

Adventist Review®

General Church Paper
of the Seventh-day Adventists

NOVEMBER 23, 1978

Praise Praise Praise

"The daily blessings that we receive from the hand of God, and above all else the death of Jesus to bring happiness and heaven within our reach, should be a theme for constant gratitude. What compassion, what matchless love, has God shown to us, lost sinners, in connecting us with Himself, to be to Him a peculiar treasure! What a sacrifice has been made by our Redeemer, that we may be called children of God! We should praise God for the blessed hope held out before us in the great plan of redemption, we should praise Him for the heavenly inheritance, and for His rich promises; praise Him that Jesus lives to intercede for us."—*Patriarchs and Prophets*, page 289.

Contents

General Articles	Pages 3-6
Columns	
Especially for Women	8
For the Younger Set	10
Family Living	7
From the Editors	9
Annual Council Actions	10
Newsfront	15-23
News Notes	20
Bulletin Board	22
Back Page	24

Loy Ryan, of Hemet, California, has sent us a poem based upon the quotation that appears on our cover. We share the poem with our readers to remind them that praise to God is appropriate at any time and during any season, not just at Thanksgiving.

Theme for Gratitude

What a theme for gratitude are the daily blessings received from the hand of God; above all, the death of Jesus to bring happiness and heaven within our reach!

What compassion has God shown to us, lost sinners; What matchless love in connecting us with Himself to be to Him a peculiar treasure. What sacrifice has been made by our Redeemer that we may be called children of God. Praise God for the blessed hope held out before us in the great plan of redemption. Praise Him for the heavenly inheritance, and for His rich promises.

Praise God! Jesus lives to intercede for us! "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:8, 9).

"**Sunday-Morning Miracle**" discusses one of the most tension-producing situations possible in a home—trying to get two

families to live together under one roof in peace. It took a miracle for our author to find the peace she sought. See Family Living, page 7.

Beginning in this issue are the "Actions of General Interest From the Annual Council" (p. 10). The actions on such diversified items as country living, extension schools, and Ingathering reversion funds are among those that appear this week.

Bible credits: Texts credited to N.A.S.B. are from the *New American Standard Bible*, © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, and are used by permission. Texts credited to T.E.V. are from the *Good News Bible*—Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Art and photo credits: P. 3, Don Jehle; p. 7, Bill Walter; all other photos, courtesy of the respective authors.

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.

More sermons

I am grateful for the editorial "Champions Deny Self" (Oct. 19). Oh, for more sermons on the real fundamentals of true, Christian living!

GEORGE MAGIE
Hemet, California

More basics

The suggestion to get "Back to Basics" (Response From Readers, Oct. 26) as far as providing organs for churches is concerned is good. Let's talk about life, not as it should be, but as it really is. The facts are that many Adventist churches of 40 members or less, because of where they are situated, will never be large churches. They are outposts, but important nonetheless, and manned by courageous people who carry heavy financial burdens in maintaining the church programs.

Now, these small churches certainly do not need pipe 2 (1234)

organs. They cannot afford them and have no place to put them. But small electronic organs would add a great deal to the service. I am well aware that some gifted musicians would consider such organs unfit for use even in their own homes, but remember, we are getting back to basics, talking about life as it really is. In churches the size I am speaking of, such organs would be appreciated and a great blessing.

So, I have a suggestion for people who would like to help these churches and glorify God in the process. A fund could be started to help these churches purchase small organs. Application for such funds could be made through local conferences. Perhaps 25 percent of the price could be provided. With the down payment thus paid, church members would meet the remainder of the payments. Provision would have to be made that if payments were not kept up, the down payment would have to be returned.

With such help, many small churches could improve the quality of their services. There would not be the prestige of having the largest organ for hundreds of miles around, but if the blessings were multiplied by

the number of small churches helped, I think the end result would be very good.

LOUISE BAMBERRY
Lowen, Oregon

Dieters

I feel "Body Composition and Human Performance" (Sept. 14) presented a well-rounded approach to attaining ideal body weight. Although the author did not say that a dieter must carefully account for everything he eats, down to the last peanut, I am afraid some will miss the basic philosophy behind his "one peanut a day" illustration and try to do just that.

