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Interim

By BONNIE D. SARASIN

November sweeps across the land
In sheer simplicity,
Her garments rattling the corn,
Her footsteps frosty on the morn.
Nature awaits, bereft, forlorn,
December's artistry.

THIS WEEK

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November's "sheer simplicity," described in the cover poem by Bonnie D. Sarasin, is illustrated on our cover this week by a lonely cornstalk. The one who captured it with his camera is Elvin Benton, director of the religious liberty department of the Columbia Union, and an avid and talented amateur photographer. Those who have lived in the Midwest, as has Mr. Benton, or in farming communities are

familiar with the sight of unharvested corn whose stalks do indeed rattle after frost has killed them.

All parents want their children to learn how to love; they don't want them to grow up to be emotional cripples. In "Teaching Children to Love" (p. 7), Roger L. Dudley, Ed.D., guidance, counseling, and testing director of Georgia-Cumberland Academy, discusses how parents and other adults can become helpful role models for children and youth to follow.

Adventist church members who in the past few months have listened to tapes by John Todd, who claims to have been a leader of witchcraft and a member of the highest council of the Illuminati, a group of powerful witchcraft leaders, will be interested in reading an evaluation of Todd's credibility as discussed in "A Witches' Plot" (p. 13),

written by Robert W. Nixon, an associate director of the Public Affairs and Religious Liberty Department of the General Conference.

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LETTERS

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

President writes

You folks of the Review and Herald Publishing Association and the ADVENTIST REVIEW deserve a great big vote of confidence and commendation for the work you did in reporting the surprise announcement of my retirement at the 1978 Annual Council. How you ever did this so quickly I shall never understand.

It has been a real joy to have been associated with the Review employees during the past 12 years. We want to wish all of you every blessing of God.

ROBERT H. PIERSON
General Conference President
Washington, D.C.

Christmas

Why is it that at Easter or Christmas time, when our churches are filled with visitors, many of whom do not attend church at any other time, the preacher cannot present a Christ-centered sermon? This could relate at Christmas time to Christ's birth, and at Easter time to His 2 (1202)

resurrection. Or, more generally, sermons could relate to His life here on earth, what He has done for us, how much He loves us, and other related topics. Since Ellen White has written that we should think daily on these things, it seems that it would be appropriate to preach about them during the Easter and Christmas seasons.

My son and new daughter-in-law attended our church for the first time last Easter. The sermon discussed territory assignments. This subject was suggested, I understand, by the conference, which makes me think that not only our church but churches all over the United States may have missed an opportunity to preach Christ to hundreds of visitors.

RUTH NORRIS
Theodore, Alabama

Friendship Issue

I hope you haven't stopped printing the ADVENTIST REVIEW Friendship Issue. I'm having such good experiences giving it out.

JOHN ROESKE
Pastor
Holdrege, Nebraska

► *One million three hundred thousand copies of the Friendship Issue have been printed to date. We will continue to make the issue available for at least one year. Orders may be placed*

through your local Adventist Book Center.

Start later

After reading "Education Year 1978: Looking Backward and Forward" (Oct. 19, 26), I see the church is still implementing the K-12 education system. This seems to me to be a step backward, for Adventists have counsel not to start children in school until age 7 or 8.

RICK WACHENHEIM
Clarendon Hills, Illinois

Ingathering ideas

I would like to suggest that, in the soon-coming Ingathering campaign, carolers and solicitors carry a few copies of *Steps to Christ* or the Friendship Issue of the ADVENTIST REVIEW to give to those who seem receptive. After leaving these homes, the solicitors could quickly jot down for further use their addresses and a general description of who was contacted (old man, young woman, et cetera). Such information could be included in a mailing list for It Is Written, the Voice of Prophecy, or evangelistic meetings.

Here's another idea I've found helpful. Each caroler should use reflective tape or similar device on his person so that no one need be injured during this season.

WEILAND A. HENRY III
Sacramento, California

Adventist Review



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Where Eli failed

Eli was a good man. Everybody loved him. Everybody respected him. Everybody considered him deeply spiritual. As priest and judge in Israel he was looked up to as an example.

But Eli had one great weakness. He was too indulgent with his sons, Hophni and Phinehas. He did not teach them self-control. He did not deal with them firmly when they disobeyed God's law. When they defied his authority, he buckled, letting them have their own way. Rather than create a family schism, he backed off whenever a showdown seemed imminent.

As the boys grew to manhood Eli gave them responsibilities in the tabernacle. He ordained them as priests, to handle the sacrifices of the people. This was legitimate, but even after it became apparent that they lacked spiritual qualifications, he still allowed them to continue with their sacred responsibilities. Scripture says that the young men "were sons of Belial; they knew not the Lord" (1 Sam. 2:12).

As might be expected, Hophni and Phinehas took advantage of their office to benefit themselves. They ate the best part of the sacrifices and threatened to take by violence any portion they wanted. They gave free rein to their lusts, preying upon women who came to the temple. "The sin of the young men was very great before the Lord: for men abhorred the offering of the Lord" (verse 17). Having lost respect for the way the work of the Lord was conducted, many of the people stopped coming to the temple.

The people told Eli that his sons were corrupt. They told him why they had lost confidence in "the church." They told him that prevailing conditions bore no resemblance to "the blueprint."

But instead of dealing with the problem, perhaps he persuaded himself that conditions were not as serious as the people said. Perhaps he felt that his sons might do better. Or perhaps he hoped that he could coast along and let his successor deal with the growing crisis.

But at last the complaints of the people reached a crescendo. They could no longer be ignored. To salvage whatever was left of the people's confidence, Eli must act. He must deal decisively and remove his sons from office.

Unfortunately, having developed a pattern of weakness and vacillation in solving home and church problems, Eli could not rise to the occasion. Though grief-stricken and broken-hearted over the wickedness of his sons, he could do little more than give them a gentle, verbal "slap on the wrist" for their conduct. He did not remove them from office. "He still permitted them to mingle their corruption with the holy service of God and

to inflict upon the cause of truth an injury which years could not efface."—*Patriarchs and Prophets*, p. 577. "God held Eli . . . accountable for the moral and religious standing of his people, and in a special sense for the character of his sons. He should first have attempted to restrain evil by mild measures; but if these did not avail, he should have subdued the wrong by the severest means. He incurred the Lord's displeasure by not re-proving sin and executing justice upon the sinner."—*Ibid.*, p. 578.

"For the iniquity which he knoweth"

At last the situation became unbearable and God took a hand. But first He sent a message to Eli, placing the situation in proper perspective. He told Eli that his course of conduct revealed that he had more regard for his sons than for God (1 Sam. 2:29) and that judgment would be meted out—both of his sons would die in one day. Said God: "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind" (verse 35). Through the child Samuel, God repeated the message: "I have told him [Eli] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13).

Years went by. Conditions continued unchanged. Then one day the Philistines attacked Israel. Faced with defeat, the nation's elders asked that the ark of the covenant be carried into battle. Surely victory would be theirs if the ark were with them! So, the ark was carried from its place in Shiloh. Among those who accompanied it to the battle were Hophni and Phinehas, the two corrupt sons of Eli.

But the presence of the ark did not produce victory. It did not avert disaster. Judgment day had come for the house of Eli. In only a few hours the Philistines killed 30,000 of Israel's finest young soldiers, the ark was captured, and Hophni and Phinehas were slain. Eli, when told the bad news, was so shocked that he fell backward off his stool, dying from a broken neck. And when Phinehas' pregnant wife was told of the multiple disasters, she was thrown into labor and died after giving birth to a son, whom she aptly named Ichabod—"The glory is departed from Israel" (see 1 Sam. 4:10-22).

What a chain of tragedies! And all attributable to Eli's failure to deal firmly with sin.

Eli's experience stands as a solemn warning to all in positions of authority—in the home, in the school, in the state, in the church. God expects leaders to deal with evils, not overlook or excuse them. "Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may result from their neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own."—*Ibid.*

The thought is sobering.

K. H. W.



Just plain servants

Condensation of a devotional talk to the Andrews University board of trustees.

By FRITZ GUY

One Sabbath in Zion National Park several students and I hiked up an interesting trail that leads to a rock formation known as Angel's Landing (so-called because at first sight there seems to be no human way to get to the top). As we came back down the trail, we noticed beside the path something we had missed seeing before—delicate pink flowers of the cactus plants scattered along the way. Going up the trail we had been too much impressed—indeed, overpowered—by the massive rock walls towering above us to notice the flowers.

It seems to me that in a similar way we have missed a little story that Jesus told because this story was tucked in between two towering narrations, the parable of the rich man and Lazarus and the healing of the ten men who had leprosy. This little story reads as follows: “ ‘Suppose

Fritz Guy, Ph.D., is a professor of theology and Christian philosophy at Andrews University Theological Seminary, Berrien Springs, Michigan.

one of you has a servant who is plowing or looking after the sheep. When he comes in from the field, do you tell him to hurry along and eat his meal? Of course not! Instead, you say to him, "Get my supper ready, then put on your apron and wait on me while I eat and drink; after that you may have your meal."

"The servant does not deserve thanks for obeying orders, does he? It is the same with you; when you have done all you have been told to do, say, "We are ordinary servants; we have only done our duty"" (Luke 17:7-10, T.E.V.).

I have never heard a sermon based on this parable or read an article concerning it. I don't even recall hearing

A seldom-mentioned parable of Jesus reveals illusions Christians suffer and shows them the inappropriateness of some of their typical attitudes.

anyone refer to it. Ellen White did not include it in *Christ's Object Lessons*, although she occasionally borrowed from Jesus' concluding words. (See, for example, *Testimonies*, vol. 2, p. 465; vol. 3, p. 526; vol. 4, p. 228; vol. 7, p. 209.) She was clearly aware of the story, but she did not give it the kind of sustained consideration that she devoted to most of the other parables of Jesus.

Yet the point of the story is by no means trivial; and I think it deserves attention. It is the hypothetical case of a not-very-wealthy farmer who has only one servant, who must not only take care of the field work but also prepare the meals. The point of the story is fairly obvious—it indicates the kind of attitude the disciples ought to have regarding their own achievements in their Master's service. It is not describing God as an overbearing, demanding taskmaster. Instead of "we are ordinary servants," I prefer to read, "we are just plain servants."

The most important question we can ask about this parable is this: How can it illuminate our own lives, our own service for our Lord? The answer is that it can reveal some of our illusions, and show us the inappropriateness of some of our typical attitudes, and thus help to liberate us from them. For example, one of our illusions is the importance we attach to personal or professional status, leading to inappropriate feelings of superiority or inferiority.

In the academic community of the church (in which I have served happily for more than 12 years) there are many kinds of status-consciousness. We have academic rank, which is really a professorial caste system (except that it allows for some upward mobility): first instructor, then assistant professor, then associate professor, then professor, and even distinguished professor. And we have advanced degrees—suggesting that a person with a Ph.D. is somehow better than those poor benighted souls who cannot claim those magic letters. But the fact remains that the tenured professor with an Ivy League Ph.D., just like the instructor with a State-college B.A.—indeed, just like the person who quit school in the tenth grade—is a plain, ordinary servant. When I became a college dean, I discovered that I was as capable of talking nonsense as before; the difference was that when I was a lowly instructor no one took me seriously, but when I was a dean, people believed what I said, because I said it.

Do I dare suggest some additional examples from other parts of the Lord's vineyard? Officially, we don't have anything like pastoral rank or conference rank, but I have observed that the size of the church—or the conference—can be very significant as far as some people are concerned. And there is often some importance attached to age, almost as if there were some virtue in being 45 or 55 rather than 25 or 35. But here again, the pastor of the largest church in the conference or the president of the largest conference in the North American Division is really just a plain servant, as is the intern or the student or the most recently baptized teen-ager.

Another kind of illusion has to do with the significance of our accomplishments in the Lord's work, leading to the feeling that they somehow give us a claim on eternal life. Here it is instructive to look at the context of our parable: "The apostles said to the Lord, 'Make our faith greater.' The Lord answered: 'If you had faith as big as a mustard seed, you could say to this mulberry tree, "Pull yourself up by the roots and plant yourself in the sea!" and it would obey you'" (Luke 17:5, 6, T.E.V.).

Possibilities of faith

Jesus is talking about the marvelous possibilities of genuine faith—but these possibilities bring with them their own special danger—spiritual pride. So, Jesus says, when you see these glorious things done for you and even through you, remember that you can take no credit, for you are just plain servants.

Sometimes, when we are telling what great things the Lord has done, we may be secretly a little proud of what we have done, or at least that we have had something to do with it. But, of course, nothing we can do gives us any claim on God's grace; for in the realm of duty, there

is no such thing as merit. As a matter of fact, we don't do all that we are commanded by our Lord, but that is not the point here; the point is that even if we did, we would deserve no special thanks from God. Furthermore, even if we could satisfy the claims of God's law, we could never satisfy the claims of His love.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

—Isaac Watts, "When I Survey the Wondrous Cross" (1707), *Church Hymnal*, No. 118.

A third kind of illusion is that one's own circumstances are uniquely difficult, leading to inappropriate feelings of heroism or self-pity. It is always tempting to suppose that we are called upon to do more work than anyone else has to do, certainly more than anyone should be expected to do. When this temptation sneaks in, it is wholesome to remember our parable: even after a hard day's work in the field, the servant does not expect to eat right away—not until all the rest of the work is done. Nor does he expect that his life will be free from frustration: if the seed is washed out in a rainstorm, he cannot quit, but must set about the task of reseeded. There is a sense in which no one really makes a "sacrifice" in working for the Lord; it is, on the contrary, simply our duty to do what needs to be done, and it is an honor to be the Lord's servant.

What counts is obedience

And there is a common illusion about the importance of visible success, leading to anxiety over our achievement (or lack of it). Even in the church, I fear, we are all victims (to some degree) of the Vince Lombardi syndrome: "Winning isn't the most important thing; it's the *only* thing." But the servant's role is to do what needs to be done, without worrying unduly about the statistical consequences. What counts in the realm of duty is obedience, doing one's very best, not necessarily the visible results. To understand this, and to remember it, is an important clue to psychological and spiritual health. Whoever I am, whatever role I may have, I am just a servant.

On the one hand, this parable of the servant's duty comes to us as a rebuke—a rebuke to our feelings of superiority, spiritual goodness, heroic self-pity, or anxiety about accomplishments. We are reminded that we are just plain servants, and must not attribute to ourselves more importance than we have. However, on the other hand, this parable comes to us as *good news*—as a message of liberation from the frustration of trying to be what we aren't, and trying to do what we can't, and worrying about things that are really not our problems but the Lord's. We need not be obsessed with our status or our success, or our rewards; so we can relate openly and genuinely to each other and to all of our brothers and sisters in Christ, for we are all fellow servants of the same Lord. And we can concentrate on doing our duty—whatever, wherever, it is. □

FOR THE YOUNGER SET

Help me obey!

By DOROTHY SIMMS

"Let's climb the maple tree, Rhonda!"

