

Adventist Review

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of the Seventh-day Adventists

SEPTEMBER 9, 1978

The Rescuer

By VIVIAN L. JOHNSON

Enjoying the water of the Pacific Ocean, Bob and Jean at first just dabbled their toes in the long, slim fingers of foam while, as noiseless as cats' feet, the waves slithered in on the sand.

But after a time they became more daring and allowed the waters to curl around their ankles and dash against their knees. Soon they were being tossed this way and that by the roaring, slapping fury of the surf. Deafened by its roar, they became intoxicated by their freedom while the surf's frenzy tumbled them first one way and then another. What fun! What delight! What ecstasy!

Tiring of their abandon, they decided to return to the quiet, sandy beach. But when they attempted to go back they discovered that in their greed for freedom and pleasure they had gone too far and their strength was gone. Helplessly they found themselves being drawn deeper and deeper into the clutches of the tide and farther and farther from the quiet shore. Why, they thought in panic, had they allowed themselves to become trapped?

But help was nearby. Sensing their danger, the lifeguard threw himself into the fury of the waves and brought them safely back to quiet waters and security.

How many Christians have found that in dabbling in the froth of sin they have become caught up in deep waters and are unable to extricate themselves. A Lifeguard stands ready to rescue them, but He can rescue only those who sense their danger and accept His offer of help.



THIS WEEK

Contents

General Articles	Pages 1-15
Annual Council 1978	4
Columns and Features	
Taking Exception	10
For the Younger Set	13
Especially for Men	15
Reader to Reader	16
Response From Readers	19
Young Adult	18
From the Editors	20
Newsfront	22-31
News Notes	28
Bulletin Board	31
Back Page	32

The 1978 Annual Council was the first one Assistant Editor Jocelyn Fay has attended in full. Thus she has been able to take a fresh look at the business of running the church. She writes, "I

expected that my lasting impression of Annual Council would be one of cold, impersonal business. After all, that's what Annual Council is, a business session of the church. But I found instead that my lasting impression was one of warm, caring, committed people."

On page 6, as part of her Annual Council report, appear condensations of two speeches given in response to Robert H. Pierson's retirement announcement.

"Divide and Conquer" (p. 14), by George E. Knowles, director of the General Conference Lay Activities Department, reports how churches around the world are dividing up their territories, assigning members to pray for the people in these terri-

ories and, "according to their abilities, to work for their salvation."

In **"No Sanctuary, No True Adventism"** (From the Editors, p. 20), Associate Editor Don F. Neufeld discusses further the sanctuary doctrine that Richard Hammill has written about in his two-part series concluded on page 11. The sanctuary doctrine is one of the landmark teachings of the church.

Art and photo credits: Cover, Tom Dunbebin; pp. 4-9, Skip Baker; p. 8, top and center, Jocelyn Fay; p. 13, Terry Crews; all other photos, courtesy of the respective authors. In the November 2 issue, the right photo on page 4 was taken by Harold Reiner.

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.

Two churches

This past June my wife and I took an extensive trip some distance from our home. Experiences on two consecutive Sabbaths set us thinking.

The first Sabbath, unfamiliar with the city, we were late arriving for Sabbath school. Nevertheless, we were met at the door with a smile and warm words. After being invited to sign the guest book, we were invited to join a class. The teacher took a moment to greet us, introducing himself and inquiring who we were and where we were from. We thoroughly enjoyed the class discussion and the service that followed.

As we were leaving the church, numerous members stopped to visit a few moments, making sure we understood that the invitation to the potluck dinner included us. At the potluck we became even better acquainted with our brothers and sisters in the faith, with whom we exchanged ideas on various aspects of church work. All in all, we felt we had truly received a great Sabbath blessing.

I had come to this city to attend school. The next Sabbath I was alone and attended another

of the local Adventist churches.

I was a few minutes early as I entered the foyer, where a man was busy with literature. Ungreeted, I hesitantly signed the guest book and entered the sanctuary. As I walked down the aisle a member greeted me briefly with a handshake as he hastily went about his duties. For the next 20 minutes or so I observed the coming and going of the members, none of whom stopped to speak or smile. I began to wonder if I was, perhaps, invisible.

Although not invited to join a class, I chose one, but was not greeted by the teacher. After the service, the members filed out, receiving a brief greeting and handshake from one of the elders or ministers. They must have known that some of us were visitors, because when they passed out proposed constitutional changes for their school, I, at least, was not offered a copy.

As I was leaving the foyer and going down the outside stairs, I looked around to find someone with whom I could visit for a few moments. Everyone was busy with his immediate circle of friends or was hastily leaving the premises. Surprised and disappointed, I walked back to the dormitory.

Some 27 years ago, as I was visiting various Protestant churches to find a church to which to belong, I was attracted to the Seventh-day Adventist Church. Although the church building and the size of the congregation was unimpressive, the

friendliness there prompted me to return and to study their doctrines. Thus I became a Seventh-day Adventist.

Church members witnessing in their church homes by smiling, speaking, and shaking hands can achieve similar results. It may take some thought and effort—real effort for some of us—to speak to strangers, but the fruits are worth it.

HENRY PRICE
Beeville, Texas

Prayer

I have sat through many sermons that were intended to make the practice of prayer more meaningful and to answer the question "Why pray?" But I've found myself as much in the dark as before.

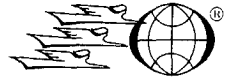
Obviously, some prayers need no explaining. We pray to thank God for blessings, or to confess our sins, or just to tell Him we love Him. But for years I used to wonder, Why pray for specific needs when we know that God is more fully aware of them than we are?

Finding an answer, I built a sermon around it. Every time I have preached that sermon, people have told me that they, too, had been troubled by this question.

In "Teaching Children About Prayer" (Aug. 24) the theme of my whole sermon is found in the words of a little child, "God longs to help us but He cannot unless we let Him."

ALBION M. HOFF
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Adventist Review



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HEART TO HEART

A message from the General Conference president

God's great good news

Our English word *gospel* comes from the Old English *gospel*, or "good story." Just as history has sometimes been interpreted as "His-story," so the gospel can also be understood as His wonderful story. The gospel covers all of the life and teachings of Jesus and His disciples.

The gospel is also the "good news." It is good news, indeed. What better news could the overt sinner or the besieged saint receive than that there is help and hope for him, that Jesus Christ is an all-sufficient Saviour, who can meet His every need? The gospel assures help for both saint and sinner. Our Lord delivers from the guilt and the power of sin, and one day soon, praise His name, He will deliver the redeemed forever from the reach of sin. The good news is that God has made ample provision to care for our yesterdays, today's, and tomorrow's.

The gospel is that everlasting love impelled Him to send His Son Jesus Christ to become one with the fallen race. He lived a sinless life. He suffered ignominy and shame. He died upon a cruel cross. He was placed in a sealed tomb. But all the hordes of hell could not hold Him there. He came forth the third day with the tread of a conqueror. He returned to heaven, there "to appear in the presence of God" (Heb. 9:24) for us as our high priest. He will return to earth for His people in the near—very near—future. His redeemed ones will be with Him in His sinless kingdom throughout eternity.

This is the gospel—God's story!

The good news is that Jesus can and will save the repentant sinner. The good news is that this same Jesus will give victory over sin to those who receive Him. The power in this blessed story will transform the child of the world into a child of God and prepare him to live forever with Him in the home of the saved.

The gospel is all-inclusive. It is blessedly true!

"The wages of sin is death" (Rom. 6:23). The death the sinner is condemned to die is not the natural death all die as the result of Adam's sin. The wages of sin is the second death, from which there is no resurrection.

The good news is that because of Calvary you and I, sinners though we are, need not die this second death. Jesus died in our place. He suffered not only the physical agony of the cross on Golgotha's hill but the greater mental anguish the unrepentant sinner will know—the sense of being forever separated from His Father. "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

The gospel is that you and I may accept this vicarious, substitutionary death of God's Son by faith—accept it as our own—and, praise God, *He* accepts it as our own. We need not die. His blood atones. Our confessed sins are forgiven (1 John 1:9). We are right with God.

We are ready to face death, the judgment, or the Second Advent. In our "made right" condition we are cleansed. We are right with God!

The good news of the gospel is that God through Christ also provides the wisdom and strength we need to live victoriously for Him, to keep His commandments, to develop a character like our Saviour's, to do the good works that a Christ-centered, cross-oriented life should reveal to the world. It is essential that we be put right with God if we are to be saved, and we will not be saved if we are not *kept* right with Him.

God's story—His blessed truth—is that the same Christ who cares for our yesterdays also provides for our today's. His Word reminds us that this experience is likewise a faith experience (Rom. 1:17). We are *saved* by Christ through faith. We are *kept* by Christ through faith. Both are essential if we are to be ready to face death, the judgment, or the Advent, and to be saved eternally.

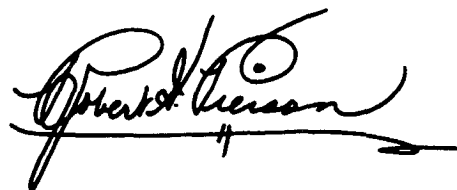
God's great good news includes even more than our yesterdays and our today's. He provides a glorious tomorrow for all who will accept His precious provision.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Not only does God promise righteousness to care for the past and righteousness to care for the present, but to those who love Him He promises new heavens and a new earth, where eternal righteousness prevails. Here is the blessed climax of the gospel story. Here is the ultimate of God's precious plan of redemption—that He may have with Him, world without end, a clean, holy, righteous people redeemed from the sin and sin patterns of this unholy, secular world.

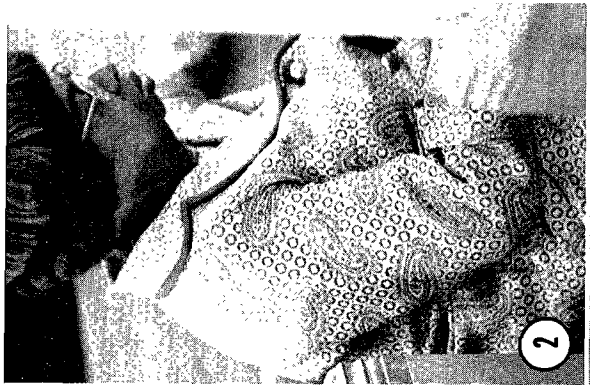
The gospel declares that only holy people—those whose sins have been washed away by the blood of the Lamb, those who through the indwelling Christ have gained the victory over sin in their lives—shall walk on God's highway of holiness (Isa. 35:8).

This, dear fellow believer, is the gospel—God's great good news!

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places . . . for the Lord hath comforted his people. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (chap. 52:7-10).



ROBERT H. PIERSON



Annual Council 1978— major issues among the routine

Though startled by the General Conference president's announcement of his retirement, council members elected a new leader and continued with the King's business.

By JOCELYN FAY

To write the story of an Annual Council that involved a history-making announcement by the General Conference president that, owing to a physical disability, he was retiring, is not easy. All other news, however important, seems to lose significance when compared to this towering happening.

But God's work and church must go on; business must be carried forward. As a member of the church, I felt my faith renewed and strengthened by the calm, orderly, efficient, and sacred way in which transitions in leadership take place.

Since the announced retirement of Robert H. Pierson was covered rather fully in the October 26 REVIEW, and the election of his successor, Neal C. Wilson, in last week's REVIEW, my story of Annual Council 1978 will focus principally on some of the council's other important and far-reaching items. These included an appeal to greater soul winning, the voting of a record-high budget to finance the church's operation in 1979, and the spirited discussion of several controversial recommendations.

In a continuation of the major thrusts of the 1976 and 1977 Annual Councils, "Harvest Time—1,000 a Day" was the theme for this year's council, held in the Takoma Park, Maryland, church, October 10 to 18.

Theodore Carcich, a retired General Conference general vice-president, during the final meeting of the council made a moving appeal to the council to prepare for the harvest in two ways. First, he urged all to lay aside their personal feelings, pride, and selfishness, and become the humble, dedicated people God can use. Then he challenged them to be leaders in evangelistic activities.

"When leaders move forward, many will follow," he said. "Those who have influence and authority should be in the forefront of the battle."

Elder Carcich invited those in the congregation, including the visitors, to join him in rededicating their lives to God. As they stood and moved forward to gather at the altar, Elder Carcich led them in two songs of triumph, "Revive Us Again" and "Jesus Is Coming Again." After a song by C. L. Brooks,

Elder Pierson passed a lighted torch to Elder Wilson as a symbol of the torches that will be lighted around the world as council members return home and light their own torches of evangelism, then he offered a prayer of dedication. He invited the members to sign pledge cards that read, "In complete surrender to the Lord's will for my life I hereby pledge my all to be used of God in the finishing of His work through personal and public evangelism."

The departments and divisions of the church during 1979 will continue working to "finish the work," the church's objective reemphasized in the 1976 Annual Council, with its motto "Together, for a Finished Work."

It was last year, Annual Council 1977, that Elder Pierson first urged church leaders to accept the goal of 1,000 baptisms a day some time before the next General Conference session in 1980. According to Elder Pierson, the director of the General Conference Department of Archives and Statistics, F. Donald Yost, projects that this will happen on a one-time basis during the fourth quarter of 1979, then again on a steady basis beginning in May, 1982.

Among the vehicles for achieving this soul-winning objective were the business matters the church's leaders discussed and acted on during this council. The three-ring notebooks containing the business items were thick ones, and they grew thicker every day as more and more

actions came from subcommittees during the session. (It was, indeed, what R. E. Osborn, a General Conference assistant treasurer, calls a "blizzard of paper.")

I noticed as we adjourned the first meeting that the group had voted on only a fraction of the items listed on the agenda, and I knew that more items would be coming through. I asked F. W. Wernick, a General Conference general vice-president, whether there would be time to act on all the items.

"Oh, yes, most of them. This is a light year."

"This I've got to see," I whispered under my breath, glad that I hadn't been assigned to cover the council during a "heavy" year.

There were some heavy items on the "light" agenda, though—two of them important enough to demand a whole day of discussion, not to mention hours and hours of preparation before the recommendations were brought to the floor. These were NADCA items—things pertaining to the North American Division Committee on Administration, but of interest also to the whole world field.

Approximately ten hours on Thursday were devoted to discussing the issue of Regional (black) union conferences in North America, to be composed of the eight existing Regional conferences. The issue had been under discussion, at the request of black leaders in the church, by the President's Executive Advisory, known as PREXAD, for two years. A year ago PREXAD reported

CAPTIONS, FACING PAGE:

1. Robert H. Pierson, retiring General Conference president, hands Neal C. Wilson, president-elect, a torch symbolizing the torches of evangelism that will be lit as a result of this council. 2. Esther Lowe, a member of the City Temple church in Detroit, Michigan, was a member of the council. Mrs. Lowe commented, "I thank God for the opportunity of participating in one of the most history-making sessions we have ever experienced." 3. Enoch de Oliveira, South American Division president, was the worship speaker on Tuesday morning. 4. C. B. Rock, Oakwood College president, illustrates a point during his presentation on black unions. 5. E. E. Cleveland, director of missions at Oakwood, is given the floor to make a motion on the black-union proposal. He spoke again later in the day.

that, after considering the matter, it felt the plan to organize two black unions was unwise. However, black leaders urged that the matter be reconsidered. At the Spring Meeting this year it was discussed again for a day and then referred to Annual Council for more discussion and for action by the assembly.

After debating procedures for an hour and a half, council members asked that both sides of the issue be presented to form a basis for later discussion. The case in favor of black unions was presented first by G. R. Earle, North-eastern Conference president.

Then C. B. Rock, Oakwood College president, made a presentation, assisted by several Regional conference presidents and other black leaders, who enumerated specific ways they felt black unions would help advance the church's work among the thousands of black Americans in their territory. To me, Dr. Rock's key idea was this: "We believe that we can be culturally twain but spiritually one."