Simply put, the underlying philosophy is that it takes only small, consistent dietary and exercise changes to gain weight, and, conversely, only small, consistent changes are necessary to lose excess pounds. This concept, rightly understood and practiced, provides greater freedom, not greater rigidity, in eating patterns.

How wise is a doctor friend's slogan, "The only diet people belong on is the one they're going to be on the rest of their life"!

ROSALIA COFFEN
Dietetic Intern
Nashville, Tennessee

Adventist Review



128th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
J. J. Blanco, Don F. Neufeld

ASSISTANT EDITOR
Jocelyn Fay

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSOCIATE
Aileen Andres Sox

EDITORIAL SECRETARIES
Pat Alden, Chitra Barnabas

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Robert H. Pierson, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS
C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, K. S. Parmenter, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Franklin W. Hudgins
Southwestern, George Schram

EDITORS, SPANISH EDITIONS
Inter-America, North America, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

EDITORS, AFRO-MIDEAST EDITION
Jack Mahon, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast, Jack Mahon; Australasian, Robert H. Parr, Gordon A. Lee; Euro-Africa, E. E. White; Far Eastern, M. G. Townsend; Inter-American, Tulio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Perry A. Parks

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Groat; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallack; North Pacific, Morten Juberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, George Schram
UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Edmund M. Peterson
Associate Manager, Robert Smith

Monthly editions in English and Spanish and a quarterly edition in Braille are available.

TO CONTRIBUTORS
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* is published every Thursday. Copyright © 1978 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US \$15.95. Single copy, 45 cents.

Vol. 155, No. 47.



PHINEHAS— his moment of truth

By THOMAS S. FREDERICK

With only the river Jordan between them and the Promised Land, the Israelites once more shamefully defected.

Encamped in the sheltered vale of Shittim with its tropical climate and flourishing shittim or acacia trees, they found their surroundings a dramatic contrast to the barren deserts that for years had been their home. But amid these attractive surroundings an evil more deadly than the fiery serpents of the desert, more devastating than the burning sand and heat, assailed them. The new enemy was Baal worship, with its suggestive music, its licentious feasts, and its soul-destroying teachings.

The people found themselves surrounded by places noted for vileness and corruption. Even the names of the places were suggestive of carnality. Lingering in such an atmosphere slowly awakened in the Israelites illegitimate desires, which almost imperceptibly but nevertheless surely dismantled former defenses against sensual cor-

ruption. Their tarrying at Jordan while preparations were made for the crossing created a situation of ease and inactivity, which produced a demoralizing effect.

Hoping to entrap the Israelites, the Moabites sent seductive women into the camp. At first their presence excited no suspicion. These women established friendships with the leaders, but so innocent did it all appear that it did not come to the attention of Moses.

So the trap was ready. At Balaam's suggestion, the king of Moab held a great religious feast, inviting his new neighbors to attend.

Venturing on forbidden ground, the Israelite leaders were beguiled with music and dancing and benumbed by gluttony and drink. With their reason clouded and sensual passion in control, they participated in the most degrading heathen rites. Those who in battle would have conquered their enemies were defeated by heathen women. "Israel joined himself unto Baalpeor" (Num. 25:3).

Alerted to the situation, Moses received instruction from God: "Take all the leaders of the people and execute them in broad daylight before the Lord, so that

Thomas S. Frederick is a carpenter, marketing consultant, and medical missionary evangelist living in Menoken, North Dakota.

the fierce anger of the Lord may turn away from Israel' ” (verse 4, N.A.S.B.). Responding immediately, Moses ordered the loyal men to begin the unpleasant work of execution. Their bodies were hung up in the sight of all to show God's abhorrence of sin and the terror of His wrath against sin's perpetrators (see *Patriarchs and Prophets*, p. 455).

Meanwhile a terrible pestilence had broken out in the camp in which tens of thousands died.

The rallying point

However, not all was lost. Amid this national embarrassment and enormous personal failures, a renewed sense of responsibility and national vision emerged. An act of a man called Phinehas seemed to be the rallying point.

