance of the gospel by giving a meaningful Annual Sacrifice Offering on the last Sabbath of the Week of Prayer (this year, November 4, 1978), equal to an average day's income. Such an offering would totally offset the \$6 million budget shrinkage due to the dollar crisis. Prayerful thought and seeking to do our utmost to meet this need will impress each one how to respond.

Finally, we appeal to each member throughout the world to make the occasion of the Annual Sacrifice Offering an offering of faith and a personal experience of joy. As we respond to this appeal in behalf of God's work with vision lifted, and increasing

trust in His leadership, we shall feel new spiritual energy flowing into the church as we face the challenges of 1979.

SAWS and AID sign agreement

Dale Kongorski, director of Seventh-day Adventist World Service, Inc., in Peru, has signed an agreement with the Agency for International Development that will provide \$228,000 in cash and 11,000 metric tons of food, valued at \$2.9 million, for assistance to 100,000 of the poorest of the poor who live in the large underprivileged suburbs of Lima.

SAWS will work with the local municipalities, which will organize the people in community development projects. People now unemployed will be paid in food for their work.

SAWS has also signed two grants with the Agency for International Development through its American Schools and Hospitals Abroad Program. One will provide \$300,000 to purchase equipment for Bandung Adventist Hospital in Indonesia; and another, \$250,000 to help in the construction of an outpatient wing for Bangkok Sanitarium and Hospital in Thailand.

Although SAWS receives money and material aid from sources outside the church, it is still the contributions of members that provide the basic funds that make other contributions possible.

R. W. O'FFILL

AMD transfers to Cyprus

Although the church has lost all direct communication with the Afro-Mideast Division headquarters in Beirut, Lebanon, word has been received from persons who have been able to travel to Cyprus that the Lord has pro-

tected His people and property in a marvelous way during the recent heavy fighting in Beirut.

To date there has been no loss of life or injury to any of our workers or their families, and, as far as is known, the same applies to members in the city. Likewise there has been little damage to property on the division and Middle East College compounds, although the general area has been severely hit. Nothing is known concerning church properties in other parts of the city.

The situation in Beirut, along with the uncertainties that have prevailed there for several years, has made it seem prudent to begin a limited evacuation of personnel. A decision has been made to transfer the division office to Cyprus. Discussions are currently being held on the future of Middle East College, Middle East Press, and the Middle East Union office. All communications should be sent to Box 1984, Nicosia, Cyprus, telephone number, Nicosia 76142.

F. G. THOMAS

Two SDA's win conscience cases

Two Seventh-day Adventists in the Pacific Union Conference have won Federal appellate court victories in cases involving religious beliefs that prevent them from joining or financially supporting labor organizations.

The first, David Anderson, of California, was fired by General Dynamics when he refused to pay representation fees to the International Association of Machinists. The second, Duane Terrell Burns, of Arizona, was threatened with firing by the Southern Pacific Transportation Company when he refused to pay to the United Transportation Union. Both filed charges under Title VII of the Civil Rights Act of 1964, and both lost their cases in Federal district courts.

But on September 7 the United States Court of Appeals for the Ninth Circuit re-

versed both lower court decisions. Judge Shirley M. Hufstедler ruled that neither the companies nor the unions had proved that allowing Mr. Anderson and Mr. Burns to pay dues equivalents to charity would be undue hardships on the companies or the unions.

The Ninth Circuit joins the Fifth and Sixth circuits in holding that under the Civil Rights Act companies and labor organizations must make reasonable accommodations to Adventists whose religious beliefs prevent them from financially supporting labor organizations. Three cases have involved collective bargaining agreements under the National Labor Relations Act, and *Burns's* involves an agreement under the Railway Labor Act.

ROBERT W. NIXON

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