The presentation of the pro viewpoint took about three hours, interrupted by a break for lunch. Then Neal C. Wilson, General Conference vice-president for North

America and chairman for the session, took the floor to explain PREXAD's reasons for feeling that black unions are not the best way to meet the needs of the work at this time. Helping him explain why the idea would not be feasible financially were M. E. Kemmerer, undertreasurer, and W. L. Murrill, assistant treasurer.

It is the belief of the General Conference and the North American leadership that an improper emphasis on ethnic and cultural pluralism could easily lead to inter-group conflict and separatism, and thus threaten the unity of the whole family of believers.

Elder Wilson concluded that "PREXAD feels that we should hold where we are unless the Holy Spirit convicts the body here today to the contrary."

I took pages and pages of notes on the interesting and enlightening presentations, hoping to include much of the information in this article. But that is impossible, for to include just one or two arguments would be lopsided and unfair, and to include them all would take more than the space allotted to me in this REVIEW.

After a break from 5:45 to 6:45, Elder Wilson concluded his presentation, and discus-

Responses to Robert H. Pierson's retirement speech

C. O. Franz, Secretary, General Conference

All of us here feel very much like one of my fellow officers expressed it this morning. Someone asked him, "How do you feel?" He answered with one word: "Numb." Now this is not a time for a speech, but I want to say a few words straight from my heart.

It has been my privilege to know Elder and Mrs. Pierson for many years—even before they began to build a denominational service record, when Elder Pierson was a student in college. I think most of you know that his service record spans 45 years. I recall that Elder Pierson carried on evangelism while he was a college student and before he was on the conference payroll. I don't know how he did it. In spite of having to earn most of his way, he was out almost every evening giving Bible studies or preaching in public evangelistic meetings. Early in the morning he was up milking cows at the college dairy. If he slept I don't know when it was.

God has used Elder and Mrs. Pierson wonderfully through these years. He was God's man as a student and has been one every day since. He has served in evangelism, in the departments of the church, and has been president of conferences, unions, divisions, and, most recently, of the General Conference. He worked in four divisions, as I think you know. And this morning I feel absolutely confident and totally sincere in saying that through these years every day from early morning to late at night Elder Pierson has been on the King's business.

We had hoped that Elder Pierson's physical health would have enabled him to continue until General Conference session time in 1980, and this was his plan and purpose. But the physicians have ruled otherwise. But I want to make clear this morning that Elder Pierson is not an invalid. He didn't ask me to say this, but I want to say it. He is not an invalid, but the physicians have warned him that if he does not take care, he will become an invalid. He has listened to their counsel, and his fellow officers have encouraged him to follow that counsel.

Under these circumstances they felt they couldn't urge him to carry the heavy program that he has carried for so many years. And we believe moreover that, if he takes the proper precautions and care now, his ministry

to the church can go on, perhaps until the Lord comes. I am sure that all of you wish to join me in saying to Elder and Mrs. Pierson, "God bless you and give you full health and strength until Jesus comes." Our prayers and Christian love are with you, Elder and Mrs. Pierson.

R. R. Bietz, Director Christian Leadership Seminars

Elder Franz mentioned that the news of Elder Pierson's retirement left him numb. I don't think he is nearly as numb as some of the rest of us who only now got the news; he had known about it for a few hours at least. Even though numb, I do want to say a word or two. In 1966 I was chairman of the nominating committee that placed Elder Pierson's name in nomination. I'll never forget Elder Pierson's response when I broke the news to him. He took hold of my hands and said, "Brother Bietz, do you think I can do it?"

I said, "Elder Pierson, these men and women who voted to place your name in nomination feel sure that you can do it or else they wouldn't have asked you to do it." With tears trickling down his cheeks, he said, "With God's help I'll do my best." And I'm sure we all agree that he has done his best, his entire best.

It's been a real pleasure for me, and I'm sure for others, as well—vice-presidents and union presidents who have worked so closely with Elder Pierson—to have felt the genuineness and sincerity of his character. Elder Pierson, you have done something for us, not only in giving effective leadership but in inspiring us to be true to this cause. Your appeal this morning went deep, and I personally want to respond and say that I pledge to uphold the standards of this church and to help in the speedy finishing of the work of God. . . .

I think it would be well if, at this moment, all of us who have worked so closely with Elder Pierson—and I think all of us have—local-conference presidents, union-conference presidents, vice-presidents, secretaries, and others—would stand while Elder Walter Beach, senior statesman, asks God to bless Elder and Mrs. Pierson, to give Elder Pierson strength and health to continue to make a significant contribution to this cause. Elder Pierson's service is not ended. He still has a great role to play in this church.

sion from the floor began. Eleven persons spoke to the issue before Elder Pierson led the group to a vote, commenting that he felt the time taken to discuss the issue had been used profitably, for changes *must* be made. Airing the matter let the church know where people are hurting and how they can be helped. After prayer the vote was taken, and the decision was 190 to 53 against the proposal for black unions.

Vote taken

I was pleased with the spirit in the Park church as the vote was taken Thursday night, for although there were sharp differences of opinion, the general feeling was one of wanting to do what would be in the best interest of the church as a whole.

At the second meeting of NADCA, on Sunday, another item took all day to discuss. The issue: a new wage scale for administrative personnel in Adventist hospitals and union health-care corporations. Less time was devoted to the presentation of the issue than on Thursday, and more to the discussion of it.

This problem is almost guaranteed to raise complex questions for the church to grapple with in the future, for it set the hospital administrator's salary at 190 percent of the average salary of the nurses working in his hospital. In one case cited, this is

nearly \$30,000, or about \$10,000 more than the church's top leaders in other areas receive in salary and perquisites. The recommendation eventually was passed as apparently the best solution to a "sticky problem," after 27 speakers had discussed its pros and cons.

Another NADCA item given to delegates to study and to discuss was not acted on at this session. The 28-page proposal is a revision of the Retirement Plan, a comprehensive effort to eliminate discrimination between male and female recipients, decrease costs (\$50,000 to \$100,000 a week is being paid out now for medical benefits), bring the policies of the Retirement Plan into compliance with the eligibility and benefit requirements of the U.S. Employees Retirement Income Security Act of 1974, and build in incentives for persons to serve the church on a long-term basis by structuring the benefits to favor such employees.

Several question-and-answer and discussion periods were conducted so the council could be sure they understood the implications of this proposed policy. After it has undergone revision during the year, the policy will be voted on by the next year's Annual Council.

Other important council items will be published soon in the REVIEW. They include

the phasing out of the General Conference Department of Regional Affairs and the establishing of an Office of Ethnic Relations; the promotion of all the church's missionary journals together (*These Times* and *Signs*, which will be designed for different reading audiences, *El Centinela*, *Message*, et cetera) beginning in July, 1979; the establishment of a short-wave radio broadcasting station in Liberia, Africa, with the possibility of reaching up to seven of the church's divisions; the trial of a one-year pilot program of premarriage education for couples to be married by Seventh-day Adventist pastors; and plans for the 1980 General Conference session.

Warmly human items

The vast majority of the other items were amendments or revisions of the *General Conference Working Policy*—with the exception of two warmly human ones. An action of love and respect was taken on October 12, when it was voted to send special greetings to L. V. Finster, pioneer missionary to the Philippines, who was celebrating his 105th birthday. And in another deeply touching action, taken October 16 after Elder Pierson announced his retirement, they voted to express appreciation to Elder and Mrs. Pierson for their years of service to the church,

particularly the 12½ years he has been General Conference president.

At various times during the general sessions directors of the General Conference's departments gave five-minute reports, offering pleasant diversion from the business at hand and informing us of happenings in the departments.

Elder Pierson began a series of several major reports when on Wednesday night, October 11, in his thirteenth Annual Council opening address he spoke on the state of the church. Indicating that this report would "attempt to bring trials and triumphs into perspective," he began with the triumphs of the church and its various departments and divisions, listing a number of them. Mentioning some ways in which the devil has been working hard during the past few years to hamper the church's activities, he concluded with the idea that in spite of this, the work of the church as a whole has prospered under God's blessing.

"Praise God for workers who don't believe 'it can't be done,'" he said, as he gave credit to members who have in their own way contributed to the church's advance since last year's Annual Council.

The Thursday business session began with reports by the General Conference secretary, C. O. Franz, and the



For most actions during the council, those in favor said "Aye," but occasionally, when the vote was close, the chairman called for a hand count.



Top: Bill Knott, left, a student from Atlantic Union College and president of the Adventist Intercollegiate Association, was a nonvoting observer at the council. He said that attending the council confirmed his faith in the divine direction given daily to the Adventist Church. Here he talks with Connie Saxton, member of the Auxiliary, and W. T. Clark, Far Eastern Division president, at the Auxiliary buffet supper. Center: C. L. Brooks, General Conference associate Sabbath school director, leads the opening hymn on the council's opening night. Behind him is Mrs. Theodore Carcich, who announced the hymn. Bottom: Most delegates went across the street to the General Conference tenth-floor cafeteria to eat lunch.

treasurer, K. H. Emmerson.

Elder Franz, in answering the question that people often ask, "What do secretaries *do* all day?" concentrated on one of the Secretariat's assignments, recruiting the church's missionary force. This is the job that requires the most work and attention, said Elder Franz, and it is by far the most satisfying. During 1977 his department processed calls for 1,158 workers who were sent from their home country to another country.

Typical workers

He mentioned, as typical of the dedicated people who serve as expatriate workers, three volunteers—Marion Simmons, a retired woman going soon to Bangkok, Thailand, to pastor a church as an associate in pastoral care, and Marion and Maureen McGinn, twins who recently served as student missionaries.

Elder Emmerson, in his report, listed some of the predictions economists are making and told of the General Conference Treasury's two main concerns: inflation and the decline in value of the U.S. dollar in relation to all major currencies except the Canadian dollar. "This isn't good for our money transfer system," he noted.

Elder Emmerson said the General Conference required an additional \$3,408,731 during 1977 just to keep up with inflation. It needed another \$2,067,550 in the exchange of U.S. dollars to the currencies of the overseas divisions. Therefore, the church's financial handicap in 1977 approached \$5.5 million.

I learned that afternoon, when I attended a meeting of the budget committee, that the General Conference treasurers already are looking ahead to the 1980 budget and are more concerned about it than about the 1979 budget, voted at this Annual Council. The reason: "We won't have the same kinds of increase we have this year."

One solution to this problem is a large Week of Sacrifice Offering this fall, which will boost the church's operating budget. (An appeal for this appeared on the back page of the November 2 REVIEW.) Another help to the church's finances is that income from overseas divisions is increasing, and its buying

power also is increasing as the U.S. dollar drops in value. "It takes fewer Deutschmarks to equal a dollar now," is the way M. E. Kemmerer, undertreasurer, put it.

The budget itself was the last item of business voted on before the session adjourned. "This budget is a liberal one, I feel," said Elder Emmerson as he introduced it. While some other religious organizations are having to retrench, our church plans to spend 11 percent more in fulfilling its mission in 1979 than it did in 1978—\$125,953,000. After it had been moved, seconded, and voted that this budget be adopted, delegates stood to sing the doxology. This way of praising God for the funds to carry out His work has been an Annual Council tradition for many years.

Praising God and asking for His guidance was a common occurrence throughout the council. Prayer was offered at the beginning and end of each session and committee, and each day's activities began with a one-hour worship service.

Worship speakers

The worship speakers told of the Seventh-day Adventist Church's role in history and the task it faces. The Thursday morning speaker was C. E. Bradford, a General Conference associate secretary. "It was a vision that made us and it's a vision that will keep us," he said as he summarized his topic, "A Movement Is Born."

Other speakers and their topics were Josephine Benton, associate pastor of Sligo church, Takoma Park—"The Everlasting Gospel"; G. J. Christo, secretary of the Southern Asia Division Advisory Council—"The Hour of God's Judgment Is Come"; W. J. Hackett, a General Conference vice-president—"Creation and the Sabbath"; J. R. Spangler, General Conference Ministerial Association associate secretary—"Babylon Is Fallen"; Enoch de Oliveira, South American Division president—"The Third Angel's Message"; and W. O. Coe, Columbia Union Conference president—"The Loud Cry."

This was the first time I had reported on a council, and I found that it was a sometimes-boring, sometimes-hu-

morous experience. I observed that church leaders, who spend so many hours in committees, committees, and more committees (120 in connection with this one council, according to D. A. Roth, a General Conference associate secretary, who scheduled them) often relieve their boredom by exercising their verbal skills, their wit, and their legs. At first I thought that walking around in the aisles and hallways while a meeting was in session was rather rude, but I soon began doing it myself, discovering that it's one solution to surviving the day with blood still circulating in one's body.

Perhaps I should say more about some of the committees mentioned above, which contributed in their own way to

helping the church operate smoothly as it "finishes the work." There were regular standing committees: Plans, Finance, Budget, and Nominations, and numerous boards, commissions, and committees dealing with specialized items—and that's not all. Before the council began, General Conference administrators met to discuss business items with home and overseas officers, union presidents, and conference presidents.

Knowing that so many of the items brought to the floor had already been passed by one or more of these subcommittees, I expected the delegates to more or less rubber-stamp the recommendations. They did at times, particularly with the minor policy amendments. But they were alert. When they felt an

item needed an addition or a change, they spoke up and reworded or added to a number of recommendations. A few items were tabled or withdrawn for further study.

I expected that my lasting impression of Annual Council would be one of cold, impersonal business. After all, that's what Annual Council is, a business session of the church. But I found instead that my lasting impression was one of warm, caring, committed people.

Many things contributed to this feeling of mine. Many had to do with the church's change in leadership: The number of grown men I saw wiping their eyes after Elder Pierson made his surprise announcement (I peeked through misty eyes during prayer!); the way Elder Pier-

son kept on with the business, even though he was retiring; the way the council sought to be sure there would be strong overseas representation on the special nominating committee to elect a new president; the number of earnest prayers offered as the nominee was being chosen; C. B. Rock's report that the nomination of Elder Wilson was made "with warm affection and overwhelming consensus"; and the standing ovation when Elder Wilson came onto the platform with Mrs. Wilson to accept the nomination.

I like my church's leaders, that I know, and I have confidence in them, human and imperfect though they are. They're on with the King's business, and they're doing it in His power. They're out to hasten harvesttime. □

Shepherdess activities during Annual Council

By KAY DOWER

There is always a feeling of excitement at the headquarters of our church as Annual Council time comes in October. Much planning goes into all phases of the program. Cars with out-of-State license plates appear on streets and in the parking areas, where vacant spaces are at a premium.

While office secretaries prepare materials for the council's business sessions, homemakers in the Washington, D.C., area fill their freezers in anticipation of entertaining old friends and new. There's a sweet, sweet spirit in the air as we plan for the council and pray for the outpouring of the Holy Spirit.

This year the General Conference Auxiliary, headed by Bea Reynolds and Bette Bertochini, planned several outings for women attending the council. One was a trip downtown on the Metro to visit the galleries in our "new" Washington, and the other was a shopping trip to Pennsylvania, where the fall foliage was ablaze with reds and golds. The Auxiliary also sponsored a buffet supper in the new Takoma Park Church Center, on the opposite street corner from the General Conference Central Building.

Three afternoon meetings, also in the Church Center, were planned for the women.

Miriam Wood, senior editor at Home Study Institute, was the speaker on Sunday, October 15. Mrs. Wood directed our thoughts to our reason for being here in these momentous times. She spoke of personal experiences in her home, of her recent travels in South America, and of her new book, perhaps to be titled *The Golden Years of Adventist Evangelism*. The nostalgic stories of tent efforts, in which many of our husbands were tentmasters or singing evangelists, brought back happy memories.