While all this was going on, Zimri, one of the nobles of Israel, came into the camp escorting to his tent a Midianite princess. Never was vice more boldly dis-

Those who in battle would have conquered their enemies were defeated by heathen women.

played. “When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation, and took a spear in his hand; and he went after the man of Israel [Zimri] into the tent, and pierced both of them through” (verses 7, 8, N.A.S.B.). The plague that had already killed 24,000 was stayed, and Phinehas was rewarded and all his family for generations to come.

There are lessons we can learn from Phinehas. What made him different? What kind of background prepared him for this dramatic decision?

We learn of his background from a brief text of Scripture: “Phinehas, the son of Eleazar and the grandson of Aaron the priest” (verse 7, T.E.V.). He belonged to the tribe of Levi, the third son of Jacob.

As a boy, young Phinehas was doubtless taught about his ancestor, Levi. It was Levi who joined his brother Simeon in murdering the inhabitants of a whole town in revenge for their crime against his sister Dinah (Gen. 34:25-31). On his deathbed Jacob said: “Cursed be their anger, for it was fierce; and their wrath, for it was cruel” (chap. 49:7). From this story young Phinehas must have learned the danger of an uncontrolled anger, an indignation not guided by the Holy Spirit.

Phinehas no doubt often heard the story of the day Israel danced before the golden calf. Even Aaron, his own grandfather, had succumbed to the tide of popular opinion. From this Phinehas probably early learned not to go along with the crowd, to be on guard lest he fail as

his grandfather did. I can imagine that with tears and shame, Aaron often placed Phinehas on his lap and told him of his great apostasy and encouraged his grandson in fidelity to God.

What might Phinehas have learned from his father Eleazar, a priest, who became the high priest over all Israel? What kind of man was Eleazar? He had two older brothers whose example, apparently, he did not follow. However, Inspiration tells us that his child training was not the best: “Nadab and Abihu [his brothers] had not in their youth been trained to habits of self-control. Their father's yielding disposition, his lack of firmness for right, led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them. . . . They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God.”—*Patriarchs and Prophets*, p. 360. We may assume that the untimely death of his own brothers was a constant reminder to Eleazar that obedience to God and discipline in the home are important. One would hope that he did not use a weak father as an excuse for self-indulgence.

We may assume also that not without influence in his character training were the heroic exploits of Miriam, his great aunt. He knew of her great moments and her mistakes. He saw how God could bless when a person is faithful. Doubtless he pondered well the bitter consequences of self-will and rebellion.

Of all the family members who played a part in the rearing of Phinehas I believe Moses, his great uncle, played the greatest part. Time and time again he saw Moses strong and loyal under provocation. Pressed to the limit by complaining people, overburdened by administrative duties, Moses had renewed his courage by communion with the Unseen. Sustained by the Holy Spirit and directed by God Himself, he had shown what genuine faith and obedience to God were. The reaction of Moses during the golden-calf idolatry probably etched the greatest lesson in preparing Phinehas for his great test. We are told: “Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself.”—*Ibid.*, p. 316. The love of Moses for his people, his meekness coupled with firm obedience, doubtless helped instill in Phinehas the qualities that led him to be ready for heroic action when his moment of truth came.

Today God is looking for men and women such as Moses and Phinehas. S. N. Haskell wrote: “Character is *formed* by the way individuals meet the common events of everyday life; but it is *tested* by the way they meet the crises of life.”—*The Cross and Its Shadow*, p. 300. A crisis is coming upon the people of God. Only as day by day, in the common events of life, they allow the Holy Spirit to assist them in reflecting the character of Jesus will they successfully meet the tests of fidelity. God is able if they, like Phinehas, are willing. □

Medical missionary work, 1978 style

An innovative plan employing
a physical-fitness-testing team
gives a unique community witness.

By KURT UNGLAUB

Twenty-five students and workers recently completed a four-week, 4,000-mile missionary tour, accompanying Dr. Charles Thomas' Loma Linda University physical-fitness-testing team. The tour took them to three major metropolitan areas: Tempe, Arizona; Chicago, Illinois; and Madison, Tennessee. Tempe Community Hospital, Hinsdale Sanitarium Hospital, and Madison Hospital served as the bases of operation.