"You know we're not supposed to do that, Tammy! Mom told us to stay out of it because the tree is rotting and it's unsafe to climb!"

"Oh, come on! It looks OK to me!"

"No! And don't you climb it!"

"Well, I am!" Tammy declared.

Tammy had just reached the high branch when Mom pulled in the driveway.

"Tammy!" Rhonda whispered loudly, "Mom just came home!"

"Oh boy, now I'm in for it! Please don't tell her I'm up here."

"Well—" Rhonda hesitated. "Oh, all right, but get down from there!"

When Rhonda entered the kitchen, Mom asked, "Where's Tammy?"

"She was here a minute ago, Mom."

Just then they heard a loud crash.

"Oh no! Tammy fell out of the tree!" Rhonda yelled.

When Tammy returned home from the hospital, Mom had a talk with the girls.

"Why did you climb the

tree, Tammy, after I had told you it wasn't safe?"

"It looked safe to me."

"You know, of course, that you broke one of the Ten Commandments."

"I did? Which one?" Tammy asked thoughtfully.

"Honor thy father and thy mother?"

"Yes, and there is something else the Bible says. Do you know what it is?"

After a brief moment, Tammy stated, "Be sure your sin will find you out. And did it ever!"

"Now you, Rhonda."

"Me? I didn't do anything! I wasn't in the tree!"

"I realize that, but you did know your sister was in the tree, didn't you?"

"Y-yes. And I lied to you. Tammy could have been killed! Oh Mom, I'm sorry!"

"I'm happy to accept your apology, but I think Someone else—"

"Come on, Tammy. Let's go ask Jesus for forgiveness."

"Yes, and I also need to ask help in being obedient or I may not be *able* to ask for anything the next time."

Tammy stated as she hobbled after Rhonda. "A broken leg is awfully painful."



"Where's Tammy?" asked Mother. "She was here a minute ago, Mom," answered Rhonda.



Teaching children to love

Children are born
with the capacity to love,
but they must learn how
to perform loving behavior.

[The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life.]

By ROGER L. DUDLEY

We stood in line in the gathering twilight, waiting for the doors to open for the evening program. First in line was a chattering group of students who attended the academy where I was teaching. Then stood several of the faculty members with their respective spouses.

Just ahead of me a teacher shivered in the chilly evening air. He reached out and playfully pulled his wife close to him. "I'm glad I've got someone here to keep me warm," he announced to those of us in the immediate vicinity. I chuckled at the peaceful smile on his face and the exaggerated snuggle.

Roger L. Dudley, Ed.D., is director of counseling, guidance, and testing at Georgia-Cumberland Academy, Calhoun, Georgia.

In front of him, however, a female staff member turned around and took in the situation. She did not chuckle. "How are you going to explain this to the students?" she questioned. "No problem at all," said the snuggler. "I've got a marriage license." The lady paused a moment. She apparently didn't want to be disagreeable, but she had some convictions. "I just can't agree with that reasoning," she said. "We shouldn't do openly what we won't allow the students to do."

Fortunately, the doors opened just then. Attention was diverted to moving on inside. A possible crisis was averted. And I was left with some deep thoughts.

Should married people exhibit to any degree what is commonly known on campuses as "public display of affection" (PDA for short)? Or does this prove to be a sight too stimulating for the unmarried? Will it "put ideas into their heads" and call forth emotions that they are not yet mature enough to handle?

A happy marriage contains much affection

Most people today will probably agree that a happy, growing marriage contains much affection. It will be filled with both verbal endearments and nonverbal communications of caring. There are those who believe, however, that all this tenderness must be expressed in complete privacy. Behind closed doors is the place for loving to take place, according to this line of reasoning. In public, before inquisitive eyes, a couple should maintain a proper sense of dignity and reserve toward each other. To act otherwise is to embarrass onlookers and to suggest thoughts that might be too advanced.

Some dear friends of mine, a couple who have served in the ministry for many years, told me that early in their marriage they were placed under the supervision of an experienced evangelist. They both helped with the meetings, he leading music and she playing the piano, and they both visited interested people and gave Bible studies. The preacher for whom they worked was firm about one point. There was to be no PDA—no hand-holding, no arm around the waist, no sweet words—nothing! Their public demeanor toward each other was to be on a strictly business level. Anything else would not be professional.

Now my concern is not for the couple who must work under such restrictions. If they have any real affection and any ingenuity, they will find ways to let each other know about their mutual love. But I would like to make a plea on behalf of the unmarried young people who must somewhere find those who will teach them how to love.

"Wait a minute," someone says, "you don't have to teach people how to love. Natural drives arise during the teen-age years that push them in that direction. What you have to do is restrain them from loving until they are mature enough for marriage."

This is a fallacy. True, people are drawn naturally toward sexual expression. But tenderness, unselfish caring, and concern for another's feelings and self-esteem are not the result of "doin' what comes naturally." These things must be learned. Children are born with the

capacity to love, but they must learn how to perform loving behavior.

And how do children learn? Most experts agree that in their earliest years children learn largely by imitating the behavior of their parents. The process by which parents demonstrate behaviors for their offspring to try out is called modeling. A popular college textbook in psychology states: "Children's parents are their first models as well as their first teachers. Children learn both general attitudes and specific responses by using their parents as models. Watching his father, a son learns how to act like a man; watching her mother, a daughter learns how to act like a woman."¹

Similar counsel has been given through an inspired source. Ellen White writes: "Your tones of voice, your deportment, your spirit, are copied by your little ones.

"Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children."²

Thus in God's wise plan a young person who grows up in a warm, loving home is continually learning the role that he or she will someday enact as a husband or wife. The child early gets the message that his parents adore each other. His ears are filled with the words of appreci-

ation, sweet pet names, and soft tones that his parents exchange. He notices the smile on Dad's face and the sparkle in Mom's eye as they gaze at each other. He registers the thoughtful little acts one does for the other. He is impressed by the patience and kindness with which they address one another in stressful situations. He often sees them holding hands or with arms entwined.

And in his mind an ideal is forming. He knows what kind of husband he will be and how he will love and cherish a wife when the right time comes. He wants to repeat the scenes of his parental home, and *he knows how*. Of course, the young girl goes through a similar process of forming ideals.

A second chance

This second chance comes in their contact with other marriages that are truly loving. As youth venture out from the parental environment, they meet other people who become significant in their lives. These other people may be pastors, teachers, Sabbath school workers, Pathfinder leaders, employers, or just good Christian friends and neighbors. If they have a loving, caring, affectionate marriage and if they let this fact be known, they may serve as new models of husbands and wives that will replace the defective ones to which the child was exposed in the parental home.

This is why it is so important that those adults in leadership positions reveal the affectionate nature of the relationship between spouses rather than trying to cover it up. They are *not* modeling the way that the youth should behave *now* but the way to behave when the youth have reached the same stage of life as the models. And the young people are wise enough to know the difference.

Of course, the married couple will use discretion. They will not behave in public in the intimate manner more appropriately reserved for the times when just the two of them are alone. They will not wish to create embarrassment for themselves or others.

But the little, meaningful signs can be there—holding hands, a parting kiss on the cheek, a "honey" or "sweetie," a friendly pat, the shining eyes, the way they refer to each other when the spouse is not present—and they can be seen by young onlookers with profit. This modeling may prove to be one of the greatest services imaginable to youth who have had no opportunity to learn love at home.

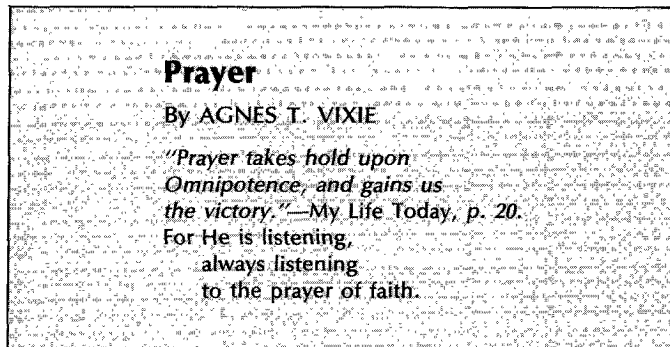
It was my first Sabbath at an academy where I had just come as a teacher. After the church service my wife and I left the sanctuary and made our way slowly across the campus toward our car. I took her hand in mine as we walked. Behind me I heard two academy girls talking. I did not look around to see who they were, but I will always remember the words that I heard one of them say:

"Look at that. I hope that happens to me when I get older."

And I knew that though I might conduct many class periods at that school, I would never teach more effectively than I had taught that day. □

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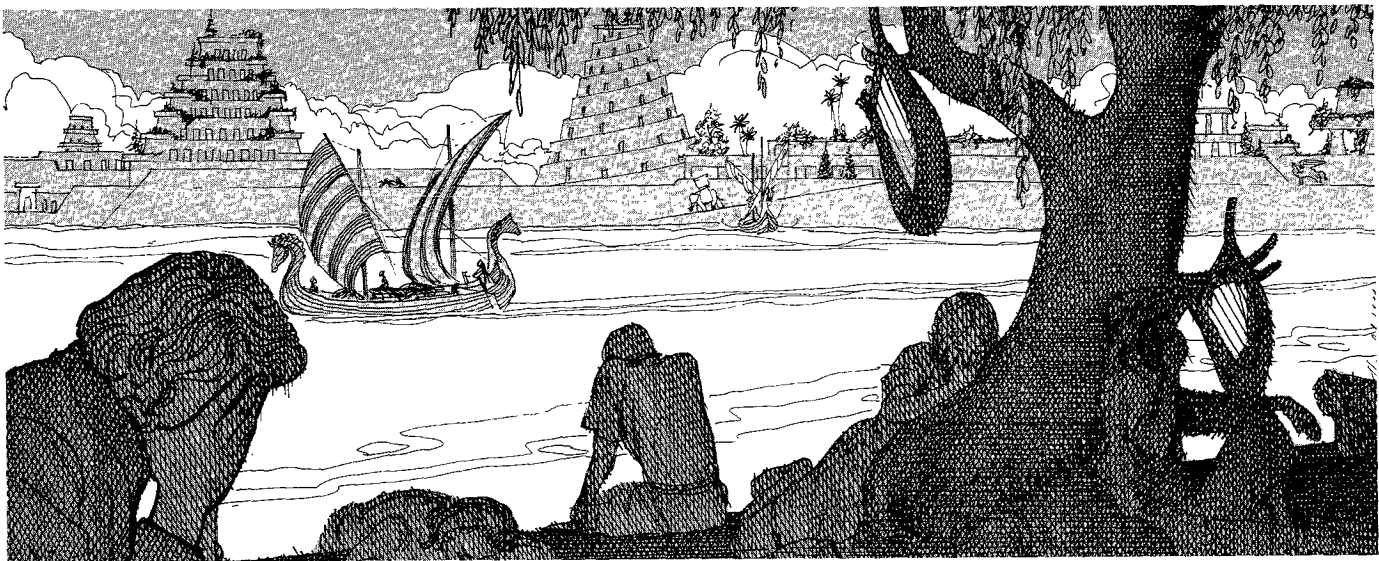
- ¹ Clifford T. Morgan, *A Brief Introduction to Psychology*, 2d ed. (New York: McGraw-Hill, 1977), p. 335.
- ² *Child Guidance*, p. 215.



ation, sweet pet names, and soft tones that his parents exchange. He notices the smile on Dad's face and the sparkle in Mom's eye as they gaze at each other. He registers the thoughtful little acts one does for the other. He is impressed by the patience and kindness with which they address one another in stressful situations. He often sees them holding hands or with arms entwined.

In this home, he feels a sense of security and peace. And in his mind an ideal is forming. He knows what kind of husband he will be and how he will love and cherish a wife when the right time comes. He wants to repeat the scenes of his parental home, and *he knows how*. Of course, the young girl goes through a similar process of forming ideals.

But suppose it doesn't happen that way. Suppose the child grows up never seeing love in action. Suppose he hears only angry, accusing words and sees only hateful looks. Suppose the home harbors only strife or at best an



By the rivers of Babylon

It is difficult to learn to sing
the Lord's song in a foreign land.

By EDWIN GALLAGHER

The slow-moving waters of the Euphrates River receive with sympathy the tears of the sorrowing captives. Grief grips their hearts, and bitterness floods their minds. They gather in small groups along the riverside, these weary men, women, and children. The hush of death descends. There is no mirth, no idle talk. The sorrow is too deep for that.

"By the rivers of Babylon we sat down and wept when we remembered Zion."¹

Zion. Jerusalem. The words swirl in every brain but refuse to come to the lips. Jerusalem lies in ruins—the thought is almost incomprehensible. Their beloved city is vanquished. The holy Temple, so resplendent, so revered, is a heap of rubble. Hope, joy, and comfort are among the fallen victims. The hands of the desolator have torn out the very soul of Israel.

"Sing us a song!" the tormentors cry. "You brought your harps with you—sing us a song of Zion! Play, sing, be merry! Cheer up now! Entertain us with your talents. Sing to us a song of praise for your beautiful, ruined city!"

But hearts that are already broken cannot be broken anew. With solemn disdain the fugitives regard the taunts of their boastful captors. Sing a song of Zion? It once would have been their greatest joy, but to do it now is

impossible. They will cherish with silence the memory of sleeping Zion.

The willows sway with sympathetic response, as if beckoning to the mourners. "We will receive your harps," they seem to say. "We will play a song of weeping."

"There on the willow-trees
we hung up our harps,
for there those who carried us off
demanded music and singing,
and our captors called on us to be merry:
'Sing us one of the songs of Zion.'"²

Never, in the land of the enemy, could they add traitorship to the sins already done. "How," they ask, "could we sing the Lord's song in a foreign land? May I never be able to play the harp again, if I forget you, Jerusalem! May I never be able to sing again if I do not remember you."

They do remember. And in the days that follow, their unconcealed hatred for Babylon mellows into solemn pity as they begin to understand the purposes of the Lord. The stern discipline of trial teaches lessons of which they never knew their need. They have been forced to give up Zion, but they need not, will not, give up God. "While they hung their harps upon the willows, and mourned for the holy temple that was laid waste, the light of truth shone out through them, and a knowledge of God was spread among the nations."³

Can it be? Yes, it is true! By the mercies of God these downcast captives learn to do the hardest and most rewarding of all duties—to sing the Lord's song in a foreign land. □

Edwin Gallagher is studying at the Seventh-day Adventist Theological Seminary.

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¹ Ps. 137:1, N.E.B. ² Verses 2, 3, N.E.B. ³ *The Desire of Ages*, p. 28.

The brain and the gospel of health

“The brain nerves . . . are the only medium through which Heaven can communicate to man and affect his inmost life.”

By ALICE E. SMITH

Several years ago a group of students sat in my office at Columbia Union College, where I was a teacher. For one hour a week they had been tutoring children in the inner city of Washington, D.C., in these children's schoolwork. The results were encouraging. The children achieved their grade level not only in the subject in which they had been tutored but also in other subjects.