Albert Whiting, associate director of the General Conference Health Department, held our attention on Monday afternoon as he discussed health and nutritional problems. He cautioned against the use of too much fat, sugar, and salt in our diet and suggested rereading *The Ministry of Healing* and *Counsels on Diet and Foods*.

On Wednesday morning Betty Holbrook spoke on her work in the General Conference Home and Family Service. She and her husband conduct many seminars, work-

shops, and meetings to help stem the tide of break-ups in our church families. She helped us to see that by earnest prayer, careful pastoring, loving concern, and listening to the cry of the lonely ones we could, with God's help, do much to heal those in our churches who are hurting.

Also at our Wednesday meeting Dollis Pierson spoke of her love for each of us and assured us of her prayers as we continue to work at the side of our pastor-husbands. Elinor Wilson spoke of her interest in the work of the women in the church.

We left the council determined to go home to serve, to strengthen, to love, and to build bridges over troubled waters, realizing that the omnipotent God is with us in our work.



Betty Holbrook, from the Home and Family Service, was one of three speakers at the special meetings for women attending the council.

Courville chronology critiqued

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

Not one date of a Hebrew ruler as given in the articles by Dr. Courville is correct. Correct Biblical dates would agree with correct Assyrian dates, but incorrect Biblical dates would not. The author of the articles engages in a futile attempt to disprove the synchronizations of Shalmaneser III, Tiglath-pileser III, and Sennacherib with the Hebrew kings Ahab, Menahem, and Hezekiah. All three synchronizations are correct and agree perfectly with the correct Biblical dates.

The chronological facts given us by Shalmaneser III, Tiglath-pileser III, and Sennacherib are the very truths that enable us to prove the accuracy of the chronological data in the books of Kings.

The chronological pattern of reigns of the Hebrew kings as based on the Biblical data of synchronisms and lengths of reign calls for 152 years from the death of Ahab to the fourteenth year of Hezekiah. This is in perfect agreement with the 152 years of Assyrian chronology from 853 B.C., the sixth year of Shalmaneser III, when Ahab fought against Assyria at Qarqar, to 701 B.C., the fourteenth year of Hezekiah (2 Kings 18:13), when Sennacherib came against Jerusalem.

From the accession of Jehu to the fourteenth year of Hezekiah is 140 years, according to the Biblical pattern. This also is in agreement with the 140 years of Assyrian chronology from the eighteenth year of Shalmaneser III, 841 B.C., when Jehu paid tribute to him, to 701 B.C., the year when Sennacherib mentions that he went against Hezekiah. And again according to the Biblical pattern it was 118 years from the accession of Jehu to the ninth and

last year of Hoshea, when Samaria fell after a three-year siege. And, according to Assyrian chronology, it was likewise 118 years from 841 B.C., when Shalmaneser III in his eighteenth year received tribute from Jehu, to 723 B.C., the third year of the Assyrian campaign against "Samaria," as the damaged cuneiform tablet that has been restored by the renowned Assyriologist A. T. Olmstead shows.

It is because of Dr. Courville's erroneous dates for the Hebrew kings that his pattern does not agree with the contemporary Assyrian dates.

In setting forth his proposed chronological reconstruction in the REVIEW, Dr. Courville makes a number of statements that are not in accord with the facts. One of these is his denial of the accuracy of the Biblical

synchronism in 2 Kings 15:30, and the substitution of an interpretation of his own that he claims has long been recognized. He says, "The twentieth year of Jotham' should be read 'The twentieth year from Jotham,' as dated to the death of Uzziah. This interpretation has long been recognized."

But that is not true. "The twentieth year of Jotham" is the correct meaning of the Hebrew. The synchronism of 2 Kings 15:30 is correct and is very important. Without it, it would not be possible to reconstruct correctly the Biblical pattern of reigns for this period, for it shows us that in one sense Jotham had a reign of 20 years, even though the datum given for his reign in 2 Kings 15:33 is 16 years. Both are true. All Bibles, old and new, including such translations as Goodspeed, Moffatt, Knox, Berkeley, New English, New American, New American Standard, Today's English Version, Revised Standard Version, and so on, translate 2 Kings 15:30 "the twentieth year of Jotham," as it is in the King James.

From beginning to end

Dr. Courville's pattern of Hebrew reigns is out of line with the Biblical pattern. For the pattern as based on the Biblical regnal data of synchronisms and lengths of reign see my *The Mysterious Numbers of the Hebrew Kings* (University of Chicago Press, 1951) and *A Chronology of the Hebrew Kings* (Zondervan, 1978). For my dates as published by the Seventh-day Adventist denomination, see *The Seventh-day Adventist Bible Commentary* and the *Seventh-day Adventist Bible Dictionary*.

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The two-part series on chronology by Dr. Donovan Courville has taken one isolated Spirit of Prophecy reference (*Prophets and Kings*, p. 459) and used it to push back the beginning of Solomon's reign 23 years, thus stretching the entire chronology of the Hebrew kings from Saul to the fall of Samaria in 722 B.C.

Using the same methodology, one can stretch the Hebrew kingdom backward by another 250 years. Ellen White assigns a period of "more than a thousand years" between the time of a giving of a prophecy by Isaiah and the time of its fulfillment in the experience of Christ. This prophecy was Isaiah 6:10, given in "the year that King Uzziah died" (verse 1), which is assigned the date of 739 B.C. by *The SDA Bible Commentary*. (See the *Review and Herald*, Nov. 13, 1900, p. 721.)

One can immediately detect the danger of misusing the precious gift God has given to us by basing an entire chronological scheme upon one isolated reference. One would certainly not base a doctrine upon one scriptural text.

Dr. Courville's novel approach to Biblical chronology can have the positive value of spurring the church into developing a set of hermeneutical principles to guide Adventist scholars in their use of Ellen White chronological data.

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This wondrous time

By W. DOWSON

If e'er there was a wondrous time
When one should still hold on,
Still hold more firm the truth sublime,
Love still more dear the Son;

If e'er there was a time to pray
"Thy kingdom come" within,
Trust less the feeble, fall'ring clay,
Get rid of self and sin;

If e'er there was a time of life
When we should know alway
True love makes smooth the ways of strife,
God's peace makes sweet the day;

If e'er there was a time to bow,
Bow out vain care and pride,
Bow in the day of power just now,
Bow love to yonder Guide;

If e'er there was a time to be
As Christ our King up there,
Tis now while He is ever free
To answer every prayer!

Lord, help us in this wondrous time
When we should still hold on,
Still hold more firm the truth sublime,
Love still more dear the Son!

Practical aspects of the sanctuary doctrine

Properly understood, the doctrine of the heavenly sanctuary will bring to the children of God unspeakable hope and joy.

By RICHARD HAMMILL

Some Adventists in recent years have expressed the viewpoint that the church's teaching about the heavenly sanctuary is abstruse theological hairsplitting, and that it has little relevance to the day-by-day experience of Christian living and witness. However, if one studies this important teaching from the perspective of the New Testament, he discovers that it is indeed pertinent to spiritual growth and helpful to an understanding of what Christianity is all about.

The Epistle to the Hebrews contains the bulk of the New Testament instruction relative to the services of the heavenly sanctuary. The instruction given by the author of this inspired book was given, he said, to prevent the apostasy of Christians (chap. 3:12-14) who had become discouraged by trial and persecution (chap. 10:32-36). If they were patient and continued to trust in Jesus (chap. 12:1-4), their weariness would pass away and they would, by considering His priestly ministry in their behalf, become stabilized spiritually. By exercising faith in and receiving instruction from their great High Priest, they could advance to Christian maturity (chap. 5:12-6:1).

The Christian believers were assured that God would not overlook their loving efforts for other Christians. "Better things that belong to salvation" were in store for them if they remained faithful (chap. 6:9-13, R.S.V.). If they would maintain their confidence in Christ, who had entered the heavenly sanctuary in their behalf, He would be to them an anchor to their souls (verses 18, 19), and they would share in the heavenly inheritance (chap. 10:35, 36).

If the Christian understanding of the ministry of Christ in the heavenly sanctuary could make such a powerful

spiritual contribution for Christians living under persecution and trial in the early church, surely it is not an abstruse theological exercise, but a teaching we can ignore only at our own spiritual peril (chap. 3:12-15). A Christian message about "a better hope" (chap. 7:19), "a better country" (chap. 11:16), "a better life" in the future (verse 35, R.S.V.), and a new way of access to God (chap. 10:19, 20) is a message to be received gladly and studied with enthusiasm.

The Epistle to the Hebrews tells us that there are at least four aspects Christians need to understand about the nature of Christ's priesthood. The first of these is that Christ's priestly ministry in our behalf is of greater status than the Levitical ministry. Writing under inspiration of the Holy Spirit, the author of Hebrews gave a precis, or brief summation, of the main point of the Epistle in these words: "Now the point of what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord" (chap. 8:1, 2, R.S.V.).

We are told that this High Priest, Jesus Christ, is the Son of God, in contrast to the sons of Levi, who ministered in the earthly prototype of the heavenly sanctuary (chap. 1:3-5). Since their ministry could not make atonement for men's sins, but only foreshadow the ministry of Christ (chap. 10:1-4), it was necessary that the earthly priesthood of Levi (or Aaron) and his descendants cease (chap. 7:11), and the new, unique priesthood of Christ begin. The Jews believed that only a descendant of Levi could minister as a priest; therefore every applicant for the priesthood had to prove his lineage, through either his father or mother, to Levi.

Born of the tribe of Judah

Jesus was born of the tribe of Judah, so, as far as human descent is concerned, He did not meet the qualifications to be a priest. Accordingly, the author of Hebrews wrote that Christ's ministry was special; He had been appointed to it by His heavenly Father, in the same way as in the days of Abraham, God had appointed Melchizedek as His priest on earth. The appointment of Melchizedek occurred long before Levi was born (the author says we don't even know the name of Melchizedek's father and mother [chap. 7:3], for lineage was not the basis on which Melchizedek was appointed priest). In the same manner, Jesus, God's Son, born of a human mother, of the tribe of Judah, had a *unique appointment* based on His divine Sonship and on His unending life, which rendered Him able to mediate for mankind as long as sin lasts (verse 16). With unassailable logic and deep spiritual meaning, the Epistle says: "The former priests were many in number, because they were prevented by death from continuing in office; but he holds the priesthood permanently, because he continues for ever. Consequently he is able for all time to save those who draw near to God through him, since he ever lives to make intercession for them" (verses 23-25, R.S.V.).

The second major aspect of the nature of Christ's

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priesthood is its greater effectiveness, far above and beyond the symbolic ministry of the Levitical priesthood. The greater effectiveness of Christ's ministry is evidenced not only by His endless life but also by the fact that only a being equal with God could provide an offering of sufficient value to atone for the violation of God's law and rebellion against one's Creator.

God's explanation of this, as set forth in the Epistle to the Hebrews, is as follows: Every priest must make an offering (chap. 8:3). The priests of the earthly sanctuary offered the blood of animals. Such offerings could not really effect change in people (chap. 9:9, 10); they could only foreshadow the real offering for sin (chap. 10:1, 4). Therefore, to emphasize for the people the possibility of future actual atonement for sins, the priests had to repeat

these typical offerings every day (verse 11). Real atonement in the heavenly sanctuary required something far better (chap. 9:23).

Christ, the Son of God, the true High Priest of the real sanctuary in heaven, offered His own life for the sins of mankind. This offering of His own sinless life was accepted by the Infinite God as an adequate atonement for sin and rebellion (verses 12, 14). This one offering was sufficient. It needed no repetition or second try (verses 25, 26; chap. 10:12, 14, 18). Jesus Christ had put away sin by the sacrifice of Himself (chap. 9:26). This self-sacrifice of Jesus was exactly what was needed—a sinless, perfect offering. "For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens" (chap. 7:26, R.S.V.). It was a "more excellent" ministry established on "better promises" (chap. 8:6), for Jesus Christ promises us, "I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people" (verse 10, R.S.V.). This act of God is far better than man's trying to do God's will in his own strength, for the sacrifice of Christ not only brought "eternal redemption" (chap. 9:12), forgiveness of sin, and reinstatement of the sinner to favor with God; it also resulted in purging his conscience and his life from dead works and set him on the path of living and service acceptable to God (verse 14). The atoning ministry of Christ produces changes in the believer that enable him to live at peace with himself and with all men (chap. 12:12-15); it helps him become so spiritually stable that nothing can successfully shake his faith (verses 26, 27) or cause him to follow diverse and strange teachings, for his heart is strengthened by grace (chap. 13:9). He responds to all that God has done for him with a grateful heart and worships his God with reverence and awe (chap. 12:28).

Willingness to become human

The third major aspect of the nature of Christ's priesthood is manifested by His willingness to become a man in order to serve more effectively as mankind's High Priest. In that He now embodies human nature as well as divine nature, Jesus is able to understand and empathize with us human beings. Note the following:

Jesus understands how terrible it is to experience temptation: "For because he himself has suffered and been tempted, he is able to help those who are tempted" (chap. 2:18, R.S.V.).

Jesus knows what it is to agonize in prayer for divine help in trial, and in danger that might result in death: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (chap. 5:7, R.S.V.).

Jesus voluntarily underwent a sacrificial, substitutionary death in our behalf in order to set us free from the fear of death by giving us hope of eventual resurrection to eternal life: "Since therefore the children share in flesh and blood, he himself likewise partook of the same



Insight

By LYNDA TATARYN

Gently, with a childlike clasp,
Her hand rests in mine—
Unsure at first; then, hearing my voice,
Grips confidently, trusting my eyes.

She is sightless, true;
But her spirit soars,
Undaunted at such petty inconvenience.
I marvel.
My heart is shamed at my own ingratitude.

A Sabbath sunset sears the western sky;
A rainbow arc frames the rain-washed world
In multiscreen technicolor;
Flaunting orange and black, an oriole darts,
And vanishes, to woo his mate.

"I feel sorry for those who cannot see," I sigh.
But wait.
Have I not *felt* poignant evening fall?
Have I never luxuriated in the pungence
of rain-soaked earth?
Have I not listened with bated breath
To the oriole's arias of love?

That must be her secret.
Her world does not revolve around "things to see."
It is a vaster, wider plain
Where sounds, and smells, and feelings
Are seen in vivid hues of memory.

nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage" (chap. 2:14, 15, R.S.V.).

How true is the assertion of the author of Hebrews: Jesus is just the kind of High Priest we need (chap. 7:26)! That being the case, "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (chap. 4:16).

The fourth aspect of Christ's priestly ministry, an aspect foreshadowed by the unique ministry of the ancient high priest, in contrast to that of the other priests, concerns the completion, the consummation, of divine activity for the restoration of sinners. This unique ministry of Christ, not understood by most churches, is a unique teaching of Seventh-day Adventists.

Two aspects to Christ's ministry

As the earthly sanctuary had two different sections denoting two aspects of ministry for sinners, so in the heavenly sanctuary there are two aspects to the real ministry of Christ for His people. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (chap. 9:6, 7).

Christ offered His own life as a substitute for the death of sinners; as our great High Priest, He presented His sacrifice to our heavenly Father, and ministers in God's presence to make it so effective in human life that eventually all record of sin and rebellion will be put away (Dan. 8:14). This unique, high priestly, cleansing ministry of Christ takes place immediately prior to and is part of the great consummation of all things when Christ returns to the earth to resurrect and gather His people (Matt. 25:31, 32; 1 Thess. 4:15-17). Then death will be swallowed up in victory and the immortal redeemed live with God forever (1 Cor. 15:51-55).

In all this we who profess to be children of God and followers of Jesus find unspeakable hope and joy. The words of Hebrews, that Christ, our Redeemer, our great High Priest, who "was once offered to bear the sins of many," will "appear the second time" to consummate fully the plan of redemption (Heb. 9:28), constitutes an "anchor of the soul, both sure and steadfast" (chap. 6:19).