Numerous newspaper articles, radio and television spots, and several interviews and appearances by members of the team on local news and television talk shows publicized the programs. A few newspaper reporters actually went through the program.

About 2,000 people were tested, and many more were reached through the media and by friends or relatives who had attended. Said one Chicago banker, "If I had only known about this sooner I'd have come for sure. Will you be back next year?"

The comment of one woman from the Nashville area echoes the feelings of those who attended. "This has been a most enlightening afternoon. What you are doing is fantastic. Thank you!"

What were they getting?

After the participants registered and filled out personal health questionnaires, the staff recorded their height, weight, blood pressure, and grip strength. The staff then gave them pulmonary-function (breathing-efficiency) tests and a 12-lead resting electrocardiogram (EKG), from which a physician determined whether the participants could advance to the treadmill test. The treadmill measures and records one's heart activity during progressive exertion. Participants are carefully observed during all phases of the test. A qualified physician then

Kurt Unglaub, Master of Public Health candidate in the Loma Linda University School of Health, is employed by the Southeastern California Conference as director of the Listen Community Crusade Against Drugs for Riverside County.



Those who took physical-fitness tests were interviewed by the director of the Loma Linda team, then spent 20 minutes in a counseling session conducted by a health educator to plan exercise programs and diets.

interprets the results of this "stress test" and makes recommendations.

Participants were interviewed personally by Dr. Thomas before going to a 20-minute counseling session conducted by one of several health educators on the team. At this point personal exercise prescriptions were given, along with information on diet and stress control. Boxes of health literature, including copies of *Life & Health* and *The Ministry of Healing*, were sold to the many interested persons in attendance.

Even after spending up to three hours going through the entire test, numerous participants stayed to hear all they could about the health message and beliefs of Seventh-day Adventists.

"The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time."—*Medical Ministry*, p. 238.

As one of the counselors, I was privileged to witness the "right hand" in action. One instance involved a certain Presbyterian minister from the Nashville area. He inquired of me, "What is your purpose in doing all of this?" I answered, "To help lead these people to Christ." Somewhat unconvinced and puzzled by my response, he queried further, "How do you do that with this kind of program?" I told him that many, many people come with some great need and physical burden. What a privilege it is to point them to the Saviour, who invites people to cast all our cares upon Him. He bids them, "'Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls'" (Matt. 11:29, N.A.S.B.).

Together we looked at Romans 12 and read verses 1 and 2: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may

“Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration.”
—*Testimonies*, vol. 6, pp. 240, 241.

prove what the will of God is, that which is good and acceptable and perfect” (N.A.S.B.).

As he left, I could see that the Holy Spirit had made a deep impression on him by revealing additional light through a familiar text.

“Do medical missionary work. Thus you will gain access to the hearts of the people. . . . The union of Christlike work for the body, and Christlike work for the soul, is the true interpretation of the gospel.”—Ellen G. White, “An Appeal for a Medical Missionary College,” pp. 14, 15.

As one participant concluded his precounseling interview and stood to leave, he pointed to the Bible on the table and said, “Please teach me something out of that book.” A counselor replied, “Sir, sit down.”

He pointed him to Romans 7:14-25, and to verse 15 in particular: “For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate” (N.A.S.B.). Freely admitting his personal identification with the text, the participant listened intently while the counselor presented Christ as the One offering forgiveness, and power to overcome.

Overcoming prejudice

“As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can.”—*Testimonies*, vol. 9, p. 211.

One woman we met while testing in Nashville was profoundly impressed. The mother of six children, she apologetically admitted that her vocation was “just a housewife and mother.” An alert team member shared with her portions of the chapter in *The Ministry of Healing* by Ellen G. White entitled “The Mother”:

“There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not,

like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.”—Page 377.

Then, from the heart of that woman came the question, “Where can I get that book?”

“When He sent forth the seventy He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach.”—*Testimonies*, vol. 4, p. 225.