As many as 100 students had participated in the program. After a time, the mothers of the children in the inner city told the college students, “You have made our children smart. They now feel they are somebody and they look down on us for our lack of education. Can you do something for us?” And so the group of students in my office asked, “Miss Smith, would you help us with a project for the women of the inner city? Could we offer them a nursing assistants' program or something like that?”

I gave the stock answer: “Give me a little time, and I'll study it.” That evening in the privacy of my home I faced myself honestly. I did not wish to go into the inner city. The place the students had chosen to tutor the children was the block in downtown Washington that had the highest number of murders per year. I was afraid. I had driven through this area many times and often thought, What a pity. That is as far as my feelings for these people went. Maybe once in a while I had contributed financially for Christmas or Thanksgiving baskets, but now I was being asked to give myself and my time to these people.

I suddenly became aware that I did not care much about them. But I couldn't let these students down. They with whom I had discussed the love of God were now asking me to demonstrate that love, and I realized I had none.

A promise crossed my mind—Mark 11:24, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” I knew that without this love, anything I did for these women in the inner city would quickly be seen as phony. After praying, I knew what I must do.

Until confronted with this challenge, I had no idea of the extent to which the symptoms of the leprosy of sin

had invaded my life. Why was it that I had no feeling for these people?

As a Seventh-day Adventist health educator, I had upheld the purpose of Seventh-day Adventist health work—to restore human beings physically, mentally, and spiritually. Now I found myself in need of restoration.

Renewing of mind

Romans 12:2 says, “Be not conformed to this world: but be ye transformed by the renewing of your mind.” The great controversy between Christ and Satan is over the minds of people. How important it is, then, after a person has made a choice to enter the battle on the side of Christ, that he keep in communication with his Commander. It is one thing for him to talk to the great General of the army of heaven; it is another to hear what the General says to him. “The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.”—*Testimonies*, vol. 2, p. 347. Since the brain, then, is the instrument of communication between Heaven and man, and man and Heaven, how important that this organ be preserved in the best of health!

Let us look at the physiology of the brain. The brain is only 2 per cent of the body weight, yet it uses 20 percent of the oxygen taken into the body. The brain is the only organ that cannot store energy; therefore, it is dependent every second on the circulation of the blood, which brings to it nutrients and oxygen in order for it to function effectively.

According to medical sources, between the ages of 12 and 25 the circulation slows down drastically as a result of a lack of exercise. Think of what 30 minutes in the fresh air could do for the effective function of the brain.

There are many references in the Spirit of Prophecy to *outdoor* exercise. Notice, for example, the following statement: “The more we exercise, the better will be the circulation of the blood.”—*Ibid.*, p. 525. The effect of sufficient oxygen on the brain is similar to charging the battery in a car. When the alternator is not functioning,

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the battery gradually runs down, the lights get dim, and eventually the car stops.

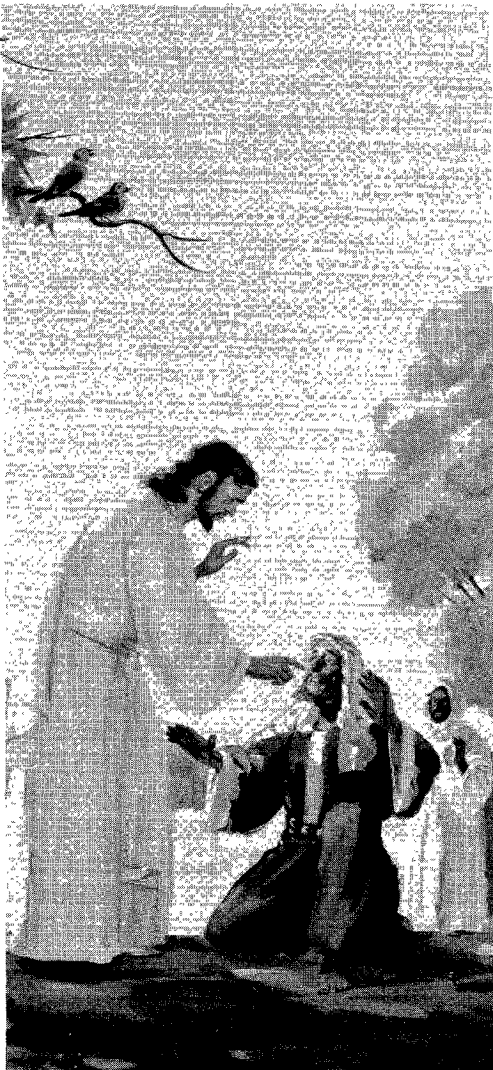
The same happens to human beings. When the battery of the brain is not charged daily with fresh air it runs down. It does not function effectively. Thirty minutes a day of rapid walking in the fresh air will do much to make it possible for an adequate amount of oxygen and nutrients to reach the brain so that it can function at high level. Other aspects of the church's health message are equally important in this restoration.

What is it possible for the human race to become through Christ? This is clarified in the little book *Sons and Daughters of God*: "This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God: that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them an honor exceeding that conferred upon the angels."—Page 22. Think of the plan of redemption, so wonderfully devised that it exalts

a person in the scale of worth higher than the level upon which he was created. Is it any wonder that John says, "Behold, what manner of love the Father hath bestowed upon us" (1 John 3:1)?

Adam was created a little lower than the angels. He fell, but the object of all education is to restore the human family to the image of God—physically, mentally, and spiritually (see *Education*, pp. 15, 16). To be restored, a person must know God. The only way he can know God is through communication. Two-way communication is possible only if the brain is working effectively.

The purpose of the church's health message is not simply to get people well enough to go home from Seventh-day Adventist hospitals. It is not merely to make people happy, for many come from circumstances that are unbearable and may even welcome a coronary heart attack. The Adventist health message is given to introduce others to a way of life that will make it possible for them to know God and to be restored to His image—physically, mentally, and spiritually. □



The light of Jesus' love

By SADIE OWEN ENGEN

I stood beside my window at the setting of the sun,
When all my work was finished and the close of day had come.
I watched in awesome silence as the sun's last golden ray
Cast a shadow reminiscent of a cross so lone and gray.
My mind slipped swiftly backward to the time of Jesus Christ.
I saw Him as He was a boy; He lived a perfect life.
I saw Him stand upon the mount and feed the waiting throng.
I heard Him speak, "Come, follow Me, I'll fill your heart with song."

I saw Him as He healed the sick and made the blind to see.
I saw Him in the little boat on stormy Galilee.
I saw Him in the upper room. He knelt and washed the feet
Of one who would betray Him—wicked Judas, liar, cheat.
He went to dark Gethsemane. He prayed there all alone.
With no friend near to comfort Him, He cried in bitter tone,
"My Father, if it be Thy will, don't make Me drink this cup.
Yet, not My will, but Thine be done—My life I will give up."
I saw Him as He stood alone in Pilate's judgment hall.
I saw Him beaten, scorned, and scoffed. He gladly bore it all.
I saw them place a crown of thorns upon His blessed head,
And He, the cross upon His back, to Calvary was led.
With arms outstretched and head bent low—they nailed Him to the tree.
'Twas then my heart was filled with grief. He did it all for me.

Down upon my knees I fell. I cried to Him in prayer,
"Dear God, forgive my sinful ways, my scorning of Your care.
I forgot—You gave Your Son that just one soul might live,
That I, a sinner, might be free. To Thee my life I give."
And as I lifted from my knees, the sky was dark above,
But O my heart was full of light, the light of Jesus' love.

Dust off your blessings

It was still a gray, cloudy day
when I finished the dusting,
but all around me was
the sunshine of thanksgiving!



By CHRISTINE SCOTT BOAZ

I made a simple discovery on a gray, cloudy morning. Often I had resented the chore of dusting and polishing the furniture. Although I would put it first on my list of household chores so as to get it out of the way quickly, I would find one excuse after another to do it later. By the time I finally got around to it, the dust had doubled in thickness. Consequently, it took me twice as long to finish the job.

This particular morning I found myself down on my knees, grumbling away as I ran the polishing cloth over the base pedals of my electric organ. I had bought the organ recently and, because formerly I had been a church organist, the instrument provided hours of personal pleasure. As I ran the cloth down the slim pedals, I could almost hear the deep, vibrant tones of the keys. Dusting away, I wistfully imagined a song that I would like to have been playing instead of crawling around chasing dust particles.

As I thought about the music, I suddenly stopped dusting and looked up at the beautiful wood and ivory-white keys. I recalled the flush of pleasure I had experienced the day the organ was delivered and the thanks I had sent up to God for the blessings and joy of music! What a wonderful blessing the organ had brought to me. And yet, there I was, resenting my devoting what I felt was precious time to dust its lovely frame. Then I paused and looked around the room.

Tears came to my eyes as I glanced about me. Photographs on the dusty end table smiled at me. One was a picture of my oldest son, who had recently recovered marvelously from leg surgery. During hours of stress, friends had joined me in prayer and helped me to reaffirm God's wonderful power to heal.

My glance next caught the gleam of a lovely clock that my sons had given me for Mother's Day. Unfortunate circumstances had forced me to raise the boys alone—a difficult job. But they had given me many blessings in return. As I looked at the clock, I noticed then a thin layer of dust was marring its beauty. I hurried to dust it gently and lovingly.

In that one simple act, the message became clear. I began to dust reverently all my precious blessings. I knew that there might be times when I would not feel this way about the chore of dusting. But I knew now that at least once in a while it would be good to "dust off my blessings"—one by one! It was important also to let their polished gleam remind me of the gifts of joy and the personal circle of love that surrounds me. Most of all, I was reminded of the Christ who completes the circle of love and truly does provide for our every need in unique and marvelous ways.

It was still a gray, cloudy day when I finished the dusting, but all around me was the sunshine of thanksgiving! □

Christine Scott Boaz is a homemaker living in District Heights, Maryland.

A witches' plot

Responding to questions regarding
cassette recordings by
a certain John Todd, the author
provides a brief analysis.

By ROBERT W. NIXON

Some Adventists who during the past few months have listened to cassette recordings by a certain John Todd have wondered as to his credibility. Todd, a Baptist layman, claims to have been a grand druid, or leader, of witchcraft and a member of the highest council of the Illuminati, which he identifies as a group of powerful witchcraft leaders planning to gain world power through manipulation of the worlds of politics and finance.

What are Todd's sources of information? He claims that as a high-level warlock in 1972 he saw a special document outlining an eight-year program by which witches will take over the world. He claims everything is on schedule.

Also condemned by Todd because of witchcraft involvement are hypnosis, the charismatic movement, Masonry, Roman Catholicism, Scientology, Mormonism, and Jehovah's Witnesses. Many ministers are secret warlocks, he claims, maybe even Billy Graham.

Todd speaks of the world power of Revelation 13, the mark of the beast, 666, and a plot by evil forces to dominate the world.

Those who have investigated Todd's claims find many inaccuracies in his statements. For example, he says House Bill 41 would remove tax exemption from churches not belonging to the World Council of Churches or that have a membership of at least 500. In fact, H.R. 41 has quite a different objective. It is aimed at preventing mail fraud and would require public accounting of funds raised through the mail. The Seventh-day Adventist Church has some concern about H.R. 41, but the bill is hardly what Todd claims it to be. In any event, H.R. 41 has been tied up in committee for several years.

Robert W. Nixon is an associate director of the Public Affairs and Religious Liberty Department of the General Conference of Seventh-day Adventists.

Recently Todd told a Seventh-day Adventist pastor that his brother and sister attend a certain Seventh-day Adventist academy. But the principal of the academy named knows of no such students.

One Adventist reported: "To me it appears that John Todd is a fraud and a hoax, who is making a good deal of money on his lectures and tapes." He based his opinion on two factors. The first is a letter from Todd's former pastor, who explained that a local Baptist church in California in late May, 1978, voted unanimously to remove Todd from church membership because of various falsehoods Todd had told the pastor and deacons and some of his audiences.

The second factor is a voice-stress lie-detector analysis of several Todd recordings that indicated Todd was "making an all-out effort to deceive his audience" on at least ten of the points he makes in his talks. Concluded the analyst, "Based on the PSE [Psychological Stress Evaluator] evaluation, I have to conclude that Mr. Todd is not trustworthy, and his claims about witchcraft and the Illuminati should not be taken seriously." (Results of such voice-stress analyzers, however, are not acceptable as evidence in courts of law.)

Todd supporters, on the other hand, circulate a letter from a close friend of Todd's who frankly discusses the inaccuracies in Todd's talks: "John has made mistakes from the platform. It's understandable. He is in a new line of work. Both John and his wife have used extensive drugs and are still suffering from the effects. Some of the mistakes were deliberately fed to John to make him look bad."

How to evaluate

How should church members evaluate John Todd's message?

I suggest that they open their Bibles and Spirit of Prophecy volumes. Let them look up "Witchcraft" in the *Index to the Writings of Ellen G. White*. They'll become fascinated by chapter 67 in *Patriarchs and Prophets*, "Ancient and Modern Sorcery." And they'll be inspired by chapters 30 through 40 of *The Great Controversy*.

Then let them compare what they've read with John Todd's message. Todd rejects the Biblical and Spirit of Prophecy concept of the state of the dead. How different is his counsel as to how to prepare for the final crisis from that of the Bible or Ellen White! He says, for example, that Christians should buy M-15 rifles and a five-year's supply of food. *The Great Controversy* says that when oppression and reproach burst upon God's people, they will flee to Him for help and strength (p. 609). And God will send companies of angels, some in the form of men of war, to protect His children (pp. 630, 631). To me, an irreconcilable difference exists between trusting in God and focusing on Christ for deliverance, and trusting in a rifle.

As for me, I am going to put my trust, my faith, in God and in the inspired writings He has given His church—the Bible and the Spirit of Prophecy. □



Sabbath doesn't have to be boring

We had our reward when we heard
one of the children say,
"This was a happy Sabbath!"

By MAURITA ORDELHEIDE

Recently I heard one of the girls in the teen room remark, "Sabbath is so boring!" I thought, How tragic, remembering that in our family we have made Sabbath the most pleasant day of the week.

Getting started early on Sabbath morning is important to avoid the crush of last-minute problems. Our first goal is to arrive at Sabbath school in plenty of time. Our second goal is to get there with everyone in a happy mood.

In the afternoon, right after lunch, instead of napping, we plan to do something that the children enjoy. If we nap, this often takes the whole afternoon and makes it impossible to get anything else done. We are fortunate to

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live near various museums. The art museum has many exhibits of a religious nature. It is interesting to see how different artists have depicted stories of the Bible or scenes from Jesus' life. We have learned to appreciate the artistry of the paintings and sculptures. Some of the gods of primitive peoples are displayed there too.

The natural-history museum houses dinosaur skeletons, rocks, butterflies, birds, and animals of many different kinds. This is a warm, pleasant place to spend a cold winter afternoon. As we visit there, we become aware of the wide variety of living things God has given the human family to enjoy.