Therefore, "let us hold fast the confession of our hope without wavering, for he who promised is faithful" (chap. 10:23, R.S.V.).

The doctrine of the heavenly sanctuary with its great High Priest, Jesus our Lord, does not consist of abstruse theological hairsplitting. It is a warm, inspiring teaching about God's love and the lengths of self-sacrifice to which He and His Son Jesus were willing to go to save rebellious human beings and still be true to their own nature, which embraces justice and consistency, as well as love. □

Concluded

FOR THE YOUNGER SET

The two prayers

By NETTIE EDEN

After mother finished reading from the Bible, the children all knelt in prayer. That is, all except Ray, the youngest. He sat stiffly in his chair and looked stubborn.

"Come, son," mother coaxed. "Let's kneel and pray to Jesus." Three-year-old Ray did not budge. They finished worship with him still sitting in his chair.

"Mother," Betty said later when they were alone, "why didn't you make Ray kneel for prayer the way the rest of us did? Don't you want him to grow up to be a good Christian?"

"Yes, I do. But if I try to use force with him, he may rebel. I want him to learn how to choose to take part in worship. He has always knelt until this morning, you know. Let's pray that he will be willing to kneel without mentioning it to him again, shall we?"

Several days passed with Ray still refusing to kneel. One afternoon mother saw black, threatening clouds gathering and heard the roll of thunder. She hurried out to drive the old mother hen

and her chicks into their coop so they would not get wet. The angry clouds clashed overhead. Sandy denseness closed in so that they could not see the sky. This might be just a sand-storm or it might be a tornado ready to funnel down. Tornadoes were frequent in that part of the country, and they were dangerous and could mean death.

After fastening the chicken coop, mother ran to the house and knelt to pray. She claimed the promise, "Call upon me in the day of trouble: I will deliver thee," as she prayed for the Lord to spare her husband and the other children, who were helping him in the hay field.

Suddenly she felt something press against her. It was Ray. He got as close as he could and knelt reverently with his hands folded tightly over his eyes. After mother finished praying, Ray also said, "Amen."

Mother had two prayers answered that day. Her family was spared from the storm, and Ray again knelt during family prayers.



Divide and conquer

A new idea in soul winning
is rapidly gaining in popularity.

By GEORGE E. KNOWLES

More and more conferences and fields in the world are dividing up their territories and are assigning these territories to church members, whose responsibility it is to pray for the people in these territories and, according to

their abilities, to work for their salvation. Considerable progress has been made thus far:

The president of the Australasian Division recently announced plans to have the entire territory of the division divided among the members.

In the Far Eastern Division the unions are in varying stages of assigning their territory to individual church members and families. M. T. Bascom, lay activities director for that division, states, "The island of Singapore has been divided among the churches, and most of the church members now have their own personal territory. The academy has its own territory, and the students are doing very well in their 'mission field.'"

Trans-Africa has a five-point program, including territorial assignment for that division.

The lay activities director of the Afro-Mideast Division writes, "I am excited about the possibilities of territorial assignment for my division."

Many North American conferences set camp meeting 1978 as the target date for having their territory divided and assigned.

Pastors report a spirit of revival coming into those churches where virtually every family is praying daily for the people in its territory. And they are praying specifically; for example, "Bless the people today who live on Walnut Street between 16th and 27th."

One family had been praying each day for weeks for the people in its territory. Nothing seemed to happen until one Thursday afternoon when the mother of the family read in the weekly newspaper about an accident. A little boy had been struck in the street by a passing car. The injured child was rushed to the hospital. Fortunately, his injuries were not fatal.

The newspaper gave the name of the boy's parents. The name was not familiar to the mother, but as she read the address she immediately realized that the accident had happened in her territory! "That family is one of our families," she exclaimed, and she found herself praying, "Lord, bless the Jackson family and especially little Bobby."

Prayer brought suggestions

Even as she prayed the Holy Spirit flashed suggestions upon her mind: You've always said you couldn't give Bible studies and that you didn't feel comfortable handing out literature. But here's something you can do. You can go to that home in your territory and tell its occupants that you read of the accident and you're sorry. Ask if there's anything you can do to help. Perhaps the mother needs someone to stay with younger children while she goes to the hospital to visit Bobby. Maybe she needs transportation. You should go.

She went. She was able to help and to minister to human needs. She became a friend in time of need and gained new friends in the process. As a beautiful friendship developed and her new friend asked questions, the

George E. Knowles is director of the General Conference Lay Activities Department.

Gabriel and I

By JUNE BOWEN

While my husband started a fire in the fireplace, I prepared a breakfast tray for grandpa, an invalid. I tried to make it tasty, for it was important that I show him I care about him. Our own meal came next. Then I did the dishes, tidied the house, and sat in front of the fire with one of the "red volumes" in my lap.

My life had not always been this well-ordered, I mused, and I wasn't sure this more leisurely existence was all that it was pictured to be. A set of circumstances had moved us from a life of almost continual activity to one of comparative quietness for me. True, there were dishes to wash, windows to clean, clothes to launder, beds to make, and fruit to can. There were menus to plan carefully for nourishment without excess calories. Grandpa's little bell could call me anytime from anywhere in the house, and I must be home.

Many of the women living near me were career women, some with impressive degrees. If I had been asked to fill in the occupational blank on an inquiry sheet, I would have marked "J. A. H."—*just a housewife!*

I had heard beautiful quotations about the exalted role of motherhood and had read about the Biblical blessings bestowed on those who were out doing things for others. As for the duties of homemaking alone, I hadn't heard too many helpful sermons about them.

Finding my place in the *Testimonies*, volume 3, which I was reading each morning, I began a chapter written to a young woman many years ago. She was admonished to take up her home duties cheerfully: cooking, setting the table, washing the dishes—familiar-sounding rituals. As I turned the page, my eyes fell on this startling passage: "The humble tasks before us are to be taken up by someone; and those who do them should feel that they are doing a necessary and honorable work, and that in their mission, humble though it may be, they are doing the work of God just as surely as was Gabriel when sent to the prophets."—Page 80.

Yesterday I was just a housewife. Today I'm on God's team with Gabriel.

woman who said she couldn't do it found herself sharing literature and Bible studies. And two people joined the church.

Something similar to this could happen in your territory. We have the promise that "if we follow Christ's example in doing good, hearts will open to us as they did to Him" (*Christian Service*, p. 119).

"The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"—*Ibid*.

After a territory has been divided and assigned there needs to be a continuing emphasis every Sabbath in the churches on members' praying and working for the people in their respective territories. If this is done, it will not be long until things begin to happen. Those who need a deeper experience with the Lord will find such an experience. Others will begin to work for friends and

neighbors according to their abilities and gifts. Still others will ask for training that they may know how to work for the lost. Pastors, instead of merely telling church members to go out witnessing, will become willing to go out with members, showing them how to work.

Ellen White has warned, "He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. . . . When they [people] cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer and have no incentive to devotion."—*Steps to Christ*, p. 101.

"Begin to pray for souls; come near to Christ, close to His bleeding side. Let a meek and quiet spirit adorn your lives, and let your earnest, broken, humble petitions ascend to Him for wisdom that you may have success in saving not only your own soul, but the souls of others."—*Testimonies*, vol. 1, p. 513. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Who's for a major in MV?

Right now in grade schools and high schools, in church schools and academies, teachers are deliberately setting about to teach children how to evaluate morality and create personal value systems. It's called MV, for moral values, and it's a phenomenon of the late seventies.

Don't confuse MV with the more controversial sex-education courses that thicken community newspaper headlines. MV deals with concepts of honesty, truth, and decision-making and covers the waterfront of modern social and ethical concerns.

MV tends to regard the home as of little significance in the formation of value systems. Family indoctrination occupies a distant third in the triad of influences on the young child, well back from the school and mass media, the other two.

There's nothing new about teachers getting involved in teaching morality. The school readers and classroom aids of 100 years ago testify that then, as now, the teacher was expected not only to get involved but also to support

conventional morality. Parents expect their children to receive moral values in the school setting. They see this as part of a healthy counterbalance to the melange of ideas and personalities that the student encounters every day at school.

Questions are being asked by educators and psychologists about the appropriateness of largely untrained teachers entering a sensitive and difficult field. Teaching morality is complex and very much the product of subjective thinking on the part of the teacher.

The child? He may be torn between what the teacher perceives as moral rectitude and what the home influence has impressed on him. Setting forth theoretical systems for selection by an adolescent or even a grade-school child may well confuse rather than help. Psychologists point out that many young children operate under a reward-and-punishment system of values and that teen-agers may understand but sidestep ethical principles and respond instead to the overweening influence of peer pressures.

In learning about MV the

high school student may face the following type of question, to which there may well be no "right" answer: A group of students approach a respected and loved teacher and reveal in confidence that they plan to protest the suspension of two students caught skipping classes. The teacher is one of a handful of faculty who know that the two students were involved in serious breaches of the school's code of ethics. The public protest against the dismissal will polarize student opinion against the faculty decision. Telling the protesting students the real reasons will spread the knowledge of the students' misdemeanors, hurt them and their parents, and perhaps even involve police investigation. Should the teacher keep quiet and let the protest go ahead, or tell all and hurt the students? What advice have you for the teacher?

At a more practical level, the grade-school child may be asked to discuss his feelings about the sharing of toys. A teen-ager may be asked to imagine that he is addicted to drugs and to write a letter to a younger brother, explaining the situation.

In MV it is more important to develop a moral system and be able to defend it than to discover the best system and encourage its use.

Though the Christian parent may feel somewhat

protected, especially if he has children safely sheltered in a church-run school, he doesn't necessarily rest easy. Even church school teachers may lack the skills or training to be effective in teaching MV. The teaching of Bible isn't more than a partial answer. Even here the parent may find himself in conflict with the school.

However well the home-grown value system may mesh with the class-taught one, alternatives will continually infringe on the child from peers, playmates, other adults, and the media.

The growth of a moral system of values is a slow and tedious process. A 5-year-old can begin by evaluating why he likes a story or a television program, and how he would feel if Johnny refused to share with him. A teen-ager may participate freely in discussions about the rightness of political or social activity.

Good precept is effective only when matched with good example. For the Christian family, what teachers and parents do is as important as what they say.

Now that teachers are more and more involved in the teaching of moral values as a separate and deliberate operation, Christian parents and Christian teachers need to get together so that they may understand better each other's goals and roles. You hardly need a major in MV to make that kind of beginning.

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

I have a 5-year-old son who lets all the neighborhood children beat him up, pull his hair, and take his toys away from him. He just stands and lets them do it. He doesn't even come to me crying, and I wouldn't know what was happening if I didn't see it from the house. When we ask him why he doesn't hit them back, he says he's afraid, although he's bigger than the other children. His father is upset because he thinks our son will grow up to be a sissy. Have other parents handled this situation successfully? We would appreciate their suggestions.

■ When my daughter was 2 I was faced with a similar situation. A neighbor girl would scratch, kick, and bite her, and pull her hair. Several times she came in crying, but was not able to communicate her problem at the time. When I realized what was going on I found myself with three alternatives: (1) Teach my child to turn the other cheek. I wondered if I honestly could choose this as the best solution when it involved my child's bodily safety. (2) Teach her to fight back. However, the neighbor girl was older and more likely to hit back even harder. (3) Have a talk with the other little girl. (I also considered talking with the girl's mother, but I decided that this should be done only as a last resort. If one involves a fourth party the child will harbor more resentment.)

I decided on number three. I took the neighbor girl aside and explained how terrible it was to hurt someone. I mentioned that my daughter was her friend and that if she was mean no one would like her and I would not allow my daughter to play with her if it happened again. The little girl apologized.

I doubt that she had ever thought about the consequences of her actions. I think we tend to forget that young children often think of other children or animals as being objects without feelings.

PATRICIA EAVES
Riverside, California

■ We have a son who at the age of 5 reacted to force from other children in the same way as your son does. One day when a child was browbeating this son I tried

to force our son to fight back, and I was quite angry when he still wouldn't defend himself. When he came into the house later I berated him again for not fighting back.

"Mom," he said, "Jesus didn't."

From then on I put no pressure on him. Our family was happier then, realizing that he was right and feeling that he was following Christ's way. He has grown up into a man to be proud of and is active in church affairs.

If you do things Christ's way, matters will work out for the best. I am a firm believer in the thought that God will overrule the bad things if we will let Him rule in our lives, and I believe this applies even to 5-year-olds.

Mrs. D. YORK
Boise, Idaho

■ My son would not defend himself, even when classmates destroyed his favorite projects (paper airplanes and toothpick windmills, et cetera). I tried the following approach: I had him sit on my lap while I told him how God made every creature with a weapon to defend himself. I showed him pictures of cows and bison with horns and explained how they used them to protect their young. I talked about cats and bears and how they have claws to fight their enemies in order to protect their young. I said that God expected His creatures to use their weapons when necessary. I held his hands and told him they were his weapons, two fists and ten fingers, and that he should use them to defend himself. The long discussion gave him courage. Before long, I

could see that he was not allowing himself to be walked over as he once had.

ONA SWICK
Arcadia, Florida

■ Worried about our youngest son's not fighting back, my husband tried talking to him and even sent him to learn karate (he advanced to yellow belt third degree). But none of these changed his nonviolent personality.

Today he is in academy and has decided to be a minister and seems to have peace within.

LYDIA O. BROUSSARD
New Iberia, Louisiana

■ Since I did not believe in fighting, I instructed my son not to fight. However, a few weeks after my son started first grade (in public school), he came home crying. A boy at school had been beating him. Before long this was happening every couple of days.

One day I suggested to him that the next time it happened he should fight back. The next day when I got home he came running and smiling to meet me. When I asked why he was so happy he said, "I did like you said. I let him have it."

From that day on my son never came home crying. Neither that boy nor any other has ever beat my son since.

WILLIAM H. FENTRESS
Chesapeake, Virginia

■ I can understand your concern for your child's passiveness; however, I do not feel that a child should be encouraged to fight or hit back. He should be guided in learning to defend himself when necessary, but in nonviolent ways. I have told my child that when another child hits him or takes a toy from him he should just walk away and do something else. Usually if the other child wants to play, he will come and ask to play with him.

I do not feel that this will make him a sissy. It takes a strong person to face mistreatment by others without striking back.

You should supervise his play with other children whenever possible, and when any child is hitting or pulling hair, you should talk to the child and explain to him that these things are not proper. Explain that he must play nicely in order to have friends. If the hitting continues, send the child home.

I feel that your child will soon be able to handle himself in such situations. It is all a part of growing up.

JO ANNE SHOCKEY
Takoma Park, Maryland

■ As a 16-year-old who has experienced a similar situation when I was in elementary school, let me make a suggestion. I think you and your husband should sit down with your child and have a mother-father-and-son talk. Tell your son that when someone hits him he should hit back in self-defense to terminate the annoyance. Explain to him that if a child discovers that he can hit someone else without being hit back, he will conclude that the nondefending child is afraid of him, and will continue to annoy him.

WILLIAM H. JONES
Martinsville, Virginia

■ I know that as humans our first thought, when in threatening situations, is to fight. But Jesus wasn't one to fight, so why should we?

Maybe you could talk to the other children, telling them that fighting doesn't get them anywhere. Don't make it sound as if you're protecting your child. That might give him a sissy image. Have you tried a Story Hour with the children? Perhaps they've never heard of Jesus and His love for everyone.

One other suggestion. If the children are fighting, and you see them, go outdoors to do something so they see you. Maybe empty the garbage. If they see you they will more than likely stop fighting. Children tend to cool off fast and will continue playing.