Overweight and hypertensive, the dean of an engineering school of a major university came to us. Asked what he was going to do about it, he said he had already begun. He planned to start with two meals a day. Asked where he had learned about the concept of two meals a day, he replied that he had heard about it on television. A member of the team had given her testimony the previous day on what two meals a day had done for her.

A non-Adventist cardiologist at a Nashville hospital said he was convinced that saturated fat was detrimental to health and contributed to hypertension in patients. He took his hypertensive patients off beef and pork.

God designs that “the great subject of reform is to be agitated, and the public mind is to be stirred.”—*Counsels on Health*, p. 73.

Laborers are blessed

Laboring together with Christ as the channels of His blessing to humanity, we invariably receive equal, if not greater, blessings for ourselves. Each member of the team came away from the experience greatly enriched. One nurse from Loma Linda University Medical Center stated that she had received added purpose and a sense of greater importance in her work.

Individually and as a group we earnestly pleaded with God to bless our efforts to His glory and the advancement of the eternal kingdom. As our many guests from the surrounding communities were being tested and brought into contact with each team member, step by step the Holy Spirit softened the hearts. By the time they had arrived at the final counseling session I could see the accumulated influence reflected in the faces of those seated across from me. They were as prepared as a freshly plowed field to receive the gospel seed.

“Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done.”—*Testimonies*, vol. 8, p. 75.

“Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.”—*The Ministry of Healing*, p. 147. □

Sunday-morning miracle

Recalling and acting upon a dream

Ellen White had, a housewife

transforms a hopeless situation

into one bright with joy.

By JOAN ROBERTS

Picking up the telephone, I said, "Hello!"

"Hi, Joan. This is Lucy," came a faltering voice. I immediately sensed that something was wrong. Lucy was one of my best friends, a church member who recently had divorced her husband because of mistreatment.

Lucy continued, "Margaret and Richard have run away. (They were Lucy's 17- and 18-year-old children.) And I have to move out of my house today. I was going to move to Silver Lake, but Dr. and Mrs. Smith suggested I move to Fairview so Sandra and Dorothy (Lucy's 12- and 11-year-olds) could go to church school. Could you take us in for a while?"

I couldn't say No.

Margaret and Richard came back the day Lucy called. Richard was told he would have to live with some friends, while Margaret, Sandra, and Dorothy came with Lucy to live at our house.

We live on a four-acre horse ranch, an ideal place for girls who love to ride horses every day. Lucy's three girls got along well with our four girls—aged 12, 9, 5, and 3.

With seemingly double the amount of work to do, I made up work schedules and assigned chores to each of the older girls. But there were always times when some of the girls, not wishing to do their chores, would complain. I found myself getting impatient.

Although Margaret had been reared an Adventist, we discovered that she had begun smoking and was wearing makeup and jewelry. I made it clear that I couldn't allow smoking in the house and encouraged her to attend the next Five-Day Plan to Stop Smoking. She tried to stop, but found it difficult, especially when some of her friends who came to visit her smoked.

Then we noticed that Sandra, too, smoked occasionally. Further problems arose when Lucy's girls began telling me lies, for which I had to punish them. Sometimes, too, they would take things without asking.

Joan Roberts is a pseudonym.

I knew these children really needed my help, but I felt I didn't have the time or strength to deal with their various problems. Several members of our church counseled me to ask Lucy to leave before her girls ruined my children. Accepting this counsel, I suggested to Lucy that she move out.

She promptly broke down and cried. She had the money to move out and rent her own place, but emotionally she felt she couldn't. She was now one year from the completion of a nursing course and was afraid of what would happen to Sandra and Dorothy if they were left alone with Margaret and her friends for many hours a day. We finally decided that Margaret should leave as soon as she found a job. She would then rent an apartment with another girl. The rest would stay with us and try to cooperate more agreeably.

I consented to the arrangement, but inside I harbored resentment. Why should I have to take care of two or three extra girls while their mother was going to school? I was too busy to have to take on any more.

This resentment showed in the tone of my voice whenever I asked Lucy's girls to do something. They in turn started talking back to me.