Music can always be enjoyed on Sabbath. When the children were small, we all learned and sang their Sabbath school songs together. The children also enjoyed records with songs and stories.

There are games and puzzles that are appropriate for Sabbath for any age group. We make good use of the book *Happy Sabbaths* by Miriam Hardinge, which has quizzes, games, and patterns. Activities of this sort make Sabbath hours fly. We have also used pottery-type, premoistened clay, from which we molded Ten Commandment-type tables of stone, cooking utensils, and lamps for oil. Any number of objects came to mind once we began working with the clay. This can be purchased at a craft store and is inexpensive.

We all enjoy reading the church papers that are available to us. Participating in singing bands, story hours, and branch Sabbath schools is an excellent way to spend Sabbath afternoon.

In *Education* is the following helpful suggestion as to what to do on the Sabbath: "Happy the father and mother

who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above."—Page 251. Along with this suggestion is this promise: "By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*Ibid.*

In order to learn more of nature, we frequently would go camping on weekends. When at home we would go for an afternoon walk, sometimes feeding dry bread to the ducks and geese in the park. At the zoo, we would see animals at close range, and could observe what and how they ate, and how big or little they were. On walks in the country, we heard birds that we never heard in town. The children would try to imitate the birdcalls,

hoping they might get the birds to answer back.

We saw pretty rocks, mushrooms of many shapes and colors, flowers of various kinds, frogs and tadpoles, trees and streams, deer and ptarmigan. We observed insects and butterflies and would come home to identify them from our books. At times we found wild strawberries and raspberries to eat. In one camping area we were neighbors to a herd of Rocky Mountain sheep. Each time we return, we eagerly look for the sheep. In the evening, just before dark, we would watch beavers swimming in their ponds. When summer days are long and sunset is late, we occasionally go to the mountains, late in the afternoon, taking a picnic lunch. After supper we enjoy the sunset in all its glory.

We had our reward when we heard one of the children or teen-agers say, "This was a happy Sabbath!" □

FOR THIS GENERATION By MIRIAM WOOD

My sea gull

Loving the sea as I do, I found it especially beautiful on a day in early September, a day that seemed a cross between the "rare" days of June and the "bright blue" October days made famous by poets. As the waves rolled in, one by one, crested, and crashed in a shower of foam and spray, I sat entranced. The blue of the sky seemed to turn the water that improbable shade of blue that isn't blue at all, scientists insist! Actually, the sky resembled a vast blue meadow, with the white cloud formations representing flocks of New Zealand sheep, those being the whitest I have ever seen. It was a day for "happily-ever-aftering."

Then I heard a shout. "Look!" someone cried, with the unmistakable intonation that means trouble. Jumping to my feet, I moved closer to the water's edge. The tide was coming in, which, at this particular beach, meant that the foamy water swirled right up to the pilings supporting the boardwalk. I had been vaguely aware of a large flock of almost-tame sea gulls that had been feeding on the small fish and other seafood washed up on the

beach as well as on popcorn and French fries and bits of pizza thrown to them by the strollers along the boardwalk. I had admired their long, gliding forays into the tops of the waves, from where they'd plucked unwary small fish. Then each bird, after a "catch," made a triumphant ascendancy into the skies with his trophy, and after swallowing it, emitted a hoarse, discordant squawk. Toothsome morsels, those fish.

The birds' timing seemed perfect. They knew just how far to dart into the waves; that is, all of them except one young gull that apparently had misjudged his distance and allowed himself to be submerged too deeply in the crest of the wave—or perhaps the wave simply rose higher than he had expected it to. Whatever the cause, there before our eyes was the young sea gull, tumbling over and over in the sand and water as the wave broke and rolled across the beach.

"Oh, he's bound to be dead," I exclaimed to my friend. "He couldn't possibly survive such a pounding." I fully expected to see the gull's limp form remain motionless on the wet sand,

mute testimony to the inexorable cruelty of life.

But as the wave receded, the young sea gull made a desperate effort to rescue himself. "He's still alive!" was the excited cry from the watchers. The bird flapped his wings as rapidly as possible, trying to rid himself of the excess water and to get his bearings. I found myself holding my breath, and straining, as though by my own willpower I could help him. Somehow it had become desperately important to me that "my" sea gull should live. I felt that I couldn't bear for him to die there on the sunny beach.

He made a supreme effort, spread his wings, lifted a few inches into the air, and would have made his escape, but just at that point the next wave came crashing in, and the water level was too high for him. Again he was submerged. Again his little body rolled over and over. Again the wave receded and we were sure the tiny life was over.

But he was a fighter. He must, by instinct, have held his breath during the time he was submerged, for he seemed to have no trouble with his breathing. But I have seldom seen a more pathetic, bedraggled creature than he now was. But he struggled upright again, beat his wings in the air, and tried to take off.

Oh, please, please fly, please fly, I found myself silently begging. He waited carefully until the water had

receded, then braced himself, took off, cleared the water—and was again knocked mercilessly onto the beach, rolling and rolling. I was in despair. He would, by now, have lost his will to live, I was sure.

But I was wrong. As the water receded around him, he made a final, desperate, glorious effort, and this time only the tips of his toes touched the extra-large wave that rolled in and clutched at him. Once he was in flight, he ascended so rapidly that it seemed only moments until he merged into the vast, blue sky. A cheer went up from the spectators, a heartfelt, emotional cheer, with my voice loudest of all.

In thinking about the incident, I have realized that somehow the struggle of the young sea gull represented life in microcosm. We are all subject to the brutalities of fate. We are all vulnerable to sorrow and tragedy. I have felt, in my own life, as though great waves of anguish were bearing my bruised body onto the beach of life and leaving me there, drained, limp, and lifeless. Yet somehow I have been able to struggle to my feet, gather myself together, and go on.

This text will always be especially precious to me, after "my" sea gull's experience: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

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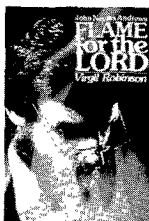
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Thoughts on justification—2

The week before last the first part of a two-part editorial on justification gave two Biblical principles (thought guides) for studying this subject more carefully. This week we conclude our response to this summer's camp meeting questions by sharing thought guides number three and four.

The first thought guide we suggested said, *Justified man is a sinner saved by grace*; and the second stated, *Christ alone mediates God's justifying grace*. Our third thought guide is *Justified man is a steward of God's grace*. Man does not mediate God's grace, Jesus does. Man is not the seller of heavenly merchandise, Jesus is (see Rev. 3:18; *The SDA Bible Commentary*, vol. 7, p. 964). But man is God's steward. He is held responsible for using God's gifts properly, whether they are material, physical, or spiritual (see *Testimonies*, vol. 8, p. 24).

Grace, like any of God's gifts, must be invested by the receiver and put to the exchanger. The one-talent servant did not invest his gift properly and assume his responsibility of cooperating with God as did the two- and five-talent servants. As a result, he was judged unworthy of his master's favor (Matt. 25:24-30; *Christ's Object Lessons*, p. 363). When men and women are given gifts by God, they are expected to use them to the best of their ability for His glory, not their own. They are judged on the basis of what they do with what they were given. This arrangement makes salvation conditional. Consequently, redemption is partly dependent on man's cooperation with God. As God does His part to restore His image and attitude in the soul of man, men and women must do their part. They will be held accountable for their stewardship.

It is part of God's plan to do in answer to man's prayer of faith things He would not otherwise do (see *The Great Controversy*, p. 525). It is God's sovereign choice not to do salvation's work alone. His plan for uplifting the human race includes angels, as well as men. We all have our part to do and are expected to do it joyously. Consequently Scripture says, "So faith, if it hath not works, is dead, being alone" (James 2:17).

"The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? . . . The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the

promises and provisions of the Scriptures."—*The Great Controversy*, p. 472. Grace is never cheap.

Our fourth and final thought guide says, *Justifying grace functions in harmony with God's higher law of selfless service*. All creation lives by this higher law, and God Himself is the fountain of this selfless service. And as God works in the natural realm, so He works in the spiritual realm. The same law of life applies to both. God works and man works (see *Steps to Christ*, pp. 80, 81). Nothing exists for itself; everything exists to do and to serve. Selfless activity is the law of life for heaven and earth. Therefore grace without works is not grace, being alone. It is the glory of our God to give and to do. Grace is God's attitude of love working on behalf of man. This glory is seen in the selfless life of Christ and is the same glory God expects to be reflected in the lives of all intelligences, men and angels alike. Selfless activity is the law of life for heaven and earth (see *The Desire of Ages*, pp. 19-21). As Jesus said, "My Father worketh hitherto, and I work" (John 5:17).

Selfless works

Anyone teaching the needlessness of works is teaching a gospel contrary to the law of life pervading God's entire universe. Works are wrong only if done to merit God's love. Selfless works are mandatory for all intelligent creatures, without exception. Even sinful man, because he has been freed to choose the good freely, is expected to do his part in working out his own salvation (see Phil. 2:12, 13). If God granted man eternal life on any other basis, He would be unjust. God does not impose Himself on anyone (see *The Desire of Ages*, p. 466). In the face of sin God did what only the Sovereign of love could do: He so loved the world that He gave His only begotten Son, and by so doing He enabled man to begin living selflessly.

That is why "to get fast hold of souls ready to perish means more than praying for a drunkard and then, because he weeps and confesses the pollution of his soul, declaring him saved. Over and over again the battle must be fought."—*Testimonies*, vol. 8, p. 196. The case of Judas was similar. "He recognized the teaching of Christ as superior to all that he had ever heard. He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life. . . . But Judas did not come to the point of surrendering himself fully to Christ. . . . He did not bring himself under the divine molding."—*The Desire of Ages*, p. 717.

To accept mentally the life and death of Christ and respond even with tears to the story of the cross is no evidence of a changed life (see *Early Writings*, p. 260). The condition of eternal life is now what it ever has been, willing obedience and cooperation with God (see *Steps to Christ*, p. 62). For man to neglect to do his part, to take without expecting to have to give, is working in opposition to the order of Heaven, and if he continues to pursue this course, he will eventually forfeit eternal life (see *The Desire of Ages*, p. 324).

When "no work" doctrines are mingled with the doctrine of grace, grace is no longer the grace of God. Man was not redeemed to elevate grace, but grace was given to elevate man. This does not mean that man is to be the center of heaven. The plan of redemption is for the benefit of angels as well as man (see *The Desire of Ages*, p. 758). Only selfish man could even think to exalt God's grace selfishly or to use it to escape his God-given responsibilities. If we exclude the human element from God's salvation plan, we deny the very purpose of His grace.

But God is kind and He understands. He does not measure man's worth by how much he produces; He measures man's worth on the basis of Calvary, his commitment to Christ, and his willingness to obey. What counts is not how big our spiritual tree has grown, but whether the seed of grace, implanted by God and watered by us, has germinated and broken through the crust of selfishness into the sunlight of God's love. This is called the new birth—a new tree! And the full tree in all its parts is in the seed. It will grow, but never unattended. It will bear fruit, but not without care. As Jesus said, "Every branch in me that beareth not fruit" will be taken away (John 15:2). Justification does not automatically produce

fruit; fruit does not just happen. It is possible to be in Christ without bearing fruit, but not for any length of time (see Luke 13:6-9).

Man is not exactly like a tree. God has given him power to think and to do, and He rightly expects more of a man than of a tree. With trees the processes of nature are automatic, but man has the power of choice. And "it is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way."—*Review and Herald*, Aug. 26, 1909. But when we daily surrender to God, underneath the turmoil there is peace, and there will be fruit.

The yoke God gives us He makes as easy and light as possible. His great heart of love sorrows as we stumble and fall, but He is holding our hand ever so tightly in His. We are not required to hold His hand, except to give our hand for Him to hold. He does all He can to help us to think, to choose, and to do what is right. And as we walk beside Him the best we can, we grow. Lovingly and willingly He maintains a stride that enables us to keep pace with Him. But no matter how long we walk with Him, we will always need His hand and His grace.

J. J. B.

RESPONSE FROM READERS

"Still a privilege," says SDA principal

On the outskirts of a small town in western Texas is a sign welcoming travelers. It labels the town as the "home of 6,852 fine people and a few old soreheads."

In almost any group one can find people with negative characteristics.

Recently several letters to the editors have touched upon some of the problems extant in Adventist schools—theater attendance; use of drugs, alcohol, and tobacco; a general lack of respect and good manners among the students and a failure of faculties to "discipline properly and effectively."

These serious charges cannot be laid aside lightly. Nor can they be put away with a statement of denial.

On the other hand, let us remember that there are a large number of students in our schools who are clean;

not all have bowed the knee to Baal. Not all is right with our schools, but not all is wrong either.

It is always an enlightening experience to have personnel from the public sector of education visit an Adventist campus, particularly when the visit covers several days. In my experience I have never heard anything but expressions of unbelieving admiration for the young persons on our campuses and of a deep wish that they could work with youth who are as kind, and have convictions as have the students in Adventist schools.

We must remember that the students are young, that they came into this world with an inborn selfishness and a desire for self-enhancement and preservation. They desire to be accepted. Some foolishly sell

out at a low price. Others carry things a bit far. Still others make poor choices.

As one who has had the privilege of associating with Adventist young people for several years, I wish to say it is still a privilege. It has not always been pure pleasure, and success has certainly not been complete. Yet experience convinces me that the majority of my students have been, are, and generally wish to be courteous, kind, caring, and cooperative people.

And what of the ones who are not? A Christian education is an experience not to be forgotten. One may lightly say No to God in a given instance, but it is difficult to make negative decisions continually about matters that are so rational and meaningful as the church's teachings of God. Students who attend the theater, and use drugs, alcohol, and tobacco will never be the better for it, but someday most of them will be wiser. We must believe that because it is true, Christian education does pay; but it does not always pay all at the same time.

There are four groups of people I consider a part of

my school family and for whom I thank God. The first is that major proportion of my students who live with high ideals and act with integrity.

Next are the solid Christian homes from which these young people come.

Then there are the homes that have perhaps made serious mistakes in child rearing but who have a determination and a sacrificial willingness to give God an extended opportunity to save their children.

Finally, I thank God for teachers and staff who have dedicated their lives and talents to the delicate task of being workers together with God in this aspect of His work, a work in which perfection is expected and failure is humiliatingly visible.

The future of God's work will be secure in the hands of our children who have walked through consecrated halls and upon dedicated ground, who have studied where a Christian influence can be daily felt, and who have chosen to respond to such an environment.

GAYLE E. RHODES
Principal
Lodi Academy,
California

North Dominicans open headquarters building

By WANDA SAMPLE

On August 25, 1978, the North Dominican Mission officially opened its new headquarters building, which is situated on a busy thoroughfare in Santiago de los Caballeros, Dominican Republic.