Mrs. KATHY BENSON
Redlands, California

QUESTION FOR JANUARY

Response deadline December 7

I am a 17-year-old girl, a senior at an Adventist academy. Although I love my parents, I feel that they are not allowing me to make decisions for myself that I should be making. They say they know what is best for me. How can I get my parents to see that I need to become independent and start making some decisions on my own? Are there not some things that are appropriate for a 17-year-old to be deciding for herself?

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

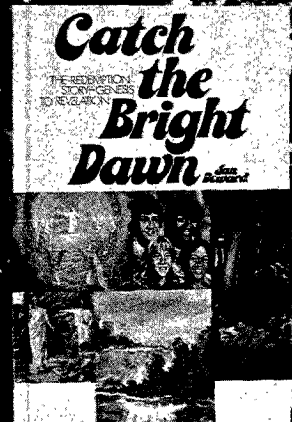
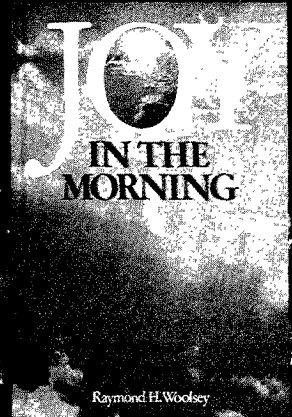
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Price \$4.50

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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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Be thankful you're you

When the teacher spoke well of
himself, some of his students
laughed nervously, wondering
whether he could possibly be
serious.

By KATIE TONN

One of the strongest needs as humans is to love and to be loved, to have a genuine self-acceptance and a sense of rejoicing in ourselves. It is a need that, if adequately met, will resolve almost all our emotional and spiritual problems. We need a sense of joyful celebration, a sense of self-esteem that comes from inside and enables us to say: "I'm glad to be who I am. I am unique. There is a reason for my being!"

Does this idea cause a little niggling sense of uneasiness and discomfort? Perhaps we have misunderstood the meaning of humility and have come to the conclusion that humility equals the opposite of self-confidence. We reason that it is un-Christian to be happy with ourselves. There should be aspects of our life wherein we are unhappy with ourselves, such as when we sin.

I remember the first time I realized that when God asks us to reflect the image of Christ, He does not mean that we are to be cookie-cutter Christians, as if we were made on some heavenly production line. The very fact that we are unique, that God made us individuals, allows us the freedom to rejoice in God's love. If Christ asked us to be like everyone else, we would not be able to respond to His love. The day I realized that God called me to be something special, I could look into the mirror and say, "I am happy God made me as I am."

How different from my previous concept of how Christians should think of themselves! Have you stopped to contemplate how many stereotypes we impose on ourselves and one another? Subconsciously we expect certain attitudes and personalities to develop in people who profess Christianity. We often look at other people

and measure them by their surface behavior. Then we turn around and live such lives ourselves. No wonder Jesus said we look on the outside and not on the inside!

We all need to accept ourselves. Until we love and accept ourselves because God does, we are not able to love and accept others. One Christian leader has suggested that we reword the command of love so it will read: "Love and accept who you are, and you will love and accept your neighbor as he is."

Experimenting with human attitudes toward self-acceptance, a professor in a Christian university introduced himself to his students, on their first day together, as someone who accepted, loved, and believed in himself. He told them that he felt he was doing a good job teaching, and was able to stimulate his students. He tried to convey his appreciation of God's love to him as a person in a sincere, honest, and factual manner.

Some of his students laughed nervously, wondering whether he could possibly be serious. Others looked at him with expressions that conveyed a desire to drop the class as soon as possible. One person walked out. Another turned to a friend and said, quite audibly, "Yuk! What a conceited bore!"

After his self-introduction, the professor introduced the materials of the course. Not until the next meeting of the class did he explain the experiment, asking his students to relisten to their reactions to his self-introduction. He asked them whether they were happy for him to be able to acknowledge his self-appreciation and could join him in his thankfulness, or were feeling resentment and suspicion. In subsequent sessions he taught them how they could experience the same joy and thankfulness in being themselves.

I understand his thankfulness

How would you feel if you had been in his class that first day? Before I realized my own uniqueness, I probably would have echoed the person who said, "Yuk!" Now, beginning to appreciate what God is doing in my life as a result of my relationship with Christ, I am able to understand the teacher's thankfulness.

I believe that in calling us to an abundant life, Christ wants us to discover how much He loves us. In direct relation to how much we realize the completeness of His love, we are able to see ourselves in proper perspective, to quit worrying about ourselves, and to stop destroying ourselves when we see our inability always to measure up to our expectations.

Is it selfish for us to be happy with ourselves? There is a marked difference between selfish egotism, vanity, and conceit (which we suspect in others and in ourselves), and true self-acceptance and self-celebration. The selfish, self-centered person really hates himself, and is trying to prove to himself and his world that he is OK. The self-accepting person knows he is loved by God and is able to have proper self-respect. It is only as we respect ourselves that God can use us to develop self-respect in others.

Katie Tonn is a free-lance writer living in Cassopolis, Michigan.

"If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief in, and appreciation of, them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost."—*Fundamentals of Christian Education*, p. 281.

But how can we be thankful for ourselves without being selfish? Sometimes we *feel* so ugly and unneeded! And when we do, we think we are the only person in the world who feels so. We are not alone, however, and God has made provision for us when we are plagued with doubt. "The great plan of mercy from the beginning of time is to have every afflicted soul trust in His love. Your safety at the present time when your mind is tortured with doubt, is not to trust in feeling, but in the living God. All He asks of you is to put your trust in Him, acknowledging Him as your faithful Saviour, who loves you, and has forgiven you all your mistakes and errors."—Ellen G. White letter 299, 1904.

In my own growing understanding of self-acceptance it was with great joy that I discovered the following verses: "The Lord looks down from heaven on all mankind to see if any act wisely, if any seek out God. But all are disloyal, all are rotten to the core; not one does anything good, no, not even one" (Ps. 14:2, 3, N.E.B.). All at once I realized that even though I was "rotten to the core," and even while I was not responding to His love, God gave Christ to save me from that rottenness. I saw that my growth in thankfulness, self-

respect, and self-celebration would be in direct relationship to my personal experience with Christ, continuously learning more of His love for me. It is an ongoing battle of the mind to believe He loves me rather than to give in to my self-doubts. It is a continual battle to act on that love so that others, in turn, may discover their own uniqueness in Christ's love.

Where does humility fit in with thankfulness of self? Do we understand the difference between false humility (the "I am a worm" complex) and true humility? To be truly humble is to admit who and what we are—human beings who are nothing without Christ. And true humility admits another real fact—that in relationship with Christ we can face life confidently. Two elements are at work in Christian humility—acceptance of ourselves as human, and acceptance of what we can become when Christ is the Lord of our lives. For with Him, living His life in us, creatively, individually, our emotional and spiritual problems will be resolved—in *His* time and *His* way.

Meanwhile, we are freed to rejoice in what He is doing, both in our own lives and in the lives of others. And we will trust Him, so that our self-acceptance and love for others is not based upon how we feel, but upon His Word. We will be able to say, "I am glad to be alive; I am unique; there *is* reason for my being; I am happy to be who I am," and be able to look at another human being and say, with Christ's love, "I am glad you are you! You are special to Christ. You are special to me. There is a reason for your being. I am very happy you are you. I'm thankful." □

RESPONSE FROM READERS

Two-way street

My heart bled for the young woman who wrote a letter you published in the June 1 issue, "An Open Letter." Her sorrow seems to stem from three troubles that many of us have experienced: (1) lack of courtesy to a newcomer in a church; (2) lack of Christian practice in a Seventh-day Adventist supervisor or employer; (3) lack of recognition of a person's capabilities in appointing church offices.

I would like to give her and others like her a little advice and comfort.

Every church should have a welcoming committee, composed of members who are warm in spirit and handclasp, and who do not

overlook anyone. If your church does not have one, why don't you suggest to the minister that one be formed? Next, if someone does not speak to you, why don't you make it a practice to speak to someone each Sabbath, over and over, until you become acquainted with that person or family? Then speak to a second person or family, and the ice will be broken.

I know of several reasons why longtime members do not speak to newcomers: 1. Some older members may have all they can do to come to services. Perhaps someone brings them, and they feel their place is in the background. Maybe they

have always been too timid to feel comfortable in the public eye. 2. They do not see well. 3. They are distraught, perhaps several weeks in a row, about some family or work problem, and are therefore withdrawn for a time.

Your next problem has to do with lack of Christian practice in a Seventh-day Adventist supervisor or employer. In my most heart-rending experience in this area I had a supervisor who would do anything to keep his job, and an employer-owner of the business who was a Seventh-day Adventist in name only. Do either of these factors enter into your particular problem? Several years after my own trying experience, I was able to pray for those who did me wrong. God made me a stronger Christian through it all.

As for being asked to participate in church or Sabbath school, human beings

seem to be pretty much creatures of habit. They will ask Brother or Sister So-and-so to offer prayer or be head elder or deaconess year after year, because he or she is willing and capable. It is unusual to ask some to rest while others take a turn. Happily, I belong to a church that now uses a rotation system, but I understand this is not common practice. Why don't you make yourself available to help in church work that is usually undersupported, such as in Ingathering or home visitation? Once church leaders know of your willingness and capabilities, you will be asked to do things because they will know you.

In closing, let me say I have learned from 45 years of church affiliation and service in our church that friendship is a two-way street, and so is service.

PEARL L. PFLUGRAD
Portland, Oregon

No sanctuary, no true Adventism

Some Adventists feel that in recent years the church has not given sufficient emphasis to the sanctuary doctrine. This may be. But who is the church? Is it not the sum total of the members? Any blame, then, if, indeed, there is blame, should be more specifically assigned.

Certain preachers and teachers doubtless give the topic sufficient emphasis; others do not. The same holds true for the members: some give it little thought; others engage in unprofitable speculations concerning it; still others try sincerely to give it the emphasis that inspiration suggests.

The REVIEW has been happy to present Richard Ham-mill's two articles on the sanctuary, which are concluded in this issue. He has touched on several aspects of this important doctrine and has correctly focused attention on Jesus Christ as the central figure in the sanctuary doctrine. Whatever interest one takes in details, for example, in the structure and services of the ancient tabernacle, he should never allow such interest to take his eyes off the One to whom the ancient symbolism pointed.

How did Seventh-day Adventists come to take such an interest in the sanctuary doctrine? The doctrine is almost completely ignored by other religious bodies. True, these bodies accept the teachings of the book of Hebrews and extol Christ's mediatorial role. But they do not accept the church's teaching on Daniel 8:14, either as to the date 1844, when Adventists believe the 2300 days ended, or as to the event "then shall the sanctuary be cleansed."

Daniel 8:14 was one of William Miller's strong texts to prove that Jesus would return to this earth in the Jewish year 1843, which would end in the spring of 1844. To him, the sanctuary was this earth, which would be cleansed by fire at the Second Coming. When the Jewish year ended on March 21, 1844, Jesus had not appeared.

The festivals as types

In the summer of 1844 Adventists began to focus on the ancient Jewish festivals as types of future events. As a result of their study, they reached the conclusion that the ancient Day of Atonement, on the tenth day of the seventh month, when the sanctuary was cleansed, was a type of the Second Coming. Since in 1844 the day of atonement would fall on October 22, according to Jewish Karaite reckoning, Adventists focused on that date for the Lord to come.

When Jesus did not return on the expected date, Adventists were deeply disappointed. They reacted variously to the bitter experience. Some gave up their

Advent hope. Others, including William Miller, concluded that there must have been some mistake in their reckoning of the time; these continued to hope for the coming of Jesus sometime in the near future. A third group, unwilling to give up confidence in the reckoning of the time, declared that Christ indeed had returned on October 22—not literally, as expected, but spiritually—and that the millennial age had begun.

A fourth group developed slowly. On the morning after the disappointment, Hiram Edson, a lay person among the Advent believers, suddenly was struck with the idea that Christ, instead of coming to this earth on October 22, on that day had entered the Most Holy of the heavenly sanctuary, where He had a work to perform before returning to this earth. Some of his friends who studied his idea concluded that he was right. They thus had a plausible explanation for the Disappointment. Adventists had been right in the calculation of the time, but wrong in the event they had expected to happen at the termination of the 2300 days.

Edson and his friends began propagating their views, and among those who accepted them were James White, Ellen Harmon, and Joseph Bates. Here was the nucleus of the Seventh-day Adventist movement. What set the developing group off from the other Adventists was its belief in the sanctuary doctrine as Edson and others had developed it. In these events lay the origins of the Seventh-day Adventist movement, setting it off as distinct from the Advent movement in general.

Sanctuary doctrine foundational

Thus Seventh-day Adventists will always consider the sanctuary doctrine as foundational to their origin. It gave them the rationale for their existence. Something important had happened on October 22, 1844. This needed to be proclaimed. On that date Jesus, the High Priest in the heavenly sanctuary, had begun the second and last phase of His ministry, which was to culminate soon in the destruction and overthrow of earthly nations and in His assumption of the kingdom. In the meantime a judgment would determine who was qualified for citizenship in Christ's kingdom. It was important that earth's inhabitants be notified of the new developments in the heavenly sanctuary while there was still opportunity for people to enroll in Christ's kingdom.

What more important rationale could there be for the formation of a new religious body? There were scores of other religious bodies already in existence proclaiming the established Christian doctrines, but no one was announcing the great event in religious history with respect to Christ's ministry in the heavenly sanctuary, namely, Christ's assumption of the final phase of His ministry.

Whatever other lessons a person may wish to draw from the sanctuary symbolism or from Paul's symbolism of the human body's being the temple of the Holy Spirit, the uniqueness of the sanctuary doctrine as related to the origins of the church must never be forgotten or minimized. The passing of time can only enhance the im-

portance of the events to which attention is called in the doctrine. As time marches on, the fulfillment of these events draws that much closer.

Thus, if it were not for the sanctuary doctrine, there would be no Seventh-day Adventist Church today. The movement, the church, is closely tied in with events of overwhelming magnitude taking place in the Holy of Holies of the heavenly sanctuary today. In today's parlance, we would say, "That's where the action is." No wonder Ellen White says, "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God."—*The Great Controversy*, p. 488.

D. F. N.

Those who love us

Recently we saw a picture of a handsome little boy walking along a railroad track. In the background was the caption: "Those who love us leave us free to choose our own way."

This expresses a very modern sentiment, in harmony with the thinking of many young people today. But, is it true?

This kind of thinking is not really new. Eve said to the Lord: "Leave me free to choose my own way!" She chose it and found herself outside Eden.

When the prodigal son said to his father, "Father, I am weary of working for you from morning to night; give me my part of the inheritance, so that I may live my life without restrictions of any kind," he was really saying; "Father, leave me free to choose my own way." His willful way brought him only hunger, misery, and despair.

We are not suggesting that to love someone means to lay hands on him and to force him to follow a certain way. Not at all. The Lord did not coerce Adam and Eve. No one forced the prodigal son to return to his father's house. No, the Lord doesn't use force to compel human

beings to follow His ways. In fact, the Lord God, the Creator of heaven and earth, is the author of human freedom.

How is it then? If children should not be left to choose their own ways and at the same time must not be compelled to follow the ways of their parents or tutors, what shall be done?

When the Lord Jesus talked with Nicodemus, He said to him: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). What does this mean? Born of his ancestors, Nicodemus was flesh. That was why he needed to be born again.

If we apply this principle to our children and young people we arrive at the conclusion that, though parents may be holy and converted Seventh-day Adventists, their sons and daughters are not born into this world as Seventh-day Adventist Christians. They are born of the flesh and are flesh. They must be won to the truth. They must be guided to their Saviour, if they are to be with their parents in the heavenly kingdom.