But a miracle changed all this. It happened this way. One Friday morning the church school teacher telephoned. "Dorothy left her books at home. Would you please bring them?" Of course I would.

When I arrived at school, the teacher talked to me about the problem she had been having at school. Since Sandra and Dorothy had come, her workload seemed to have doubled. She was suffering from a stomachache every day, which began about half an hour after the opening of school and continued through the day, leaving her too tired to eat supper at night. For one thing, Dorothy was talking back to her teacher the way she was talking back to me at home.

The teacher's health

Feeling fully sympathetic, I suggested that Dorothy be asked to leave school. Sandra had already been suspended for smoking and was doing her studies at home. After all, the teacher's health was more important than keeping one girl in church school.

The principal agreed that the teacher should write a note to Lucy telling her that the school would give Dorothy one more week to change her attitude.

When I returned home I gave the note to Lucy, but had to leave immediately on an errand. When I returned, Lucy and her girls were not at home. When they returned later, they announced that both girls would be going to a local public school beginning Monday. I didn't have a chance to talk things over with Lucy until the next day, shortly before it was time to leave for Sabbath school.

Cautiously approaching the subject, I said, "I hope you don't have any hard feelings against the teacher. She really has had to put up with a lot." When I told Lucy about the teacher's stomachache and some of the other problems, she was hurt. She felt the teacher should have

waited and talked to her instead of to me. Asserting that she felt that she and her family were being treated as second-class citizens in our house, she promised to move out as soon as possible. I agreed, saying that since our standards of conduct were so different, it would be difficult to live together.

A difficult situation

Because it was time to leave for church, I said, "I'll have to wait and talk things over with you later." Lucy and her girls were not at church that day. They stayed away from home until late Saturday night, and when they returned, they went to bed immediately.

Meanwhile I had started writing out things I would say to Lucy. For one thing, I would tell her she would need to change her method of child training before it was too late. Children must learn to obey right away and not talk back. Discovering what I was planning to say, my husband became perturbed and suggested we should all get together and talk things over the next day.

The first thing I thought of upon awakening Sunday morning was, "What should I say to Lucy?" I prayed silently for guidance before getting out of bed. In response the Holy Spirit reminded me of a dream Ellen White had had during one of the General Conference sessions. She saw church leaders coming close to one another and confessing their faults to each other. When she awoke she was disappointed to find that it was only a dream. The angel told her that this is what might have been if they had only humbled themselves.

I decided I would not let this happen to me. No matter who else was at fault, it was my duty to confess my own sins. Quickly I hurried into a robe and ran upstairs to Lucy's room. Noticing that Lucy had forgotten to wake up in time to get ready for her Sunday part-time job, I gently awakened her.

"Lucy," I began, putting my arms around her, "I'm really sorry that I haven't been a good example of a Christian in my home." We both began crying as I continued, "I think it was all my fault. I shouldn't have shouted at the children. They were just showing their unhappiness by talking back. I really think that my unloving attitude was worse than their wearing makeup and jewelry. Please forgive me."

We hugged each other as Lucy said, "I love you, Joan. You are my best friend." Quickly we went to each of her girls and told them the same thing.

Ever since that experience, things have been different in our home. There is no more loud commanding and retorting, and we all love one another. Every day Lucy and I thank and praise the Lord for His wonderful love.

We are converting our stable into a guest house for Lucy and her two girls. Dorothy is back in church school, and I am helping Sandra at home under the teacher's supervision. As for Margaret and Richard—they're both looking forward to attending the next Five-Day Plan to Stop Smoking, which begins this Sunday night! God is good! I can never thank Him enough! □

And they were one . . . or was it two?

He was 50—a world-famous writer. She was 34—a beautiful woman who had dedicated her life to serving her family and her temperamental spouse.

From the beginning their marriage was either tempest or calm. Each tried in subtle and unsubtle ways to control the other, sometimes turning children and friends into warring camps. Each was searching for closeness.