As the ribbon was cut, Jose A. Hernandez, mission president, and Luis Rafael Jimenez, treasurer, welcomed several hundred guests who had come to the inauguration services. After the welcome the group was escorted through the first floor, where they were shown rooms that will house the Adventist Book Center, the radio Bible correspondence school, the print shop, and departmental offices. On the second floor they were shown two guest rooms and offices for the cashier, treasurer, president, secretaries, and finally a committee or assembly room.

In the assembly room, Clarice Jimenez, wife of the mission treasurer, introduced several distinguished guests who had responded to the invitation to share this memorable event with the workers of the North Dominican Mission. The list included the governor of the province of Santiago, Antonio Corominas Pepin, and civic and industrial leaders in the city.

Perhaps the guest who had traveled the greatest distance to attend the inauguration was Jose Lizardo, a Dominican, now serving at Central American Union College in Costa Rica. Several workers from the sister organization, the Central Dominican Conference, participated in the celebration. The Inter-American Division was represented by T. G. Sample, auditor; the Antillian Union by C. Dionisio Christian, president, Wilson Roberts, director of the communication, youth, and education departments, and

Ricardo A. Rodriguez, director of the temperance and publishing departments. In his speech Pastor Christian delineated for non-Adventist guests the highlights of the progress of the church in Inter-America, in the Antillian Union, and in the Dominican Republic.

The need for a headquarters building arose in 1972, when the Dominican Conference was divided into two organizations, a conference and a mission. The Central Dominican Conference used the headquarters office in Santo Domingo, and the North Dominican Mission occupied a rented building in Santiago. The membership for the North Dominican Mission at that time was 4,242. In six

and one-half years it has grown to 10,085!

Pastors Hernandez and Jimenez gave credit to their predecessors, Luis Leonor, president, and Juan Prestol, treasurer, under whose administration plans were laid and a lot purchased for the headquarters building. Pastor Leonor, who is now attending Andrews University, Berrien Springs, Michigan, and serving as pastor of the Spanish church in the area, attended the inauguration.

Construction began in February, 1978, and, except for a few finishing touches, was completed for the inauguration on August 25. The total cost of the construction was R\$D84,261 (US\$68,000). One of the bank officials who attended the inauguration quipped, "You must have had angels carrying materials in here during the night to be able to build it for that amount."

Indeed, the building represented loving dedication and

sacrifice on the part of many. The original plan called for construction of only the first floor; however, because the cost factor would greatly increase if the building were done in two stages, it was finally decided to go ahead with the entire project at this time.

Regina Hernandez, wife of the mission president, and other women served as hostesses at the inauguration reception. To a background of musical selections such as "Bless This House," the workers of the North Dominican Mission and their guests visited together, and praises seemed to be on the lips of all for the miracle God had wrought for the advancement of His work in this area.

Other services

In the evening my husband and I attended the youth meeting in the central church of Santiago. About two dozen young people and their pastor had come by bus from San Francisco de Macoris (about 70 kilometers away) to present a program entitled "Time's Last Hour." Approximately 500 persons, the majority of them youth, filled both the main floor of the sanctuary and the balcony to overflowing.

"Where did all these young people come from?" I asked.

"Oh, this is their church; they are here every Friday night," I was told.

What an inspiration it was to see the earnestness of those presenting the dramatization of the time of the end, and the response of the audience. Truly these youth are preparing now for that time.

On Sabbath we visited a church that meets in a modest store building in one of Santiago's more humble neighborhoods. The pews and the pulpit were homemade. But the announcement we heard stating that their church school, which serves grades one through four, was about to begin, showed us that this church has its priorities straight.

In the afternoon Pastor Hernandez met with another group in small rented



New church inaugurated in Argentina

A new church was inaugurated July 8 in Cordoba, Argentina, the second-largest industrial city in the country. The church, shown above, seats 140 persons and is part of the Carlos Paz district.

Jose Tabuenca, former president of the Austral Union, is Cordoba's leading Adventist pastor. The city has 150 Adventist students attending the university. They have founded the Adventist University Center of Cordoba, from which they carry on an outreach work for the church.

ARTHUR S. VALLE
REVIEW Correspondent
South American Division

Wanda Sample is editor of the Inter-American pages of the ADVENTIST REVIEW.

quarters, organized them into a company, and officiated at their first communion service. I made the bread for the service on Friday afternoon, following instructions to prepare for "about 40." In reality 28 baptized members attended, but a total of 50 participated in the ordinances, including visitors who had studied with the layman leader long enough to feel a part of the Adventist family. More than 100 others observed the service.

I came away from my visit

to the Dominican Republic feeling that I had discovered one of the secrets of the growth of the work in Inter-America. The laymen and leaders there were providing the best facilities they are able to provide, and whether the facility is new and beautiful or old and rented, they are doing their best to proclaim the message of a soon-coming Saviour. I know of no field where the needs and the opportunities are greater than in the North Dominican Mission.

Hospital stay results in family's conversion

Little did Maud know that day when she walked into Davis Memorial Hospital in Georgetown, Guyana, for a simple biopsy and surgery that life would be changed.

As I talked with Maud, who is a trained nurse and therefore knowledgeable about diseases and their symptoms, I realized that she was apprehensive about the results of her operation. I assured her that God is concerned with the individual needs of each of His children. I mentioned that He knew how much her young children needed their mother, and that He also knew that she was not ready to die because she had not yet begun to live for Him. These remarks aroused her interest in beginning a systematic study of the Bible, and after her discharge we continued weekly Bible studies in her home.

One Sabbath Maud attended the Seventh-day Adventist church uninvited. She was so pleased that she immediately decided that the church would be good for her whole family, and she made arrangements for the children to be brought to Sabbath school every week.

Maud's husband, an accountant in one of Guyana's leading banks and proprietor of a large restaurant, is a busy man; nevertheless, because of his wife's desire, he decided to take time off every Sabbath to take the children to church. As the weeks went by he himself became convinced of the truth of the message.

Because of social and occupational demands, it took some time for Maud to make her final decision to be baptized by Pastor Lloyd LeGendre. Afterward I continued to study with the family until I had the joy of seeing the liquor bar in their restaurant closed. By the close of another series of Bible studies the husband, their three children, and a friend of the family were baptized.

This family rejoices in their new faith. Maud and her husband plan to attend an Adventist college to prepare them better to share their faith with others.

LEILA RILEY

Chaplain, Davis Memorial Hospital

Hinsdale Hospital employee shares his faith

By DONNA WILLARD

Ron Smith, manager of the graphic arts department of Hinsdale Sanitarium and Hospital, believes that innate within a genuine religious experience is the desire to share one's faith with others.

"Witnessing is a part of me," says Mr. Smith. "To me, religion should be practical—lived and expressed every day."

Mr. Smith finds witnessing opportunities every day as he works with department heads, sales representatives, and commercial printers in activities ranging from the processing of brochures and hospital publications to the purchasing of graphic arts supplies. The unique health message that Hinsdale Hospital supports has often proved to be the entering wedge he was looking for, leading to more in-depth spiritual discussion.

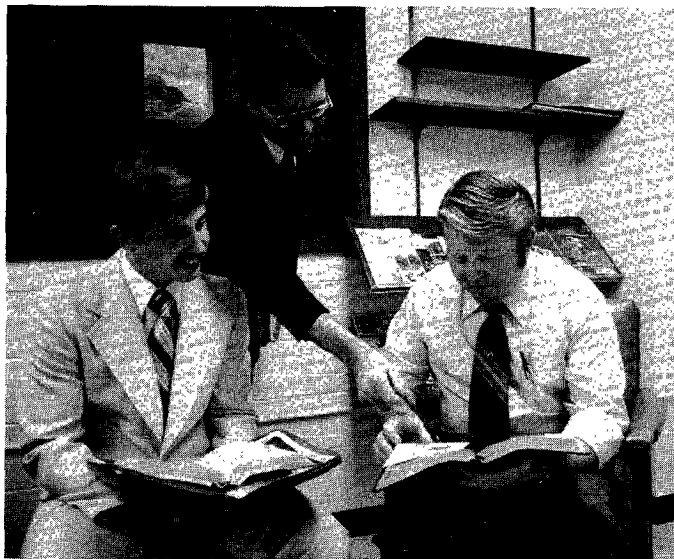
"Sales representatives who

find time before an appointment often visit our cafeteria for a cup of coffee or cola drink while waiting," says Mr. Smith, smiling. "They come back without their drink, but often with questions about vegetarianism or the Sabbath."

Sometimes hospital visitors who are impressed by the general friendliness and concern of employees want to know what it is that makes this institution stand out among other health-care centers in the Chicagoland area. This provides Mr. Smith another opportunity to witness.

Les was one such witnessing contact. The supplier of business forms to 75 percent of the hospitals in Chicago, he had wondered about Seventh-day Adventists for many years. "The respect that Les expressed for the hospital, and the hearty praise he gave to the courteous Christians who always put others first, gave me an open invitation to reveal the faith behind the in-

Donna Willard is public relations assistant at Hinsdale Sanitarium and Hospital.



Ron Smith, right, introduces Dan Kissell, left, sales representative of Gem Business Forms, to John Baldwin, Downers Grove church pastor. Mr. Smith and Mr. Kissell had studied the Bible regularly before Mr. Smith moved to Tennessee. Pastor Baldwin is continuing the studies.

stitution," said Mr. Smith.

While contacting Mr. Smith regularly for business concerns, Les learned more about Seventh-day Adventists. To date he has read *The Great Controversy* and attended a Revelation Seminar conducted by George Vandeman of It Is Written. Having delved into the major denominational beliefs, Les is now facing the ultimate decision, committing his life fully to God.

"Seeds that are sown take time to grow," says Mr. Smith. "I believe the Lord will continue to lead."

Then there is Dan, another sales representative. Thrilled by a recent religious experience, he usually carried his Bible with him to read while waiting for appointments. Recognizing Dan's enthusiastic interest in spiritual matters, Mr. Smith gave him a copy of Ellen White's *Thoughts From the Mount of Blessing*.

"The next time I met with Dan," Mr. Smith said, "he was overjoyed with the message of *Thoughts* and wanted to study with me. I was as thrilled as he was, and we set up weekly Bible study meetings for Thursdays at noon." Dan has completed *What the Bible Says* lessons and is now reading the Conflict of the Ages Series. He carries *Thoughts* with him everywhere he goes and is thrilled with each new revelation of truth.

Dan, like Les, is now in the process of making his decision for a fuller commitment to Christ—all because Ron Smith decided to share his faith while at work.

CANADA

Quebec holds first congress

The first Quebec youth congress was held in Montreal, Canada, on September 2, with more than 3,000 people crowding into the gymnasium of Montreal's French-speaking SDA elementary school.

"Unity" was the theme for the mixed assembly of black

and white French- and English-speaking youth. All meetings were heard in both French and English, and the theme song could be sung in either language.

During Sabbath school, Tom Staples, Middle East Union treasurer, presented the mission report, and Bill Edsell, Canadian Union youth director, gave the lesson study. John Hancock, General Conference youth director, was the eleven-o'clock worship-hour speaker.

The afternoon program began with a music festival combined with numerous accounts of witnessing activities. Next Elder Hancock showed slides of Adventist youth around the world, including scenes from recent Festivals of the Word in North America and the youth congress in Lausanne, Switzerland.

Organized by Miroslav Kis, Quebec Conference associate youth director, and encouraged by P. F. Lemon, conference president and youth director, the congress was the climax of a summer program involving two youth camps, youth meetings during camp meeting, and the organization of a central youth committee to promote more interchurch activities.

BRENDA BOND KIS
Quebec Conference

PHILIPPINES

Metro Manila target for 1979 evangelism

Preparations to make 1979 a year to evangelize the 7.5 million people living in Metro Manila have recently been made by the North Philippine Union Mission.

Committees are at work organizing 347 teams of church members, each team with a territorial assignment. Beginning in December, team members will canvass each home in Manila to enroll persons in the Voice of Prophecy Bible course. Their goal is 75,000 students. And each team member will be personally

responsible to visit his students weekly.

Plans also include holding 347 cottage meetings all through the city simultaneously.

"These meetings will be conducted in churches, halls, homes, parks—even under mango trees," said G. H. Gucilitar, coordinator of the territorial assignment committee and Ministerial secretary of the Central Luzon Mission.

In addition to the door-to-door canvass for Bible students, six radio and television programs will offer the free Bible course, and team members in each territory will personally deliver the lessons to the homes of those requesting them.

The Metro Manila Good News program will culminate with a five-day decision meeting in the 32,000-seat Araneta Coliseum. La Verne Tucker, of The Quiet Hour program in California, will be the guest speaker. Visitation teams will be asked to bring their converts and interested persons from all sections of the city to these services. It is anticipated that more than 100,000 Bibles will be distributed to persons attending these meetings.

The Good News program for Metro Manila has as its goal to involve 10,000 church members in 50 churches and companies in the city. Each church has been designated as an evangelistic center. The 347 cottage meetings will reach out in satellite fashion from each church.

In addition, a school of evangelism will be conducted in December to train 2,000 people, including the leaders of the 347 teams. Training will include preaching, health work, child evangelism, conducting Bible studies, and related areas. The school of evangelism will culminate with a day-long rally in the Philippine International Convention Center.

A week in November has been set aside for prayer for the Good News program.

J. H. ZACHARY
Coordinator
Metro Manila
Good News Program

Religious Newsbriefs

from Religious News Service

● **Skull of Thomas More found in church vault:** The skull of Thomas More, a one-time Lord Chancellor of England who was beheaded in 1535 for refusing to recognize King Henry VIII as supreme head of the Church of England, has been found after having lain for more than 400 years in the vault of St. Dunstan's church, Canterbury, England. The decision to examine the vault was made in connection with celebration of the 500th anniversary of the birth of the great English humanist.

● **Series on Old Testament planned by N.B.C.-TV:** Stories from the Old Testament will be telecast by N.B.C.-TV on three consecutive evenings in November to mark National Bible Week, November 19 to 25, the network has announced. "We believe this is the first time National Bible Week has been recognized on network television in this scope," said Deanne Barkley, an N.B.C.-TV vice-president on the West Coast.

● **British Government urged to appoint marriage minister:** The British Government is considering a proposal to appoint a "Minister for Marriage" to coordinate the work of groups responsible for marriage guidance and research into why families break up in Britain, where one marriage in three ends in divorce. British churches would be invited to participate in working out details of a program that would be administered on a national level by the new marriage minister.

● **New temple in Brazil:** The new Brazil Temple in Sao Paulo, the first South American temple of the Church of Jesus Christ of Latter-day Saints (Mormon), was opened to the public for a month of tours prior to its dedication October 30 to November 2. The temple is the seventeenth Mormon temple worldwide.

SRI LANKA

Hundreds attend camp meeting

More than 650 people attended the Sri Lanka Union Conference camp meeting held recently at the Lakpahaana Adventist Seminary, Sri Lanka. John Fowler, chief editor of the *Oriental Watchman Publishing House*, Poona, India, and E. A. Hetke, a member of the Southern Asia Division advisory council, were the guest speakers. The theme "He That Overcometh" was carried throughout the meetings.