It is clear, then, that Seventh-day Adventist parents, who really love their children, must not leave them completely free to choose their own ways. More often than not, this would be a disaster. What can parents do, then?

Set good examples

First of all, we must try to be genuine Seventh-day Adventist Christians ourselves, in order to set a good example for our children. Second, we must pray every day for them, asking the Lord to give us, as parents, the wisdom needed to lead our children through the paths that lead us toward God and His kingdom. Third, we must conduct regular morning and evening worship; in other words, the altar of God in the home must never be allowed to fall into disuse. Fourth, every Sabbath the whole family must be at church. Fifth, from an early age children must be taught to share their faith and to witness for their Maker.

Nor must we neglect Christian education. We must do everything in our power to send our children to Seventh-day Adventist educational institutions. Christian education is a must for those who want their children to be with Christ in the kingdom.

In summary, we would say that Christian parents must create at home, with the Lord's help, the spiritual atmosphere that will guide their children to decide for themselves, without coercion, to accept Jesus as their personal Saviour and to prepare themselves to be His witnesses here on earth. Neither coercion nor indifference, but a soft, kind, and firm hand guiding the children gently along the way that leads to the kingdom, is the true philosophy we must apply.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). That is why those who love their children, instead of leaving them free to choose their own ways, will seek to guide them to choose the eternal way.

G. C.

(1189) 21



Hospital in Philippines has clear mission

By J. H. ZACHARY

I was impressed! A short tour recently taken through the wards of the Mindanao Sanitarium and Hospital demonstrated that this is an institution with a mission. Every available space, even in the hallways, housed a patient.

Some had predicted that missionary work would antagonize the community.

"Leave missionary work to the pastors and Bible workers," they said. "If you meddle in the lives of people, you will lose your professional reputation and standing in the community." That was four years ago.

Now I was sitting in the administrator's office. Behind the modest desk sat Levi Pagunsan. Here was a doctor who had given the evangelistic program his full support. To my right sat Peter Donton, the chaplain, whose enthusiasm seemed to fill the room.

This doctor-chaplain team was making a significant contribution to the growth of the church and the strength of the hospital.

My mind was full of questions. Four years ago there were three churches in Iligan City. The Sanitarium church was overcrowded, but served the hospital staff only. The second church was dead; the third was struggling to keep alive. And now there are 14 vigorously growing churches in that city. All of these have sprung up because of these two men and the hospital staff.

As we sat in Dr. Pagunsan's office, I asked my questions:

Zachary: Pastor Donton, 11 new churches in four years is an impressive record. Tell me, how did all this happen?

Donton: The inspiration for our program has been the example of Mountain View

College. When I was a student there, we went out week by week with teams of students and teachers to share our faith. We've simply adapted MVC's program to the hospital.

Zachary: You're right, God has blessed Mountain View College. That school has helped establish more than 100 churches during the past 25 years. But how did it all start here in Iligan?

Donton: The MVC nursing students were among the first to go out to share their faith. For several years they conducted jail bands and branch Sabbath schools with the help of the Sanitarium church.

Zachary: Many of our institutions and churches do that, but not with the striking growth that you've experienced. Dr. Pagunsan, what happened to make your program so effective?

Pagunsan: It was the pastor's ability to focus all of our missionary projects and give them meaning. And the majority of our staff and church membership are involved.

Zachary: What was the first step?

Donton: Our hearts ached for the little church that had died. A hospital team reopened the church. Nursing students, joined by others, conducted the Sabbath school and the church services. They also searched for the missing members and visited them, inviting them to church.

Pagunsan: Soon we discovered that former hospital patients were some who gave our teams the warmest welcome. Next, our doctors volunteered to visit their patients in their homes. They didn't have time to follow up with Bible studies in each home, but they did take time to begin the Bible studies.

Zachary: Just how did that work?

Donton: During our lay training sessions, we prepared a number of our church

members to conduct Bible studies. Then one of them would accompany the doctor to the patient's home.

Zachary: How did the former patients react?

Pagunsan: I don't think our staff has ever been treated more kindly. The patients were overjoyed to have their doctors visit their homes. Many were visibly touched that their busy family doctor would take time to visit them.

Zachary: What did the doctors do during these visits?

Pagunsan: They prayed. They directed the conversation to spiritual things. When they discovered an interest, they suggested to the patient that their friend (the layman) would continue to visit the family and help them in studying the Bible. The doctor then promised to return, and he and the church member left. Our doctors have started many Bible studies in this way.

Zachary: I understand that the chaplain's staff conducted three and four evangelistic campaigns each year. Is that right?

Donton: In addition to the branch Sabbath schools and Bible studies, we conducted a door-to-door enrollment program with the Voice of Prophecy lessons. When we

finally held our first evangelistic meeting, people were ready for baptism.

Zachary: After the campaign your team moves into another section of the city?

Donton: Yes, we attempt to conduct three and sometimes four campaigns a year. But the strength of the program lies in the personal work done by our doctors, nurses, and church members.

Pagunsan: Our hospital medical teams also conduct free clinics in connection with every evangelistic crusade. Our doctors are part of the evangelistic team. Health instruction is given with each meeting.

Zachary: I understand that at first you faced some resistance from the hospital church.

Donton: Yes, we did. Some were reluctant to see our teams spend the Sabbath in the newer areas where we were attempting to start churches.

Zachary: You mean the Sanitarium church members wanted to keep the talent in the home church?

Donton: Yes, at first, but as our city membership increased and as additional churches were established, the Sanitarium members were convinced that God was leading.

Zachary: What has been the effect of this program upon the hospital?

Pagunsan: A new spiritual experience has permeated the whole staff.

Zachary: And what of your hospital patient count? I have visited here when the entire old wing was empty.

Pagunsan: The Lord has blessed. We are consistently operating at full capacity. And, in fact, we're overloaded. Our concern for the spiritual welfare of our patients has helped rather than hindered. Pastor Donton's often repeated phrase has taken on new meaning.

Zachary: And what is that?

Pagunsan: More than once we have heard him say, "Here in Iligan we are not interested in preparing healthy bodies for hell. We want to prepare men and women for eternity."



Levi Pagunsan (top), a physician, and Peter Donton (bottom), chaplain, form part of a medical evangelism team that has won many to Christ at Mindanao Sanitarium.

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



Taped Sabbath school lessons and Morning Watch texts enable people from villages in the New Guinea highlands who can neither read nor write to hear the Bible. These girls have come to morning worship.

Hundreds in New Guinea cannot read

By RAYMOND L. COOMBE

Hundreds of Sabbath school members in Papua New Guinea do not have a lesson quarterly, a Morning Watch calendar, or a Bible. And if they had one, they would not be able to read it. There are many areas where church members are not able to speak or understand Pidgin English. They depend on an educated brother to translate into *ples tok* ("place talk"), their local dialect. Scores of workers cannot read English and struggle even to read Pidgin.

To help more church members become literate, many workers conduct Bible-reading classes. These are simple classes in the rudiments of reading Pidgin, and are designed to help people read the Nupela (Pidgin) Testament and other Pidgin materials. Very often non-SDA youth who have not had the

opportunity to be educated, as well as other villagers, attend these classes, which means that these Bible-reading sessions become another means of evangelism, like the English-language schools in the Far Eastern Division. There are approximately 40 such "schools" operating in Papua New Guinea.

Once a person has mastered the ability to read Pidgin, he will be able to enjoy the blessing of the Sabbath school lesson, the Morning Watch text, his Nupela Testament, and a few books that have been translated into Pidgin, such as *Steps to Christ* (*Rot I Go Long Jisas*), *The Witnessing for Christ Manual* (*Auim Tok Bilong Jisas*), and *The Marked Bible* (*Buk Tambu I gat Mak Long Em*).

In many areas missionaries have established a system of morning and evening village worship to solve the problem of daily study of the Sabbath school lesson. Every day of the week at an early hour the members are called together

for their *lotu* ("worship").

Methods for announcing these worship services provide an interesting variety. Very often it is an old wartime acetylene gas cylinder hung from a tree that serves as carillon. In one village on the Kokoda Trail the "bell" is a twisted propeller from a wrecked Japanese warplane found in the jungle. The haunting sound of a conch-shell horn summons the New Britain islanders to worship. But the most ingenious device I have heard is a length of black polythene plumbing pipe with a dried gourd on the end much like a Swiss Alpine horn. This horn roused me from sleep at 6:30 each chilly morning while I visited the highlands mission station of Laiagam.

As in many other places, Adventists and their children crowd into the church for their spiritual food for the day. After a few choruses and prayer the New Guinean missionary will explain the meaning of the Morning Watch text and do his best to translate the Sabbath school lesson from Pidgin into the local dialect. Before dark the missionary conducts evening worship. His messages are often simple and repetitious, for his resources are limited.

Many villages and churches do not have a missionary, or the layman in charge is not able to read Pidgin well. To solve this problem the Morning Watch and Pidgin Sabbath school lessons are being prepared for each day on cassette tapes. These will be available to illiterate laymen in primitive areas and can be played on inexpensive battery-operated recorders.

What a blessing the pattern of combined Sabbath school lesson study and the Morning Watch is to these people. Their life is closely bound to it. It becomes their daily timetable, their daily bread, their calendar, and their contact with the church around the world.

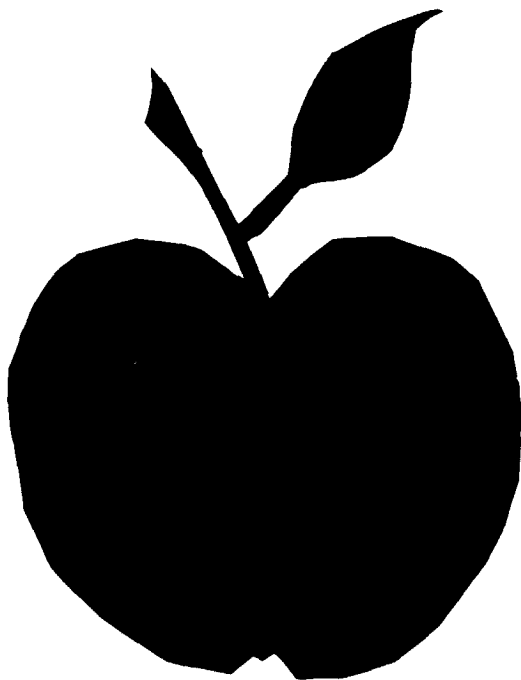
I wonder, If I were unable to read would I do the same? Would I walk four kilometers every morning and sit on the dirt floor of a kunai grass church in order to hear a little of God's Word?

WASHINGTON

Sabbath School Department completes survey

The General Conference Sabbath School Department recently completed a sample survey of 595 adult Sabbath school members in Canada and the continental United States. The primary purpose of this survey, conducted by the Survey Research Service at Loma Linda University, was to get people's response to the design and content of the adult Sabbath school lessons.

One of the areas of dissatisfaction with the lesson quarterly was "application to everyday living," and "relevancy of topics to current issues." In spite of the criticism, nearly 80 percent of respondents gave ratings of "very good" or "satisfactory" on these two items. About 65 percent of those surveyed said they received much spiritual help from the lesson quarterly, and 30 percent said they received some spiritual help from it. Only 3 percent stated that they re-



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ceived little or no spiritual help from the adult lessons.

This study also showed that the more highly educated found the quarterly too simple and lacking in stimulating material, whereas the less educated tended to find the quarterly too difficult. It would seem that this finding might apply to all areas of communications within the church, including sermons.

Of those surveyed, 46 percent study the Bible daily. An additional 33 percent study the Bible several times a week. This leaves about 20 percent of adult Sabbath school members who study the Bible less than several times per week. Of those who responded to the survey, 13 percent reported that they did not do any of their personal Bible study with the aid of the adult Sabbath school lessons. On the other hand, 17 percent of the sample did *all* of their personal Bible study with the adult Sabbath school lessons.

Analysis of the responses to the question on frequency of Bible study revealed that those of longer church membership and those who are older study the Bible more frequently than newer and younger members. Those who are more educated do not study the Bible more or less frequently than those who have less education. These same results were found for the amount of the lesson usually covered and the depth of lesson study.

Only 5 percent of those surveyed did not have an adult Sabbath school lesson quarterly. About half used the quarterly for in-depth study. Close to half said they read it, and a small percentage said they never used it or they just glanced through it. The main reasons given for not using the adult lessons were: "I do not have the time," "I have my own devotional study that is more conducive to my own spiritual growth," and "I study the lesson for one of the children's divisions."

As to the use of Bible translations, only 16 percent said that they would object to the regular use of the Revised Standard Version in the adult lessons. When asked which

Bible translations or version they preferred for their own personal use, 81 percent said they preferred the King James; 19 percent preferred *The Living Bible*; 18 percent preferred the Revised Standard Version; 11 percent preferred *The New English Bible*; 9 percent preferred the *New American Standard Bible*; and 7 percent listed other versions.

When asked about Ellen White books, only 1 percent reported that they had none. Approximately 95 percent have *The Desire of Ages*, *The Great Controversy*, and *Steps to Christ*. Between 71 and 80 percent own *Patriarchs and Prophets*, *The Ministry of Healing*, *Prophets and Kings*, and *The Acts of the Apostles*. Fewer members own such books as *The Adventist Home*, *Christ's Object Lessons*, *Early Writings*, and *Counsels on Diet and Foods*. Fewer still own the *Testimonies*, *Messages to Young People*, and *Education*. Less than half have *Selected Messages*; only one third have *Counsels to Parents, Teachers, and Students*; and 24 percent have *Christian Service*. In addition to these Ellen White books, it was found that 37 percent do have the *Seventh-day Adventist Bible Commentary*.

The Sabbath school and church attendance reported was fairly good, with approximately 70 percent not having missed more than six Sabbath school or church services in the past 12 months. Because of sickness or other reasons, 10 percent had missed 20 or more Sabbath school classes, and 6 percent had missed 20 or more church services. In general, the percentage missing Sabbath school was larger than the percentage missing church services.

To summarize, the most disturbing statistic from the study is that more than a half of Sabbath school members do not study the Bible daily. Concerning Bible versions, the main standby is still the King James Version, although around 20 percent of church members are using modern versions. Nearly all

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church members have *Steps to Christ, the Desire of Ages, and The Great Controversy*, but percentages drop off rapidly for other Ellen White books, especially those not in the Conflict of the Ages Series. Sabbath school and church attendance is generally good. The church appears to have a very wide educational and age spectrum, making it necessary for the writer or speaker in the church to appeal to all educational levels.

DAVID E. ABBEY
Survey Research Service
Loma Linda University

TANZANIA

Mission marks 75th anniversary

Between 2,000 and 3,000 people gathered at Suji mission in Tanzania, August 3 through 6, to celebrate the seventy-fifth anniversary of the arrival of the first German missionaries. Suji mission is situated in the Pare Mountains. It is the oldest established mission station in the area and is currently serving as the headquarters of the North-East Tanzania Field.

Charles D. Watson, president of the Afro-Mideast Division, a second-generation missionary whose father served in Tanzania, gave the keynote address.

S. W. Beardsell, now retired in England, was ill and could not be present. For many years Elder Beardsell worked in Tanzania and is remembered especially for his work for women's education. "Bwana Mwalimu," as he was called, means "beloved teacher" and "Mzee" Beardsell, as he was also known, is a term of respect for the dignity and experience of age. However, Pastor Beardsell's son Derk, born at Suji mission and currently Tanzania Union president, was present, and he spoke to the people in their local dialect.

Theodore Flaiz, another second-generation missionary, who is assistant medical director of the Afro-Mideast Division, attended the cele-

brations and kept busy pulling teeth. Dr. Flaiz reported that so many patients sought his help that when he ran out of anesthetic they asked to have their bad teeth pulled without medication.