They were Leo and Sonya Tolstoy, the great Russian author and his dark-eyed, attractive wife. But it could be John or Jane Smith as well, for most of us long for closeness yet struggle to maintain our individuality. The struggle is intensified by our ideas of love, too often dictated by this plastic, unreal world: two become one—totally fused—and nevermore are lonely.

Then comes the first disagreement, and suddenly the marriage partners discover that they are two, two individuals with differing backgrounds, philosophies, tastes, talents, and emotional make-ups. Furthermore, they have invested so much in this "oneness" that their whole relationship is emotionally explosive. Any little issue becomes a gigantic hassle.

(An interesting bit of recent research tells us that happily married couples have just about as many problems as the unhappily married. The difference is that the happily married take their problems with a grain of salt rather than making Federal cases of them.)

What is oneness? Closeness? Unity? What more beautiful example than the relationship between the Father and the Son, between Christ and His disciples—different from the marriage relationship, but basically the same. "The unity that exists between Christ and His disciples *does not destroy the personality of either*. They are one in pur-

pose, in mind, in character, *but not in person*. It is thus that God and Christ are one."—*Testimonies*, vol. 8, p. 269. (Italics supplied.)

Becoming a "person" builds a better relationship. It helps us accept responsibility for our own actions. We realize the importance of controlling self instead of letting others control us. It also helps us allow others to be themselves, without blaming, criticizing, or trying to change them. After all, people cannot change people, but a person, with God's help, can change self.

How can a quiet, dependent person be himself or herself? It's so much easier to let the dominant one lead. And wasn't it that strong, positive temperament that attracted him or her in the first place? That oppositeness can be a blessing, but it can also form a vicious cycle. The quieter the one gets, the more dominating and monopolizing the other becomes; the more the one shines, the more the other shrinks. Both persons lose, but the greater loser is the dependent, timid one.

The key is growth—maturity. Learning to think for oneself, learning to express an opinion without attacking, remembering it is not "I win, you lose" but "our relationship wins."

Love is not taking over or possessing someone. Real love sees the other person and is willing to help that person develop.

We can, like Leo and Sonya Tolstoy, have a stormy relationship to the very end, finding some small comfort in the brief lulls. Or, just as bad, we can simply coexist in a monotonous, dull routine.

Or we can, by steady growth, become a self—the one God intended us to be. And by doing so we may also learn to accept the other self—the one we promised to love, honor, and cherish. We do have options.

The Lord's Prayer and last things

Every time we utter the Lord's Prayer we focus on last things. To pray that God's kingdom may come is to recognize that it has not yet come.

The disciples hoped that the kingdom would be established in their day. After the Resurrection they asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). To this inquiry Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (verse 7).

There is, of course, a sense in which the coming of the Messiah ushered in the kingdom of God. With the birth of the Babe of Bethlehem, the Messianic age began. New Testament writers recognized that the Messianic age would culminate in the Messiah's installation as King of kings and Lord of lords. Hence, in New Testament language the coming of Jesus to this world some 2,000 years ago signified that the "last days" had arrived. The Epistle to the Hebrews declares, "God . . . hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

John the apostle also considered the time in which he was living to be the last time. Speaking of the antichrist, he said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

The Greek of the Lord's Prayer supports the idea that the climactic event of the Second Coming is envisioned in the petition "Thy kingdom come." The form of the Greek verb describes action occurring at a point of time rather than continuous action (such as would be the case if the prayer expressed the desire that the gospel might make continuous progress). The request says, in effect, "May the moment arrive when God will establish His kingdom."

Universal hallowing

The same verb form appears also in the petition "Hallowed be thy name." The request is not that members of the human family may remember day by day to hallow the name of God, as legitimate as such a petition would be. Rather, the petitioner asks that the day may come when universally God's name will be hallowed.

Such is certainly not the case today. The majority of the human race does not even believe in the God whom Christians and certain other religious groups worship, much less hallow His name. Even in Christian lands a large portion of the people use God's name in vain and do not shrink from blasphemy and swearing. Thus, in God's vast universe, billions of light-years in expanse

(if, indeed, one can proscribe limits), is one dark blot—Planet Earth. From it curses and blasphemies emanate.