Other recent activities in the union included two week-end training programs conducted by lay activity directors, one in Colombo and the other at Nawalapitiya. The training programs in Colombo were later followed by a three-day Sabbath school institute conducted by M. D. Moses, the division Sabbath school director, and Gloria Thomas, his associate.

The ministers of the Sri Lanka Union are planning to hold 14 evangelistic campaigns during the next two months, some of which have already begun.

DAN S. ARIYARATNAM
Secretary-Treasurer
Sri Lanka Union

MICHIGAN

Nutrition update held at Andrews

A one-day clinical update on nutrition and longevity was held at Andrews University, Sunday, September 3. Physicians and other interested persons throughout the United States attended the seminar, coordinated by Herald A. Habenicht of Andrews Medical Center.

Denis P. Burkitt, a leading medical researcher from St. Thomas Medical School in London, England, conducted a discussion of diet and its relationship to hardening of the arteries and certain types of cancer.

The most important preventive factor in reducing diverticulosis, cancer of the



New church dedicated in Cameroon

The Kribi church in the Cameroon was opened and dedicated on Sabbath, June 3. The structure seats 250 persons, but on this occasion it was overcrowded as members from neighboring churches and 50 people from the city administration attended the dedication service.

Maurice Zehnacker, president of the Equatorial African Union Mission, preached the dedicatory sermon, reminding the congregation of the joy of the children of Israel at the dedication of the Temple of Solomon. He stressed that this church should be a house of God where many persons can find Christ. The dedicatory prayer was offered by Marc Cools, president of the West Cameroun Mission.

Shown above (left) is the Kribi church sign and (right) a view of the church's entrance.

EDWARD E. WHITE
REVIEW Correspondent

colon, and hardening of the arteries, according to Dr. Burkitt, is an adequate intake of fiber in the diet. Whole-grain cereals were recommended as one source of fiber.

An excess of sugar in the diet is also a factor in promoting arterial disease and cancer of the lower digestive tract, he said.

William Castelli, of Harvard University and Boston University School of Medicine, dealt with fat, triglycerides, and high-density lipoproteins. Dr. Castelli is credited with discovering lipoproteins as a risk factor in heart disease.

Perhaps more accurate as a predictor of serious heart disease than other risk factors such as high blood pressure and triglycerides, the high-density lipoproteins are apparently an inherited condition, which shows up in blood tests of newborn infants, says Dr. Castelli.

He stated that although only 5 percent of all men nationally have a heart attack before the age of 60, the figure is closer to 20 percent for

men who have high-density lipoproteins.

According to Castelli, infants who are identified as having the condition could be greatly benefited by a proper diet.

Also present at the seminar was Hans Diehl, of Pritikin's Longevity Institute in Santa Barbara, California. Using data compiled from the first 1,000 case studies at the institute, Dr. Diehl said that in a period of four weeks patients are able to reverse most symptoms of heart disease.

An important part of the institute's regimen, says Dr. Diehl, is walking several miles each day. In most cases, high blood pressure is lowered and angina symptoms disappear.

According to Donna L. Habenicht, one of the participants in the seminar, its emphasis was on the prevention of disease. "Many physicians present wondered whether they had not missed their calling by taking care of acutely ill patients only," she said.

The seminar was part of a week-long workshop featur-

ing health and nutrition specialists, but the one-day Sunday session was designed for those who were not able to attend the full week's activities.

RAY MINNER
Public Relations
Andrews University

UPPER VOLTA

Physician revisits Africa

For one month this summer S. A. Nagel, former medical missionary to West Africa, and David Nieman, physical education teacher at Pacific Union College, Angwin, California, spent a part of their vacation in Ouagadougou, capital of Upper Volta, West Africa, lecturing on physical fitness and related topics.

About 200 people attended the meetings held every evening in the open-air evangelistic center. Dr. Nagel and Mr. Nieman covered such topics as cancer, proper food, exercise, alcohol, tobacco, and family life. By special invitation Dr. Nagel spoke also to high-ranking officers of the military police and the military academy on "peaceful coexistence between husband and wife."

As a result of the meetings, 60 persons enrolled in the Bible correspondence course.

HENRI KEMPF
President
Upper Volta Mission

BENIN

Work organized in new area

After Claude Lombart and his wife occupied their newly rented house in Cotonou, Benin, in January, they quickly converted the ground floor into a chapel to establish an official church for the 11 believers. Eight months later seven others joined the Adventist Church by baptism. Five were Benin-based Nigerian believers and two native to Benin.

The work in the People's Republic of Benin began in 1972 when Henri Kempf, pi-

oneer missionary, spoke with government officials, who recognized the registration of the Seventh-day Adventist Church. After 11 were baptized over several years by visiting missionaries, the West African Union Mission executive committee, under the leadership of Svein Johansen, decided to send Claude Lombart and his wife

to Cotonou to live and to establish a church.

Previous to the arrival of the Lombarts, a nucleus of Nigerian second-hand clothes traders met every Sabbath in David Nwachuku's photo shop in Cotonou, to study old Sabbath school pamphlets. Later they enrolled in a baptismal class conducted by Mr. Nwachuku and Friday Nwala.

Successive Togo-Benin Mission presidents (Henri Kempf, Roland Fidelia, and Paul Heise) visited those believers, and baptisms followed.

The church's outreach under the direction of Pastor Lombart consists of weekly Sabbath school classes in three languages—English, French, and Fon; worship

services; prayer meetings; home Bible studies; distribution of Voice of Prophecy enrollment cards; Sunshine Bands to the country's main hospital; a children's branch Sabbath school; and welfare activities.

The tiny congregation's immediate concern is to purchase property and build a mission house and church.

Profile of courage in Tennessee

Blind for the past seven years and footless since last November, John Kuna, of Madison, Tennessee, has not stopped sharing his faith.

Mr. Kuna was employed as a methods man in the engineering firm of Fred D. Wright Industries in Nashville, Tennessee, when he realized his diabetes was affecting his eyesight and soon he would be living in total darkness.

After his medical retirement, Mr. Kuna went to Arkansas to a school for the blind to prepare for a new life. There he learned to cook, type, read Braille, and go about daily living. Back home, Mr. Kuna was troubled about what to do to keep busy, having been used to an active life. After much prayer and deliberation he decided to build a machine shop in his basement and manufacture solid-wood household items.

"I will pledge every penny I earn from this project to spread the gospel of Christ," said Mr. Kuna. And he did. His little shop has prospered ever since.

With his varied table saws, drills, sanders, and planers in his shop, Mr. Kuna makes bread boards, picture frames, footstools, and lamps. His products are fashioned from scraps given to him by a Gallatin furniture factory.

"People often ask me to make special shower, wedding, or birthday gifts for them," Mr. Kuna said, "such as torch-type holders for the hearth and fireplace."

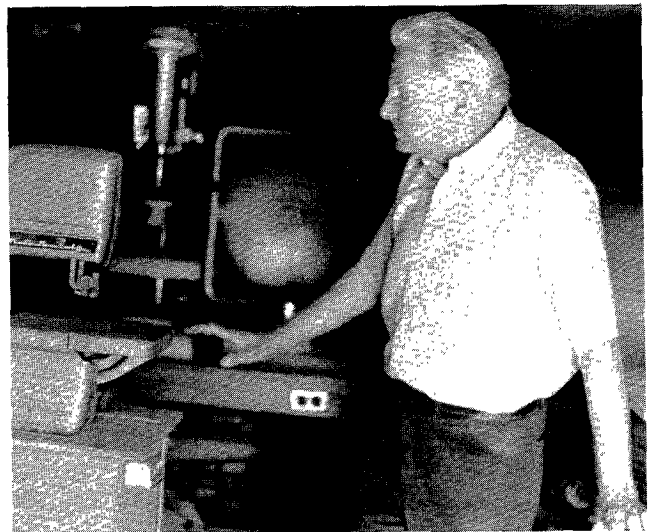
In February of 1975 Mr. Kuna developed an infection in his left foot, for which, because of his diabetes, the only treatment was amputation. After recovery he was fitted with a prosthesis, and within a few weeks he was back at work. As he says, "While I was in the hospital I had time to think, and I planned how to increase my productivity." God blessed Mr. Kuna's efforts, and business grew.

By November, 1977, an infection required amputation of the other foot. After another period of adjustment and recuperation, Mr. Kuna was back at his project.

Mr. Kuna is a member of the Madison Campus church, where he serves as chairman of the telephone and vesper committess. But the most challenging church office he holds is Investment leader. Although sightless and wearing artificial limbs, Mr. Kuna stands fearless before his fellow church members encouraging them to invest for eternity.

"God blesses any project, whatever it is and wherever you live," Mr. Kuna says. "Be creative. Think of a special project. Put yourself and your project in God's hand and watch it grow!"

After receiving a telegram earlier this year from Robert H. Pierson, General Conference president, telling of the



1978 world church double Investment goal, Mr. Kuna pledged \$500 to his church's Investment program. In addition, he gave 10 people five dollars each to invest in a project to help support two outreach programs in North America: a new center and mobile unit in Appalachia, and new work in the Yukon in Canada.

"I find happiness in the joy of Investment and watching it grow for God. Starting from nothing in January and reaching a glorious climax in November can be your experience as you pray and plan and work for God," Mr. Kuna tells his church audience.

Mr. Kuna looks to the future with optimism and hope as he seeks to acquaint others with the heavenly Father's love. "Those who give their lives to a Christlike ministry know the meaning of true happiness," he said. "They become more and more identified with Christ, and there is no opportunity for spiritual stagnation."

Mr. Kuna works eight to ten hours a day, five to six days a week, at his "project" for God. Periodically his wife, Ruth, drives him to merchants who market his products. One hundred percent of the revenue from his project is dedicated to the mission project and the local church building fund. The cost of varnish, stain, machinery, repairs, electric bills, and other expenses he meets from his pension check.

"I may have lost my eyes and my feet," Mr. Kuna says, "but I haven't lost my love for the Lord."

VIRGIL K. LEWIS
Public Relations Director
Madison Hospital, Madison, Tennessee

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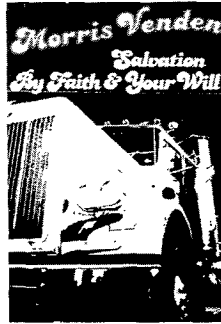
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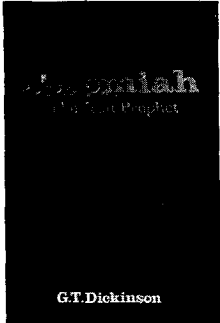
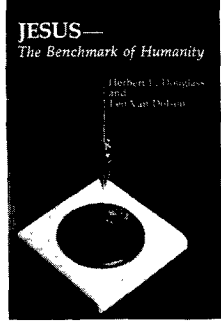
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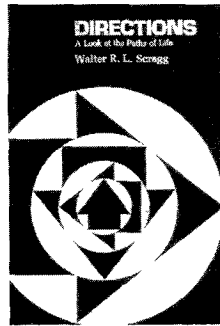
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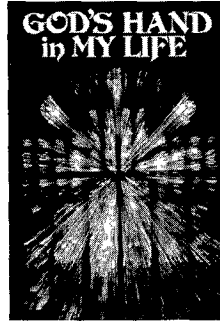


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compiled by Lawrence Geraty.

Some spent time in POW camps. Others could have made it big on Madison Avenue. But God's hand directed them all to the Seventh-day Adventist Theological Seminary, where they now teach. \$4.95.



FINAL EVENTS ON PLANET EARTH

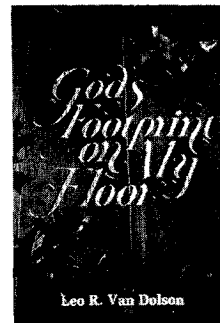
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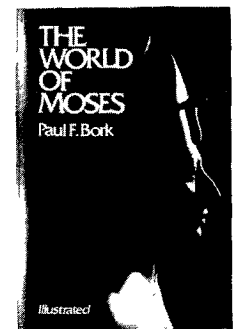
An analysis of the Beatitudes from three different perspectives: the human predicament, Jesus' solution to the problem, and the practical applications for the Christian. By the editor of *Life & Health*. \$4.95.



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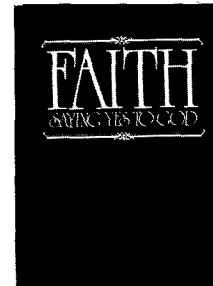
An archaeologist and professor of religion brings to life the land of the Pharaohs. A discussion of the internal and international politics of Egypt at the time of Moses and the Exodus and of the many peoples with whom the Hebrews came into contact. Illustrated. \$4.95.



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FAITH: SAYING YES TO GOD

by Herbert E. Douglass.

The true nature of faith is presented as a basis for interpreting almost every Biblical doctrine. By a former associate editor of the *Review*. \$3.95.

NETHERLANDS

Hundreds attend European Council on Smoking

More than 250 men and women attended the Second European Council on Smoking and Society held in the de Doelen Congress Center, Rotterdam, Netherlands, August 28 to 31.

The council was organized by the International Temperance Association, with the support of Herbert Stoeger, Euro-Africa Division health and temperance director; Mike Stevenson, temperance and youth director of the Northern Europe-West Africa Division; Nico Kooren, Netherlands Union temperance director; and Z. Lyko, temperance director of the Polish Union Conference. Cooperating was the World Health Organization.

K. Woeber, professor and Adventist layman from the Federal Republic of Germany, served as chairman of the council.

M. L. Ginjaar, the Dutch minister of health, opened the council by appealing for increased information to be made available to the general public and for more study of the social factors that influence smoking behavior. "My government," he said, "attaches great value to such research and to measures taken to curb smoking."

John Banzhaf, United States attorney and executive director of A.S.H. (Action on Smoking and Health), was the keynote speaker. He said that the time has passed for friendly talks at conventions about the dangers of smoking, that now is the time for legal and legislative action.

During a press conference, H. A. Ponfoort, director of the Dutch Foundation on Smoking and Health, pointed out that six million people in the Netherlands do not smoke, and only four million do. But the minority is often hailed as if they were the majority, he said.

L. E. Aaro of the University of Bergen, Norway, cited studies that indicate smoking



A variety of thought-provoking posters were displayed at the Second European Council on Smoking and Society held in Rotterdam by the International Temperance Association. Health magazines also were distributed.

is continuing among people on the lower educational level, while people in professional and secondary educational levels are stopping. A study in Britain shows similar data, he said, and points to the need to reach the poorer and less educated with programs to help them stop smoking. The professor stated also that children in the 12-to-15 age group are six times as likely to smoke when both parents smoke.

Wayne McFarland, associate director of the General Conference Health Department, presented the new hospital live-in approach to the Five-Day Plan, and Elsa Berglund, Adventist researcher of Norway, appealed for a professional assessment of the results of the stop-smoking programs.