JACK MAHON
REVIEW Correspondent
Afro-Mideast Division

TRINIDAD

Caribbean Union session held

The eighth quadrennial session of the Caribbean Union Conference was held recently on the campus of Caribbean Union College in Port-of-Spain, Trinidad, West Indies.

Eric John Murray was elected president; K. E. Forde, development officer of Oakwood College, was elected secretary, and Joseph Grimshaw, treasurer. Naomi Modeste, the first woman departmental leader, was elected to head the health and temperance departments. Glenn Roberts, who presently pastors the Hanson Place church in Brooklyn, New York, will return to the Caribbean Union as Ministerial secretary. The publishing department is directed by Charles Williams; stewardship and trust services director is J. Josiah; lay activities and Sabbath school director is

C. J. Quashie; and B. G. O. French is director of education.

The session closed on Sabbath evening, September 2, with the ordination of Winston Richards, Eugene Blackman, Campbell Rogers, and Claude Pierce.

Composed of two countries and 26 islands, the union does business in six currencies and under 15 governments. In spite of the complexities these circumstances involve, the delegates to the session pledged themselves to accelerate the tempo of their evangelistic effort by joining hands with their brothers and sisters around the world to finish God's work in Inter-America and the world.

The membership of the union at the end of 1977 was 60,387. This was an increase of nearly 15,000 over the previous quadrennium. Baptisms reported at this session were more than 23,000.

C. D. HENRI
General Vice-president
General Conference

KOREA

KUC initiates manual training

Under the guidance of North American Division educators, Korean Union College's education department recently opened a technical



Sung Kee Cho, director of a newly initiated technical training program at KUC, supervises a student.

training program geared to the thousands of Korean youth who do not go to college. Of the several hundred young people who graduate each year from the six Seventh-day Adventist academies in Korea, only about 20 percent attend college. The Korean Union Mission is planning the new technical school to provide special education for the other 80 percent.

Sung Kee Cho has been named director of the new Vocational Training Institute, which, presently housed in a makeshift building and using borrowed equipment, is offering some training to a limited number of young people. It is hoped that with a new building and adequate equipment the curricular offerings will be expanded from machine shop and welding to include metal and wood finishing.

Although in some Korean factories and offices people work only five and one-half days weekly, most work six days, and some seven. This long work week causes Sabbathkeeping problems for both college and high school graduates. The new industrial education program will train young people for self-employment, easing the Sabbath problems and providing a strong base for church financial support.

One such self-employed church member is Sam Sook



Several thousand people gathered at Suji mission in Tanzania to commemorate the arrival of the first missionaries 75 years before.

Choe. After several months' training he returned to his hometown and opened a paint shop. As a result of his high-quality work and honesty, his business has continued to grow and prosper. Mr. Choe is both MV leader and lay pastor of his church, since no regular pastor is available. As a result of his leadership, 20 new members have been added to his church during the past 18 months.

As Korea develops industrially and economically Korean Union College will need these new facilities to help God's church grow spiritually and numerically. The Special Projects Offering for this quarter will help provide these needed facilities and equipment.

R. G. BURGESS
Business Department
Chairman
Korean Union College

KENYA

Lay evangelism council meets

Forty-five delegates from the four corners of Africa traded plans, shared successes, listened to papers, and formulated resolutions July 24 to 29 in Kericho, Kenya. Twenty-eight of the delegates were African; most of the others have worked for years in Africa. They discussed the challenge of evangelizing the 423 million inhabitants of this vast continent.

The idea for this All-Africa Interdepartmental Lay Evangelism Council had its birth in the shadow of the Pyramids. As church administrators from Europe and Africa met in June, 1977, they heard stories of remarkable advances in lay evangelism in several areas of black Africa. In order to define these extraordinary efforts, put them on paper, explain them to others, and at the same time coordinate and refine the more routine activities of laymen, the 1977 Annual Council authorized the four divisions sharing the spread of the Adventist message in Africa to appoint delegates to the July council.

Rejecting the cliché "dark continent," delegates talked of the light of the third angel's message and of the illumination of education and information that keeps Africans informed and involved.

In Tanzania, specially trained ministers spend full time training laymen to preach, to give Bible studies, and to gain decisions for baptism in a skillfully organized program that is doubling conversions in many areas. The Trans-Africa Division has launched a Five-Point Action Plan that seeks to involve every church member. The plan consists of: (1) conducting monthly church evangelism councils; (2) appointing interest coordinators and keeping permanent interest files; (3) organizing classes as action bands; (4) assigning territory to each member; and (5) maintaining an ongoing training program.

From Nigeria came reports of intensified lay preaching and the use of Bible lessons in a missionary mailman program. The Euro-Africa Division displayed low-cost visual aids widely used in its Francophone areas.

Interchange, eager acceptance of new ideas, and a hunger for ways to finish the work were in evidence at the council. A spirit of camaraderie and unity of purpose made more than one person comment on the gathering as an "organization for African unity" in Christian belief—unity in the task of finishing the work and unity in the expectation of success.

Delegates voted resolutions on visual aids, the development of communication skills, new-member involvement in evangelism, evangelism among Moslems, territorial assignments, on-the-job trainers to work with local churches, training materials in the African languages, and exchanging materials.

The success of this council will be measured in terms of the spreading of ideas and concepts to intensify soul-winning efforts throughout Africa. Delegates became increasingly aware of the special needs and opportunities in Africa, but felt that the

diverse nationalities of Africa can help one another, meet common aims, and solve common problems.

The council was chaired by G. Ralph Thompson, General Conference general vice-president, with George Knowles, General Conference lay activities director, serving as coordinator. Resolutions prepared by the council will be considered and implemented by the General Conference and the four African-oriented divisions.

W. R. L. SCRAGG
President
Northern Europe-
West Africa Division

INDIA

38 baptized in new area

More than 38 persons have been baptized this year in the Madhya Bharat Region in India. This region is inhabited by the Bhil tribe, from which few have accepted Adventism. Makhan Lall Masih, one such young Bhil convert, is now studying for the min-

istry, preparing to work for his people.

This year there has been a breakthrough among the Bhil people. Ulfat Masih, pastor of the Bhilwara district, and young Makhan recently conducted an evangelistic series, resulting in eight people baptized and others preparing for membership.

E. F. Gardner, a retired pastor, also worked among the Bhils recently, conducting a 30-day campaign at Asind, baptizing 14 people.

P. E. Howard, pastor in Rajasthan, assisted by B. T. Jacob and Richpal Chand, held a month-long city campaign there, from which two people were baptized.

Also in Ujjain, the holy city of the Hindus, where Jagdish Singh and Daniel Jacob recently held meetings, many gave their hearts to Christ and eight were baptized.

J. B. Bazroy reported six persons baptized among the Bhil people and additional candidates in the baptismal class.

K. S. KONGARI
Director
Madhya Bharat Region



Czech union office relocates

The Czechoslovakian Union moved its headquarters to a new site in Prague at the end of last year, having outgrown the former offices on Londynska Street. Shown above is one office and the board room of the new structure.

At the dedication of the new offices the Biblical expression "the house of bread" was adopted as the union's motto. It is the officers' aim that this new center will be a place where spiritual bread is multiplied and given to the people of Czechoslovakia.

OLDRICH SLADEK
President
Czechoslovakian Union

Euro-Africa

- Roland Lehnhoff has completed preparations for launching a city-wide crusade in Milan, Italy.
- The new church school in Dammarie-les-Lys, France, near the French Publishing House, started with an enrollment of 21 children, more than the number expected.
- Land has been acquired in St. Stephan in Obersimmental for the purpose of constructing a convention and holiday hostel for Swiss young people when funds are available.
- Renovated homes for old people in Quatre Bornes, Mauritius, were inaugurated by Mr. Badry, minister of social security. The name of the institution, Rosie Lememe, commemorates the first Seventh-day Adventist to go to the island more than 60 years ago. There are accommodations for 22 men and 16 women.

● It has been decided to establish an institute for the study of Adventist history in Yugoslavia. The director will be Mirko Golubic, who will assemble historical material and store it at the Yugoslavian Adventist Seminary in Marusevec.

● Twelve literature evangelists recently took part in a week-long preparation for an evangelistic campaign in Toulouse, France.

Far Eastern

- June 9, the Kitaura San-iku church, Japan, held an oratorical contest and exhibition of students' temperance and antismoking posters. Twelve students took part in the contest.
- Equipment at the Far Eastern Division's seven publishing houses has been updated during the past two years. Philippine Publishing House has two Compugraphic Edit Writer 7500's, which are now operating at a 50-percent saving over the cost of typesetting operations. Indonesia has one Compugraphic Edit

Writer 7500 and a new offset press. Signs of the Times Publishing Association, in Taipei, Taiwan, has a new offset press and other small pieces of printing equipment, which are the beginning of a publishing house for the South China Island Union. Thailand Publishing House also has a new offset press. In Korea five major pieces of equipment will be added to facilitate and meet the requirements of our rapidly growing publishing work in that country.

- Adventists in Indonesia recently conducted a youth camp near Menado City. More than 300 visitors joined the campers on September 10 for Sabbath services, during which four young campers were baptized.
- The Gorontalo church in South Minahasa, Indonesia, was dedicated on July 20.

Southern Asia

- The first book has just been printed on the new press at the Qasid Publishing House in Lahore, Pakistan. It is *Things to Come* by W. H. Branson, a 250-page paperback in Urdu. Five thousand copies were printed for the use of literature evangelists.
- Twenty-four persons have been baptized as a result of an evangelistic crusade conducted in Insein, on the outskirts of Rangoon, Burma.
- For the first time in the 80-year history of the Oriental Watchman Publishing House in Poona, India, faithful workers were honored at a special service with service-award pins. A total of 93 workers received these awards in a service held in the Salisbury Memorial church on June 19.
- Thirty delegates attended the midyear meetings of the Southern Asia Division in early July. All unions within the division were represented except Burma and Pakistan.
- Adventists, led by F. Mohan, were represented at the Mount Mary Fair in Ban-

dra, Bombay, India, for ten days in September. The National Temperance Society staffed a booth on the roadside. Colporteurs Babu Wadetar and Sharad Phasge displayed literature and sold books and magazines. A Bible quiz attracted quite a number of young people who showed willingness to learn more about the Bible either through direct Bible study or Voice of Prophecy correspondence courses. An estimated 2 million people visited the fair.

North American

Atlantic Union

- Thirty-seven persons were baptized during the Christ Our Hope Crusade conducted by Evangelist C. A. Murray on a lot owned by the Ebenezer church in Freeport, New York.
- As the result of the Vacation Bible School held in the Pioneer Memorial church, Niagara Falls, New York, a parent of one of the students is taking Bible studies, and another parent has been baptized. Eight of the pupils have been attending Sabbath school regularly since the close of VBS.
- Four persons joined the Mount Carmel church, Syracuse, New York, after being baptized by William Morris, assisted by William Pearson.
- As a result of the health-screening van work in the Greater New York Conference, the conference's mailing of Bible lessons has now increased to more than 6,500. There has already been at least one baptism as a result of this work.
- Under the leadership of Gordon E. Blandford, six persons recently were baptized in Howard Lake in Calais, Maine.

Canadian Union

- A new church, the northernmost in the Canadian Union, has been organized in Yellowknife, Northwest Territories. The building, erected

several years ago by Maranatha Flights International, was dedicated on the Sabbath the church was organized.

- On Sunday, September 17, a new church was organized at Fort McMurray, Alberta.
- Neal C. Wilson, General Conference vice-president for North America, accompanied by his wife and M. E. Kemmerer, General Conference undertreasurer, visited Quebec September 9 and 10. They participated in Sabbath services in the Westmount church in Montreal in the morning and in Quebec City in the afternoon. On Sunday they toured the SDA campground in the Laurentian Mountains.

Central Union

- Grant Gunter and his wife, Kathleen, recently concluded a prophecy crusade in Farmington, Missouri, resulting in the baptism of seven persons.
- Nelson, Nebraska, church members, whose pastor told them on August 26 that he thought they could reach their Ingathering goal in four nights, raised their goal of \$1,100 in three nights, plus some business solicitation during the days.
- Of the 400,000 visitors who attended the Colorado State Fair in Pueblo, one person out of every 40 stopped at the booth presented jointly by Boulder Memorial Hospital and the local Seventh-day Adventist church. Approximately 10,000 people were screened for hypertension, and more than 40,000 pieces of literature were distributed.

Columbia Union

- Mary Kell LaRue, who turned 100 years old on July 28, was given a dozen roses at her birthday party by the staff and residents of the Laurel Nursing Center in Hamburg, Pennsylvania, where she resides.
- Adventure in Discovery, an evangelistic series by Rex D. Edwards, from Columbia Union College, conducted in Vienna, Virginia, closed with eight persons baptized and

seven others attending church services regularly.

• The Allegheny West Conference has opened a new satellite Book and Bible House in the conference office at 1339 East Broad Street, Columbus, Ohio.

• On June 10 three non-Adventist clergymen helped open officially the new 80-member church in Warren, Ohio.

• A new sanctuary in Beckley, West Virginia, in the Allegheny West Conference, was opened July 15.

• New staff members at Garden State Academy in New Jersey are Jacob Miller, principal; Albert and Sally Gra-shuis, physical education and Bible teacher, and school nurse, respectively; Rebecca Wood, dean of girls; Richard and Cheryl Moushon, Bible teacher, and business education and home economics teacher, respectively; and Rozella Moore, administrative secretary and receptionist for the academy.

Lake Union

• At the close of evangelistic meetings held by Evangelist Robert Collar in Holly, Michigan, ten persons were baptized. Three others were baptized soon afterward.

• On a Sabbath morning last winter when everyone was advised to stay home because of bad road conditions, Jeff Fisher, associate pastor of the Gary, Indiana, district, decided to preach anyway. He was glad he did, because Sharon and Louis Heinrichs came to the Adventist church for the first time that day, and now they and their two children and a young cousin are studying for baptism.

• Approximately 540 people participated in an eight-stage exercise stress test sponsored by Hinsdale Sanitarium and Hospital and the American Hospital Association in Chicago recently. The program was a model demonstrating how hospitals and corporations can work together to improve the health of employees.

North Pacific Union

• Members of the Pasco, Washington, church have established a new company in neighboring Kennewick.

• Two Portland, Oregon, area churches, Montavilla and Rockwood, have voted to merge into a single congregation. They are planning to build a new sanctuary in the Rockwood area.

• A literature rack continues to be a popular feature in the Anchorage, Alaska, International Airport. The rack is in an area of the airport where international travelers wait while transcontinental planes refuel. Mrs. Robert Bobst, who refills the rack, reports that as many as 2,000 pieces of literature are taken by travelers each week.

• A company of Adventist members has been organized in the Sun Valley section of Idaho. Conference officials are laying plans to build a church to serve the cities of Sun Valley, Bellevue, Hailley, and Ketchum.

• The new Oregon Conference office will be situated on the south edge of Portland just off the I-205 expressway. Conference officials have announced the purchase of a 33-acre tract, and plans are being drawn for the new office. Construction is expected to begin next spring.

• The Alaska Mission committee has approved plans for a new school in Palmer adjacent to the Palmer Campgrounds. The committee also voted to sell the mission office and property on Barrow Street in Anchorage and to proceed with plans for the construction of a new office in the southeastern part of the city near the new church.

Pacific Union

• More than 300 literature evangelists and their families honored Jane Barker and Olimpo Lozano as Literature Evangelists of the Year at the colporteurs' Pacific Union-wide fall retreat.

• Coupon and stamp saving constituents have aided the

SDA Indian Mission School in Holbrook, Arizona, in buying new curtains for dormitory rooms, reoutfitting home-economics kitchens, and purchasing needed audio-visual equipment. Carl Rose, principal at Monument Valley for the past 13 years, is the new principal, replacing Earl Spaulding, who has gone to Zambia.