Adventist lecturers and group participants also included F. Schmidt from Berlin, L. Hirvonen from Finland, B. Kinman from the United Kingdom, and J. Ribot of France. Madame F. Buhl, representing the French minister of health, stated that it was her country's intention to keep up its legislative and

educational drive against smoking.

On the final day, the council's resolution committee called for governments to ban tobacco advertising, to support legal and educational antimoking measures, to affirm nonsmokers' rights, and to consider the economic factors of smoking. An appeal was also made to physicians to solicit their support against smoking, and to labor-union leaders to consider the impact of smoking on the working man's efficiency.

ERNEST H. J. STEED
Temperance Director
General Conference

ENGLAND

Church members sponsor special book edition

The small Southend church in England, with 53 members, together with the few members making up the Gray congregation, recently donated more than £1,100 (US\$2,035) for the printing and distribution of a special

edition of *The Great Controversy*.

For years Walter Newman, a former manager of the Stanborough Press, Grantham, England, had had a burden on his heart to scatter *The Great Controversy* throughout the British Isles, especially to professional people such as doctors, dentists, teachers, bank managers, and ministers.

Pastor Newman knew that there was a definite market for such a publication. Not knowing how to start such a project, eventually he decided that the best place to begin was at home. He presented his plans to the members of his church in Southend and to the members of the Gray company. The result was explosive.

On June 28, Pastor Newman traveled to Grantham and placed his order with Dennis Johnson, manager of the Adventist Book Center, paying for it in cash.

Produced as a paperback and printed on a good-quality paper, the book has been reset in "English" English so that British readers may better identify with it. Its 750 pages



Ann Dunn, right, prepares EKG strips for examination during a clinic at the New York Adventist Health Center, formerly the New York Center.

contain more than 70 illustrations of the Reformation era, and other related pictures.

Pastor Newman believes that *The Great Controversy* was designed to play an important part in sharing with men and women the message for these last days.

B. M. BELL
Public Relations Secretary
Stanborough Press

NEW YORK

Physician joins Metro Ministry

Metro Ministry is currently in the process of remodeling the 22-year-old New York Center, situated near Times Square, into a health-evangelism facility, renamed the New York Adventist Health Center.

Plans are being formulated also for a vegetarian restaurant in the lower level of the center and the expansion of the health-food and book stores now located there. Metro Ministry is continuing to investigate the possibilities of developing a rural health retreat as well.

Robert H. Dunn, an experienced Adventist physician from California, has recently joined Metro Ministry as director of medical services and has opened a general and preventive medical practice on the sixth floor of the center. Dr. Dunn and his wife, Ann, former missionaries to China, India, and Burma, are now seeing patients in their offices, which include a waiting room, two examination rooms, and a treatment room.

Dr. Dunn offers cardiovascular- and pulmonary-function testing, audiometric examination, laboratory evaluation, nutritional counseling, exercise prescription, and medical history and examination. Mrs. Dunn serves as her husband's office nurse, secretary, and business manager.

In addition to his practice, Dr. Dunn plans to conduct health-education programs for the public such as Five-Day Plans to Stop Smoking and stress-control seminars, beginning this fall in the center.

JAMES L. FLY
Communication Officer
Metro Ministry

Inside Washington By VICTOR COOPER

- **New associate secretary.** Elbio Pereyra, currently secretary and Spirit of Prophecy emphasis secretary of the South American Division, has accepted a call to serve as an associate secretary of the White Estate. He also has had experience in evangelism and teaching and as president of the Austral Union.

- **Associate in pastoral care.** Four years after retiring as associate secretary of the department of education in the Far Eastern Division, Marion Simmons, past 70 years of age, has accepted an SOS call to leave her North Carolina home and serve as an associate in pastoral care for the Bangkok Adventist Hospital church, Thailand.

- **Help! Who knows?** A letter from the librarian of Garden City Junior High School, New York, asks: "Where are the Adventist hospitals and restaurants in the U.S.? Since I travel a good deal I would like to patronize the restaurants but do not know where any are located in this country. And should I ever become hospitalized, I would like to be treated in an Adventist hospital."

- **Gypsies baptized in Romania.** In Romania, about 500 gypsies have recently joined the Seventh-day Adventist Church, says Howard Burbank, of SAWS. The gypsy group has been absorbed into the congregations for the most part, but there are two churches in Romania made up almost entirely of gypsies. Their conversion to Christianity has produced drastic life-style changes, for which officials have expressed their deep appreciation to Adventists.

- **Seminar on genetic engineering.** Partly as a result of the birth of the first "test-tube baby" in England last summer, challenging questions are being asked about genetic engineering. To formulate answers to these queries, the General Conference of Seventh-day Adventists has established a Seminar in Genetic Engineering. Adventist scientists and theologians will study the subject and issue a report in February.

- **Degree for Bible instructors authorized.** In the latest issue of *The Bible Instructor's Exchange*, published quarterly by the Ministerial Association and edited by Rosalie Haffner Lee, and George E. Rice, of Andrews University, reports that Atlantic Union College has been authorized to offer a four-year Bachelor of Science degree for Bible instructors. Five internships a year are available to young men and women. The A.S. degree will continue to be offered to those who desire only two years of training.

- **Responses to P.R.E.A.C.H. project.** In its Project to Reach Every Active Clergyman at Home (P.R.E.A.C.H.) the Ministerial Association sends *Ministry* magazine without charge bimonthly to a quarter of a million non-Adventist clergy. To date there have been 2,950 favorable responses and 781 negatives. There have been 800 requests for slides, books, charts, and other materials advertised in the journal.

- **Memorial gifts to AWR.** Adventist World Radio has already received more than \$2,500 in memory of M. Carol Hetzell, former director of the General Conference Communication Department and correspondent for Inside Washington.

- **Volunteers outnumber regulars.** Adventists now send out more volunteer and short-term workers than they do new regular workers, reports General Conference secretary Clyde O. Franz. Of the 1,158 workers sent out by the church in 1977 to countries other than their own, 350 were new missionary workers, 496 were short-term workers (mostly one to three months), 37 workers paid their own way and will remain in service for over two years, 206 were student missionaries and "will be the same again."

Far Eastern

- Fifty-one students—from India, Indonesia, Africa, Thailand, Malaysia, South America, and the Philippines—are attending the graduate and health schools at the Silang campus of Philippine Union College this semester. Total enrollment at Philippine Union College this school year is 1,286 undergraduates, 51 graduate students, and 20 seminary students.
- Eighteen persons were baptized recently during a series of meetings at Malahog Beach, Central Philippines, conducted by Jerry Espina, of Calbayog Sanitarium and Hospital.
- A newspaper columnist who attended a Five-Day Plan to Stop Smoking at Hongkong Adventist Hospital devoted her whole Sunday With Sheila column in the *South China Morning Post* to the plan.
- Southeast Asia Union College MV Society is the new champion for this year's Singapore-wide MV Bible Quiz. Begun in 1975, the Singapore interchurch MV Bible Quiz is aimed at encouraging greater interest in the study of the Bible and the history of the Seventh-day Adventist Church, and at fostering closer fellowship among the MV societies in Singapore.

South American

- During the first half of the year, the South American Division baptized 11,767 persons, an increase of 1,521 (14.8 percent) over the same period last year. The baptisms were reported as follows: Austral Union, 767; Chile Union, 991; East Brazil Union, 2,680; Inca Union, 3,118; North Brazil Union, 1,233; and South Brazil Union, 2,978. On June 30 the division membership stood at 404,528.
- The South American Division Sabbath school department, under the leadership of Itanel Ferraz, has launched a

new program: "Transform your church into a missionary school." Dozens of congresses and councils have been held in all the countries of the South American Division, and the results have been promising. The division has 448,399 Sabbath school members, plus 37,397 students in 10,126 branch Sabbath schools. At the present time in the division there is one branch Sabbath school for every 45 Sabbath school members, and the new program is increasing the number.

- At the Fifth Student Exposition in São Paulo, Brazil, organized by the Camara do Livro ("Book Authorities") and the secretaries of the São Paulo Municipal Council, the South American Division temperance department was invited to feature the activities it carries out for the benefit of the public. Of these the WATER Project (World Abstainers to Enjoy Rights) was the best received. Thousands of students, teachers, educators, and other São Paulo residents visited the temperance stand, where they learned of the antitobacco and antialcohol activities the department is promoting in this city.

Southern Asia

- Mrs. Helen Lowry spoke at a teachers' institute organized by the Andhra Section at the SDA school, Secunderabad, India, from May 23 to 29.
- A series of small books for sale by literature evangelists is under production in several countries of Southern Asia. The first of these new books has just become available in Burma, where four titles are being produced in Burmese.

North American

Atlantic Union

- One of the biggest baptisms in the history of the Rockville Center, New York, Spanish-speaking church took place September 16. Through individual Bible studies, missionary work on the part of the members, and health

evangelistic meetings in Freeport, 15 persons were baptized. Membership of the Rockville Center church is now 63.

- During the annual Steuben Day Parade on September 16 in the streets of Upper Manhattan, New York, members of the German Manhattan church distributed literature in both German and English.

- Over the weekend of October 5 to 7, more than 200 young people from academies and high schools in the Atlantic Union gathered for their annual Bible Conference at Camp Berkshire, Wingdale, New York. C. T. Richards, professor at Oakwood College, Huntsville, Alabama, and Roger Bothwell, pastor of the Des Moines, Iowa, church, were featured speakers.

- Teachers in the New York Conference enjoyed their "convention on wheels" this fall, starting September 25. They stayed in the new lodge at Camp Winnekeag, Ashburnham, Massachusetts, and traveled daily to historical sites in the area. H. E. Hass, Atlantic Union education director, was the tour guide, and T. V. Zytoskee, New York Conference superintendent of schools, planned and conducted the convention.

Canadian Union

- George Vandeman and Lonnie Melashenko conducted a Revelation Seminar in Yellowknife, Northwest Territories, on September 28, at which 30 people were present. The team then went to British Columbia, where they conducted seminars in Victoria, Vancouver, Prince George, and Kelowna.

- The first Caribbean Family Camp was held at Foothills Camp in Alberta from September 1 to 4. Sixty-five adults and 61 children registered, and approximately 30 other West Indians visited the camp during the weekend.

- Two persons in Brantford, Ontario, were baptized recently, and another couple is

preparing for baptism as a result of studying the Bible with the local church elder.

- Smuts van Rooyen and Don Jacobsen, from Andrews University, were the featured speakers at the Labor Day Weekend retreat held at the Ontario Conference Keswick Adventist Camp, where several hundred were in attendance during the Sabbath hours.

- Groundbreaking ceremonies were held the evening of September 18 for the Bowmanville, Ontario, church. Some 80 charter members were organized in June, 1976, and have been meeting weekly in the St. John's Anglican church. The congregation, which presently numbers around 120, expects to see the new church finished in April or May of 1979.

Central Union

- J. Lynn Martell, Central Union Ministerial secretary, conducted a Field School of Evangelism in Greeley, Colorado, in conjunction with Andrews University. Twenty-nine persons have been baptized.

- As a result of the Bible truths presented in Howardsville, Missouri, by E. A. Pembleton and his Bible instructors, Charlene Pembleton and Joyce Evans, a church has been organized. Before the meetings there was only one member living there. These meetings and those held in Sikeston have resulted in the baptism of 30 persons.

- Sixty-eight persons were baptized at the close of the prophecy crusade held in Joplin, Missouri, by Ben Maxson.

- Shawnee Mission Medical Center in the Greater Kansas City area has been selected by Union Carbide Corporation as the site for a development and evaluation program of a new laboratory computer system.

- An open house for the community to visit the highest Adventist church in the continental United States was held at the Leadville, Colo-

rado, (elevation 10,200 feet) church recently. The membership of this small church is 20.

Lake Union

● Hinsdale Sanitarium and Hospital recently purchased a 120-acre tract of land in Bolingbrook, Illinois, as the future location of a Medical Emergency and Diagnostic Evaluation Center (MEDEC), which will provide 24-hour easily accessible emergency and diagnostic medical service to residents of the Bolingbrook and Romeoville, Illinois, communities.

● Two young people were baptized recently by Corbin Pitman, pastor of the Sheboygan, Wisconsin, district.

● Two women from the Seymour, Indiana, church, Dorothy Lawson and Betty McCrary, spent five and one-half hours soliciting businesses one afternoon recently and raised \$1,125 for Ingathering. Their church's goal was \$1,100.

North Pacific Union

● About 40 students from Upper Columbia Academy devote each Tuesday night to an outreach program in Spokane, Washington. In addition to helping with Bible studies, the students are giving rehabilitation exercises to a boy injured in an accident.

● The Meadow Glade church, Battle Ground, Washington, marked its seventy-fifth year of witness on October 28. H. J. Harris, Oregon Conference president, spoke during the 11-o'clock worship service.

● The Caldwell, Idaho, church is sponsoring an outreach among Spanish-speaking people in the area. Ciro Gaona, an elder, is leading out in the program, which meets in the grade school. Most of the 15 to 25 who attend each week are non-members.

● A Rhodesian family has been reunited at Walla Walla College through the fundraising efforts of the Married

Students Club. Naison and Margaret Siwardi left their three children at their home at Solusi College while they studied at Walla Walla College. When the school was closed, the children's future was in jeopardy. They could travel only on Mrs. Siwardi's passport, and she would have to return to Rhodesia to get them. The club raised more than \$3,000 for travel expenses.

● The National Science Foundation has given Walla Walla College a grant of \$36,199 to support a research project at the school's Rosario Marine Station in Anacortes, Washington.

● Nearly 1,000 people attended the three Revelation Seminars conducted recently in the Washington Conference.

Pacific Union

● D. J. Williams, lay activities and Sabbath school director and Ministerial secretary, Southwest Region Conference, was keynote speaker at the annual Black Youth Bible Conference, attended by 300. David Taylor, from the religion department of Pacific Union College; Byron Dulan, associate youth director, Southern California Conference; and Richard Hamilton, associate youth director, Central California Conference, were instructors for some of the 21 workshops offered the young people.

● James Kyle, a pastor of the Miramonte congregation who was interrupted, in his series of meetings, by violence in the community of Oakwood, Venice, California, has been honored by the Los Angeles Police Department for his leadership in helping to quell the outbreak. So effective has he been in negotiating, that he has been asked to serve as chairman of a continuing committee to give leadership in the development of a peaceful community.

● Three new pastors are transferring to the Southern California Conference: Arnold Trujillo, to the Spanish-American church in Los An-

geles, from the Texico Conference; Dean Nelson, to the Rolling Hills church, from Australia; and Hugo Gambetta, to the Hollywood Spanish church, from Andrews University. J. Reynolds Hoffman will become a conference evangelist, transferring from the same position at Faith for Today.

● Keith Knoche, a Sacramento, California, pastor, has begun a Great News series aired Tuesday and Thursday mornings in the middle of the CBS news.

● A cooking school at the 230-member Signs Memorial church, Yountville, California, drew more than 150 people from the community.

● R. E. Finney, Jr., will pastor isolated Northern California Conference church members and will work as Spirit of Prophecy educator.

● Southern California Conference has established a Family Life Services agency with Doug Schultz as director.

Southwestern Union

● More than 800 persons had their blood pressures checked on board the mobile medical-dental clinic operated by the Southwestern Union Conference at the Fayetteville, Arkansas, Fair. During the fair, a teen-age girl who had choked on something was rushed to the mobile clinic, where paramedics gave her first aid and sent her to a hospital. She was released later that day in good health.

● Bill May, Southwestern Union Conference evangelism coordinator, recently concluded a series of meetings in Little Rock, Arkansas. Twenty-three have already joined the church, and Rex Bell, pastor, indicates that more persons will be baptized.

● H. N. Williams, 89, retired but still working as a pastor in the Oklahoma Conference, was honored at a recent workers' meeting for his many years of service in the radio ministry. Elder Williams was the first Adventist

minister to make use of the radio, starting in 1924, and was the founder of radio station VOAR (Voice of Adventist Radio) in Newfoundland.

● Huguley Memorial Medical Center, Fort Worth, Texas, has joined with the State and Federal Government to help hold down hospital-care costs, according to John Koobs, administrator.


Loma Linda University

● A new book by the dean of the Graduate School, Maurice Hodgen, has been published by Adventist Heritage Publications. The 308-page book, *School Bells and Gospel Trumpets: A Documentary History of Seventh-day Adventist Education in North America*, features numerous documents pertaining to early Seventh-day Adventist education.

● During the fiscal year 1977-1978, Loma Linda University received \$359,035 in bequests, according to Donald G. Prior, vice-president for public relations and development. Many of the bequests included in the total amount represent some of the most substantial gifts received by the university and have had a significant impact on specific programs of the university.

● Wilbur K. Nelson, professor of international health in the School of Health, has returned from the Philippines, where he has completed a one-year research project on rural health care. He was requested to assist the government of the Philippines and the United States Agency for International Development in the design of a pilot health, nutrition, and population program, which will bring urgently needed services to some half million people in southern Luzon.

● Winton Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio, was guest lecturer in the John W. Osborn Lectureship Series held in late October on the La Sierra campus of the university.



**The new
ONCE UPON A BIBLE TIME
stories will help you instill a
love for the Bible in your child.**

There are many perfectly good storybooks for children on the market today—some no doubt less expensive than ours. But if you are like most Adventist parents, you don't want to buy just any storybook for your child to read, you want to provide him with a book that will benefit him in several ways—one that not only will entertain him and help him improve his reading skills but also will instill in him a love for the Bible and a desire to read more of it.

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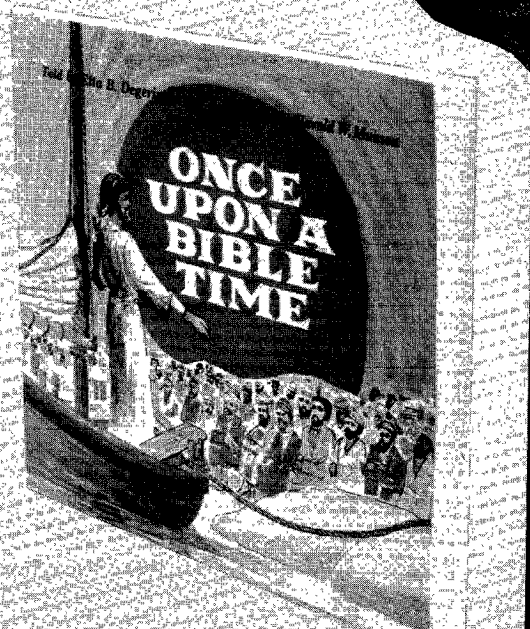
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To New Posts

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

Regular Missionary Service

Daniel E. Cobb (LLU '77), to serve as dentist, Yaounde Dental Clinic, Yaounde, Cameroun, and **Beverly J. (Brendel) Cobb** (LLU '77), of Loma Linda, California, left New York City, August 27, 1978.

Jackie A. Henderson to serve as publishing director, East African Union, Nairobi, Kenya, **Joan (Bradley) Henderson**, and one child, of Syracuse, New York, left Miami, September 6, 1978.

Salim Japas (AU '78), returning to serve as head, theology department, Antillian College, Mayaguez, Puerto Rico, and **Oliva Ruth (Gerber) Japas** left Miami, August 20, 1978.

Lois Kettner (AU '78), returning to serve as teacher, Hongkong Adventist Hospital, Hong Kong, left Vancouver, British Columbia, September 3, 1978.

Edward E. Klein (Stout St. U. '72), returning to serve as chairman, vocational department, Philippine Union College, Manila, Philippines, and two children left Los Angeles, August 29, 1978. **Beverly Jean (Bretsch) Klein** (WWC '61), left Los Angeles, September 25, 1978, to join her husband.

Roy E. Perrin (U. of Mo. '61), to serve as director, Kasai Project, Kananga, Zaire, **Fern (Beltz) Perrin**, and one daughter, of Farmington, New Mexico, left Montreal, Quebec, Canada, August 24, 1978.

Donal E. Richert (Mont. St. U. '63), returning to serve as principal, Seventh-day Adventist Secondary School, Magburaka, Sierra Leone, West Africa, and **LaVerne B. (Allaway) Richert** (Sacramento St. Coll. '69), left San Francisco, August 24, 1978.

Sam Robinson (AU '64), returning to serve as builder, Philippine Union College, Manila, Philippines, left Portland, Oregon, September 3, 1978. **Gladys F. (Oetman) Robinson** and three children left San Francisco, August 30, 1978.

Karen Jane Saarinen (Fitchburg St. Coll. '74), returning to serve as elementary teacher, Maxwell Adventist School,

Nairobi, Kenya, left New York City, September 3, 1978.

Glenn E. Smith (AU '61), to serve as departmental secretary, Trans-Africa Division, Salisbury, Rhodesia, **Lila M. (Shattenberg) Smith**, and one son, of Apopka, Florida, left New York City, September 3, 1978.

Thomas G. Staples (PUC '67), returning to serve as secretary-treasurer, Middle East Union, Beirut, Lebanon, **Karen E. (Cloete) Staples**, and three children left Montreal, Quebec, Canada, September 4, 1978.

Irene Swiatek (So. Ill. U. '70), returning to serve as English teacher, Montemorelos University, Montemorelos, Mexico, left McAllen, Texas, September 1, 1978.

Bonnie G. Widicker (AU '71), returning to serve as teacher, Far Eastern Academy, Singapore, left San Francisco, August 20, 1978.

Theus Young to serve as communication-Sabbath school department director, Tanzania Union, Musoma, Tanzania, **Elisa Papu (Seofele) Young** (UC '68), and two children, of Kansas City, Missouri, left Los Angeles, August 30, 1978.

National Returning

Mark Chiu (AU '78), to serve as teacher, South China Union College, Clear Water Bay, Hong Kong, left Chicago, August 15, 1978.

Volunteer Service

Jose Ramon Bourget (SMC '78) (Special Service), to serve as Spanish teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, West Africa, of Inter-American Division, left New York City, September 5, 1978.

Stanley Bull (U. of Mich. '54) (SOS), to serve as teacher, West Indies College, Mandeville, Jamaica, and **Nancy (Murdoch) Bull** (PUC '66), of Desert Hot Springs, California, left Miami, August 29, 1978.

Asa Andrew Cree (SOS), to serve as food factory production engineer, Food Factory, Cairo, Egypt, and **Helen J. (Ward) Cree**, of Oakhurst, California, left Los Angeles, September 4, 1978.

Annie L. Gifford (Northwestern U. '69) (SOS), to serve as elementary teacher, Blantyre elementary school, Blantyre, Malawi, of Shreveport, Loui-

siana, left Montreal, Quebec, Canada, August 31, 1978.

Estelle R. Greive (Special Service), to serve as elementary teacher, Bangkok Church School, Bangkok, Thailand, of Australasian Division, left Los Angeles, September 9, 1978.

David R. Johnson (LLU '61) (Special Service), to serve as orthopedic surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Odette (Semaan) Johnson** (Redlands U.), and three sons, of Corona, California, left Los Angeles, June 6, 1978.

Sarah Opal Joseph (UC '63) (SOS), to serve as elementary teacher, Japan Missionary College, Sodegaura-Machi, Chibaken, Japan, of Greeley, Colorado, left Los Angeles, August 4, 1978.

Janet Rose Karlen (WWC) (AVSC), to serve as youth club and evangelism worker, Irish Mission, Belfast, Northern Ireland, of Boring, Oregon, left Portland, Oregon, September 3, 1978.

Mabel L. Madsen (UC '61) (SOS), to serve as teacher, Taipei church school, Taipei, Taiwan, of Coalmont, Tennessee, left Los Angeles, August 14, 1978.

Roger T. Nelson (LLU '44) (SS), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Reading, Massachusetts, left New York City, August 15, 1978.

Student Missionaries

William Harold Collum, Jr. (AU), of Rockwall, Texas, to serve as teacher, Sabah Adventist Secondary School, Tamparuli, Sabah, Malaysia, left the West Coast, August 20, 1978.

Lauren Heather Dalke (AU), of Oshawa, Ontario, Canada, to serve as teacher, Tai Po Sam Yuk Secondary School, Kowloon, Hong Kong, left Los Angeles, August 28, 1978.

Kathy Harrold (AUC), of Stoneham, Massachusetts, to serve as teacher, Seventh-day Adventist Language Schools—Japan, Osaka, Japan, left the West Coast, July 27, 1978.

Gordon Philip Hayward and **Glenda Jean (Coffin) Hayward** (AU), of Berrien Springs, Michigan, to serve as teachers, Jayapura English Language School, Jayapura, Indonesia, left Los Angeles, September 7, 1978.

Hale Marlon Kuhlman (LLU), of Pauma Valley, California, to serve as teacher, Palau Mission Academy, Agana, Guam, left Los Angeles, August 12, 1978.

Dwight Lamont Lynes, (OC), of Louisville, Kentucky, to serve as teacher, South Nyanza Field, Suji Mission, Tanga, Tanzania, left Montreal, Quebec, Canada, August 13, 1978.

Nedra Elaine Shields (SMC), of Dayton, Ohio, to serve as teacher, St. Croix-St. Thomas Schools, Virgin Islands, left Miami, August 31, 1978.

Patricia Louise Simon (AU), of Eagle, Mississippi, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left Los Angeles, August 30, 1978.

Larry Earl Soule (WWC), of Auburn, Washington, to serve as assistant physical-education teacher, Inca Union College, Lima, Peru, left Los Angeles, August 30, 1978.

Paul Douglas Wentland (WWC), of Gresham, Oregon, to serve as teacher, Franco-Haitian Seminary primary school, Port-au-Prince, Haiti, left Miami, August 30, 1978.

Robert Cecil Wiedemann (SMC), of Dayton, Tennessee, to serve as teacher, Seventh-day Adventist English Language Institutes—Korea, Seoul, Korea, left Knoxville, Tennessee, August 12, 1978.

Coming

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

1979

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

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

March

3 Tract Evangelism
 3 Church Lay Activities Offering
 10-17 MV Week of Prayer
 10 MV Day
 17 Sabbath School Community Guest Day
 24 Spring Mission Offering

Enrollment at North American colleges

Fall registration for 1978-1979 is completed at the SDA colleges and universities in North America. Enrollment at the end of the third week of school is listed below.

Numbers in the first four columns are head counts that include both full-time and part-time students, both on-campus students and students enrolled under some kind of extension program or in the year-abroad program. The fifth column (F.T.E.) represents the full-time equivalent of all the part-time and full-time students in each school. For 1977-1978 the total full-time equivalents for the 12 institutions was about 16,560, or 221 higher than this year. Compared with the figures for the fall term, 1977-1978, the head-count figures are down 370 at the undergraduate level and up 196 at the graduate level for a net drop of 174. The 221 drop in F.T.E.'s compared with the 174 drop in head count indicates that a higher percentage of the students are taking less than a full load this year.

The Andrews University graduate category includes

Seminary and Graduate School students; the Loma Linda University Graduate category includes those pursuing postbaccalaureate degrees in dentistry, medicine, education, health, and Graduate School programs. The Loma Linda University students are equally divided between the La Sierra and Loma Linda campuses.

DONALD E. LEE

Information coming on It Is Written

Adventists in North America soon will receive by mail information concerning a major coast-to-coast It Is Written saturation thrust. Plans for this have been carefully studied by the Radio, Television, and Film Center board, the union presidents in North America, and the It Is Written staff, who believe that now is the time to bring this telecast into the homes of the millions who inhabit this continent.

Approximately 50 percent of the television viewers in North America can now see and hear the gospel message through It Is Written. But what of the millions who are unable to view it, and what of the 3,500 cable networks in

the United States that do not now carry it? We must reach these, too. We are also interested in the possibilities of satellite television.

It is gratifying to know that It Is Written is widely used in Australia and has been for several years. Other divisions hope to use it too. As God opens the way, we plan for It Is Written to move into these multiplying opportunities.

The effectiveness of this program to reach thinking and questioning people is illustrated by this typical letter received in the mail: "I am not a Christian. I don't even go to church, but when I listen to you, you hold my complete attention. The program just isn't long enough. You are getting through to the skeptical."

F. W. WERNICK

New president of Washington Conference

Glenn Aufderhar was elected president of the Washington Conference on October 26. He will take over the office on January 1, 1979.

Now secretary of the conference, he will replace James Chase, new communication director of the General Conference.

Elder Aufderhar has a background in evangelism, having begun his work for the church as a member of an evangelistic team, first in the Washington Conference and then in the North Pacific Union. Later he was a pastor and a conference evangelist in Idaho, and a pastor and departmental director in Wisconsin. For three years he was president of Mid-American Health Services. He has been in the Washington Conference since 1977.

MAX TORKELSEN

For the record

Died: H. A. B. Robinson, 88, on October 29 in Keene, Texas. Elder Robinson was a pioneer worker in Spain and Mexico, and also worked in Santo Domingo.

Enrollment at North American colleges and universities (see article above)

	Undergraduate and Unclassified	Graduate and Professional	1978-1979	1977-1978	1978-1979
			Total	Total	F.T.E.
Andrews University	1,932	723	2,655	2,837	2,387
Atlantic Union College	697		697	774	575
Canadian Union College	187		187	170	165
Columbia Union College	914		914	914	665
Kettering College of Medical Arts	399		399	421	291
Loma Linda University	3,160	1,967	5,127	4,852	4,333
Oakwood College	1,256		1,256	1,314	1,130
Pacific Union College	2,164	28	2,192	2,217	2,111
Southern Missionary College	1,834		1,834	1,906	1,542
Southwestern Adventist College	704		704	745	669
Union College	934		934	920	815
Walla Walla College	1,844	24	1,868	1,871	1,656
TOTAL	16,025	2,742	18,767	18,941	16,339

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