• More than 100 teachers from one- and two-teacher schools in the Pacific Union attended a small schools' seminar hosted by Pacific Union College prior to the opening of school.

• When the new Glendale, California, Vietnamese company was organized, 14 persons were baptized. Le Huu and Cong Lee Giao work with this group.

• A cancer-prevention seminar during the central California centennial camp meeting drew 150 nurses for continuing-education credit.

• Three churches were organized in the Southern California Conference during September. The new Bethel Adventist church was established in Pomona with 60 members and Orlando Rudley as pastor. Yun Hee Lee will pastor the new Olympic Korean church, and Gonzalo Alva will serve as pastor of the new Inglewood Spanish church.

Southern Union

• Greenwood, Mississippi, church members moved into their \$125,000 building September 20. Present for the opening service was South Central Conference president C. E. Dudley and the mayor of Greenwood.

• C. C. Torbert, chief justice of the Alabama Supreme Court, addressed the annual meeting of the Southern Society of Adventist Attorneys, September 15.

• R. Powell Duska, judge of Alabama's eleventh judicial circuit and a member of the Sheffield, Alabama, church, was elected president of the 89-member association of Alabama State trial judges.

• The Alabama-Mississippi Conference has received final approval to construct a 120-bed nursing home on the campus of Bass Memorial Academy, Lumberton, Mississippi. Construction is expected to get underway soon, with completion approximately a year later. Student employment is one of several benefits anticipated from the facility, to be known as Adventist Health Center.

Southwestern Union

• Total Health Services, the new Hot Springs, Arkansas, medical-dental clinic, opened its doors Monday, September 18.

• Twenty-eight persons have been baptized as a result of Ron Halvorsen's meetings in Shreveport, Louisiana.

• Hal Wright, new dean of men at Southwestern Adventist College, recently arrived on campus to begin his duties. He has been a nuclear physicist at the White Sands Missile Range in New Mexico for ten years.

• The Arkansas-Louisiana and Texas conferences recently completed an institute for junior academy principals.

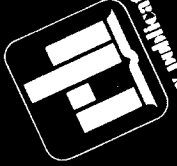
• Huguley Memorial Medical Center in Fort Worth, Texas, recently at a luncheon presented award pins to volunteers, based on the number of volunteer hours worked: seventeen 100-hour pins, nine 250-hour pins, seven 500-hour pins, and one 750-hour pin. The hospital has been open only 19 months, but the extraordinary number of volunteer hours worked in that time shows a dedication to Huguley's motto, "People Caring for People."

• One hundred and fifty Pathfinder and senior youth leaders attended the union-wide Youth Ministries Seminar in Keene, Texas, October 13 to 15. Charles Martin, General Conference associate youth director, was a guest speaker.

• The Roswell-Carlsbad, New Mexico, district has a new pastor, Lamar Phillips.

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To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

Regular Missionary Service

Merrill E. Barnhart (PUC '72), returning to serve as teacher, Japan Missionary College, Sodegaura-Machi, Chiba-ken, Japan, **Bonnie E. (Jones) Barnhart**, and two boys left Los Angeles, September 11, 1978.

E. Lucille Gammon (Ore. St. Coll. '59), returning to serve as secretary, Japan Union Mission, Yokohama, Japan, left Los Angeles, September 11, 1978.

Lorraine S. Kokinos (PUC '78), of Angwin, California, to serve as teacher, Athens International Academy, Athens, Greece, left New York City, September 6, 1978.

Darrell L. Vaughan (LLU '73), to serve as physician, Japan Union Mission, Yokohama, Japan, **Yukiko (Nishimura) Vaughan**, and three children, of Marimonte, California left San Francisco, September 5, 1978.

Volunteer Service

Daniel Augsburg (AU '48) (Special Service), of Berrien Springs, Michigan, to serve as professor, French Adventist Seminary, Collonges, France, left Chicago, September 11, 1978.

Leatrice J. Bowman (San Diego St. U.) (Special Service), of Millington, Tennessee, to serve as elementary teacher, Philippine Union College Elementary School, Manila, Philippines, left San Francisco, September 12, 1978.

Magdalene Engel (AVSC), of Juneau, Alaska, to serve as assistant food service director Hongkong Adventist Hospital, Hong Kong, left Singapore, June 14, 1978.

William M. Fields (LLU '72) (Special Service), to serve as administrative dietitian, Sydney Adventist Hospital, Wairoonga, New South Wales, Australia, **Bonita J. (Emmerson) Fields** (LLU '68), and two children, of Troutdale, Oregon, left Portland, September 14, 1978.

Leslie G. Hardinge (U. of London '64) (Special Service), to serve as seminary dean and professor, Philippine Union College, Manila, Philippines, and

Ellen Miriam (Paravel) Hardinge, of Glendale, California, left Los Angeles, September 12, 1978.

P. Glenn Hildebrand (San Jose St. U. '57) (Special Service), to serve as teacher, Ponape School, Guam-Micronesia Mission, and **Edith K. (Polk) Hildebrand** (Southern Ore. Coll. '68), of Deer Park, California, left San Francisco, August 6, 1978.

Evert E. Kuester (LLU '58) (Special Service), to serve as physician, Adventist Medical Center, Naha, Okinawa, and **Ruth M. (Anspach) Kuester** of Derry, New Hampshire, left Los Angeles, September 9, 1978.

Carrie Josephine Robbins (LLU '33) (Special Service), of Menard, Texas, to serve as OB-Gyn physician, Karachi Adventist Hospital, Karachi, Pakistan, left Washington, D.C., September 17, 1978.

George Henry Rue (LLU '24) (SOS), to serve as physician, Seoul Adventist Hospital, Seoul, Korea, and **Zilda Grace (Lea) Rue**, of Nordland, Washington, left Seattle, September 17, 1978.

Violet V. Shaver (LLU '78) (AVSC), of Tehachapi, California, to serve as registered nurse, Bella Vista Hospital, Mayaguez, Puerto Rico, left Los Angeles, September 12, 1978.

Erhardt Zinke (LLU '44) (Special Service) to serve as physician-surgeon, Phuket Hospital, Southeast Asia Union Mission, Phuket, Thailand, **Mary Elizabeth (Freeman) Zinke**, and one daughter, of Exeter, California, left San Francisco, September 3, 1978.

Ordinations

Richard A. Duke, pastor, Harrington and Rehoboth Beach, Delaware, churches, on July 8 at the Chesapeake Conference camp meeting.

Dave Green, former evangelist for Amazing Facts in Baltimore, Maryland, on July 8 at the Chesapeake Conference camp meeting.

Alger Keough, pastor, Westminster and Reisterstown, Maryland, churches, on July 8 at the Chesapeake Conference camp meeting.

Ken F. Williams, pastor, San

Fernando-Sylmar church, Sylmar, California, at the Southern California Conference camp meeting.

James Walters, pastor, North Hills church, Claremont, California, at the Southern California Conference camp meeting.

Deaths

AMMUNDSEN, William Byron—b. Nov. 7, 1888, St. Paul, Minn.; d. Sept. 10, 1978, Paradise Valley Manor, National City, Calif. He served the church in the following capacities: missionary to the North Luzon Mission in the Philippines; president of Philippine Union College; Bible teacher at Mountain View Academy, Mountain View, California; Bible teacher, Lynwood Academy, California; principal of Golden Gate Academy in Oakland, California; and pastor of the Manteca, California, church. Even in retirement at Paradise Valley Manor in National City, California, he served as chaplain for six years to the residents of the manor.

Survivors include his wife, Sadia; a son, Dr. Burton Ammundsen; and four grandchildren.

ERMSHAR, Herman Frederick—b. Oct. 27, 1904, St. Louis, Mo.; d. June 24, 1978, Fullerton, Calif. He was responsible for building up a church in Reisterstown, Maryland, when in medical practice in the Eastern part of the United States. Survivors include his wife, Ellen; daughter, Rosemary Schull; brothers, Harold, Lawrence, Lloyd, Carl, Raymond, and Paul; one sister, Ethel Brown; and four grandchildren.

HETZELL, M. Carol—b. July 9, 1917, Vineland, N.J.; d. Sept. 2, 1978, Takoma Park, Md. A graduate of Columbia Union College, Miss Hetzell became the first woman to direct the Adventist Church's worldwide communication work. In 1975 she was elected director of the General Conference Department of Communication.

For more than 20 years she was editor of *Tell*, the monthly journal of communication for the Adventist Church. Among her best-known books are *Faith Alive* and *The Undaunted*.

Survivors include her brother, Albert, and three nephews. (See write-up on back page of September 21 issue.)

JOHNSON, Ida R.—b. July 15, 1899, Grant County, S. Dak.; d. July 30, 1978, Portland, Ore. She served the denomination 41 years as a secretary in the South Dakota and North Dakota conferences and the Northern and North Pacific union conferences. Her last 19 years of work were in the North Pacific Union publishing department.

Survivors include two brothers, John and Sigurd Rislov; two sisters, Ann Travland and Clara Palmer

KIENHOFF, Albion L.—b. Jan. 1, 1887, Troy, Kans.; d. April 30, 1978, Oxnard, Calif. In the 1920's he worked as a singing evangelist throughout California. Survivors include his wife, Dawn; sons, Paul and William; daughters, Beth Smith and Rosalind Zuckerman; six grandchildren; four great-grandchildren; three stepsons, and two stepdaughters.

MAYHEW, John Edward—b. Feb. 26, 1921, Franklin, Ky.; d. July 9, 1978, Orlando, Fla. He was an educator serving in Florida, Kentucky, Mississippi, and Georgia. Survivors include his daughter, Marlene K. Carlson; son, Michael; his

parents, Mr. and Mrs. F. B. Mayhew; brothers, James M., Samuel D., and Paul E.; and two grandchildren.

PADGETT, Marian A. Rentfro—b. Aug. 27, 1906, Lisbon, Portugal; d. Sept. 13, 1978, Baldwin Park, Calif. She taught church schools in the Michigan, South-eastern, and Southern California conferences. Marian was teaching piano students at East Valley SDA Elementary School, Baldwin Park, when she expired. Survivors include her husband, DeGrove; son, Dwayne; and brother, Charles A. Rentfro.

ROLLS, Ruth P.—b. June 22, 1909, Central Point, Ore.; d. July 27, 1978, Portland, Ore. She did nursing, taught in various church schools, and also assisted her husband in the ministry. Survivors include her husband, Rex; three daughters, Rexine Parent, Bambi Tait, and Yolanda Wolgamott; and six grandchildren.

WESTPHAL, Marie Lust—b. Feb. 24, 1889, in Argentina; d. Jan. 30, 1978, Modesto, Calif. She belonged to one of the first SDA families in South America. Her father donated the land on which the River Plate Sanitarium and college were built. Together with her husband, Arthur L. Westphal, she spent 43 years in the work in Argentina, Peru, Paraguay, Brazil, and the U.S.A. Their last years of service were spent in Massachusetts and Arizona, working among the Portuguese and Spanish populations. Survivors include her five children.

Notices

Corrections

In the Week of Prayer issue (Oct. 12), page 5, column 1, "riches of temptation" should read "riches of redemption."

In the October 26 issue, page 1, it was reported that "in 1975 a constitutional provision was adopted at Vienna for electing a president in case the incumbent was unable to continue." The action, which was not a constitutional provision, was passed at the Annual Council in 1975.

In the article "We Can Believe the Bible" by Alf Lohne (August 31, p. 4), the words "The apostle Paul, through the words of" were mistakenly inserted before "Ellen G. White testifies to a similar personal experience."

The death notice on the Back Page of the September 28 issue for Walter Strickland should have been for Mrs. Walter Strickland.

Coming

November	
11 to	
Jan. 6	Ingathering Crusade
December	
2	Ingathering Emphasis
2	Church Lay Activities Offering
9	Stewardship Day
23	Thirteenth Sabbath Offering (Far Eastern Division)
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

SAWS Central American relief

SAWS recently chartered a Pan American 707 to carry 80,000 pounds of relief supplies to Managua, Nicaragua, where an estimated 25,000 people are in need of food, clothing, tents, blankets, and medical assistance, owing to the civil strife there. On board were medical supplies, mostly antibiotics, valued at more than \$20,000 and destined for Nicaragua Adventist Hospital, which was completely out of medicine.

SAWS also sent tents, blankets, clothing, and medicines for relief operations in northern Honduras, where hurricane winds had destroyed homes and property.

The total value of relief supplies in these two planes was more than a quarter-million dollars. Because SAWS is a registered voluntary relief development organization operating around the world, USAID furnished the nearly \$80,000 to charter the two planes carrying relief supplies. The clothing shipped was supplied by Community Services people throughout North America and had been carefully in-

spected, packed, sized, and shipped to SAWS warehouses in New York and Watsonville, California. SAWS is grateful to the church members who made the funds and clothing available for this relief operation. If it were not for this help, governments would not assist SAWS as they do, for government aid is always contingent on how much SAWS is able to furnish to disaster relief.

H. D. BURBANK

Institutions hire fund personnel

Urgent institutional requests for qualified personnel to staff the growing number of hospital and college public-relations and development positions have resulted in the recent enlistment of four in as many institutions.

Responding to an invitation announced in the March 30 REVIEW, some 20 church members have indicated their desire to serve their church in a more direct way. Among them were those who had been praying and looking for a way in which they could work more effectively for their Lord.

Loren Wuttke, of Minneapolis, Minnesota, has accepted the invitation of Southwestern Adventist College to be its director of development. Both he and his wife, Norma, bring valuable expertise to the church, as demonstrated in their founding and developing their own business concerns. They established the Wuttke Corporation 17 years ago and The Secretaries ten years ago.

Gary Quackenbush, of New Jersey, public-relations staff supervisor for Long Lines Department of AT&T in the U.S., has accepted the position of director of fund development at White Memorial Medical Center in Los Angeles. His recognized marketing skills will be a valuable asset to this major medical facility, which serves an urban population as few other SDA hospitals do.

Richard Perea, assistant vice-president of the Union Bank in Los Angeles, is accepting a call to St. Helena Hospital and Health Center, Deer Park, California, where he will lead out in the field of development. His having worked with businessmen and merchants in the field of banking will be of particular value to the medical center.

Fred Lee joined Shawnee Mission Medical Center in Kansas as director of communication and development after having been most recently associated with La Sierra Academy. The decision to move from California to Kansas was arrived at in some measure because of the interest expressed by church leaders in the need for development personnel in our institutions.

Discussions are still under way between other candidates and institutions, which may result in appointments.

KENNETH H. EMMERSON

as the voice of the Central American Union. Work is proceeding on the installation of new studios for this station, as well as the legal arrangements for the acquisition of the various shortwave frequencies that will soon enable this transmitter to cover the entire Inter-American Division with the message of the gospel.

Died: Olaf Vetne, 62, of a heart attack on October 24 in Oslo, Norway. He was manager of the Norwegian Publishing House. □ John Howell, 85, worker for 23 years in South America, on October 11 in Lacy, Washington. □ W. G. Turner, 93, died October 26, in Coorabong, New South Wales, Australia. He served as a vice-president of the General Conference and also as president of the Australasian Division.

How much is it worth?

Is the ADVENTIST REVIEW too expensive, not worth the price, out of the reach of many members? One member doesn't think so. He writes:

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"If people can't afford the REVIEW (and I don't believe they cannot), then I suggest they fast for two meals per month for twelve consecutive months. Their health will improve and with their food-bill savings they will be able to afford any subscription price you would establish in the foreseeable future."

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For the record

Radio station in Guatemala: The Central American Union recently purchased the 10,000-watt "Union Radio," an AM-FM station, in Guatemala City, which will serve