Every time we utter the Lord's Prayer, we pray earnestly for the day to come when this foul blot will be removed from the universe. After this event, from the realms of limitless space only praise and honor will be directed to God.

It is not without a struggle that Satan will yield his territories. In one final effort after the millennium, he will rally the hosts of the unsaved. In the struggle that ensues, all the evil hosts go down in defeat and are annihilated. Thus by the destruction of the rebellious, after every effort has been put forth to save them, the one pocket of disharmony in the universe will be eliminated. For this the petitioner in the Lord's Prayer prays.

The third petition, "Thy will be done in earth, as it is in heaven," restates the fervent desire "Thy kingdom come" from a different viewpoint: "May that moment arrive when, on the rebellious Planet Earth, Thy will may be done as it is elsewhere in Thy great universe." This will happen when the rebellion is put down and God's kingdom is established, as already explained.

God's great concern

We should remember that it was Jesus who taught the disciples this prayer. We may rightly assume that the dominant note with which the prayer opens reflects one of God's great concerns. He is eager to end the rebellion on this planet and to reunite His family on earth with that in heaven. He doesn't want His people to lose heart or to forget that one day, and soon, the glorious promises will be fulfilled. Every time they pray the Lord's Prayer they are reassured that the long night of sin and suffering will not last forever.

It may be significant that three of the seven petitions of the Lord's Prayer say essentially the same thing. When to these three petitions is added the doxology, "For thine is the kingdom, and the power, and the glory, forever. Amen," one must conclude that the Lord's prayer in its fundamental meaning is indeed an eschatological prayer. The universe's being out of joint is a great concern of the Deity. An infinite price has already been paid to redeem the disaster. The Messianic age has indeed begun, but earthly rulerships have not yet been replaced by King Messiah. His installation as King of kings and Lord of lords is the goal toward which the whole creation points and toward which all heaven is bending its untiring efforts.

How it must wound the heart of Jesus when some of His professed children pay so little attention to last things—indeed, decide that, since the day has been so long delayed, one ought to concentrate on how to live in this present age and stop talking about "pie in the sky by and bye."

The Lord's Prayer, when sincerely and frequently prayed with attention to its meaning, will help keep the focus on the "Advent." Only those who keep their focus there are true Adventists.

D. F. N.

Actions of general interest from the Annual Council—1

[The following actions voted by the 1978 Annual Council, meeting in Takoma Park, Maryland, October 10 to 18, are considered to be of general interest to our readers. To conserve space, in some of the actions, only portions of major significance and reference to materials quoted have been included. Omissions are indicated by ellipses (. . .).—EDT:RKS]

Administrative

► GC Session 1980—Nominating Committee—Procedures

VOTED, 1. To include in the delegation from each world division a reasonable number of pastor-evangelists, women, youth, and church members who are not denominationally employed.

2. To include, when selecting members for the Nominating Committee, representatives from the above categories who are knowledgeable in regard to the work and the personnel needs of the divisions.

► GC Session 1980—Internationalization of General Conference Staff

VOTED, To accept the following guidelines as an endeavor to more fully internationalize the activities of the church:

1. That world divisions be

encouraged to utilize as far as possible indigenous workers to fill positions of responsibility on the division level.

2. That unions within the world divisions be encouraged to utilize as far as possible indigenous workers to fill positions of responsibility on the union level.

3. That world divisions be encouraged to arrange an in-service training program at the division level for national workers in order for them to receive the experience necessary to serve in higher responsibility posts. This could be on a rotating basis or any other basis to be determined by the division committee.

4. That in order to expose selected indigenous workers to different cultures, it is suggested that study be given to making arrangements to have these individuals visit other divisions, including North America. Certain individuals might accompany a General Conference officer in connection with a year-end visit to one of the divisions. It was further suggested that a visit to North America might include some time at the General Conference.

5. That the possibility of some union presidents from out-

side North America being invited to attend the Annual Councils be explored.

6. That normally individual workers be moved to greater responsibility of church leadership through the regular channels of church activity; from district pastorates into local conference/mission, union, and division responsibilities.

7. That a similar pattern of development (as stated in No. 6) be followed in departmental and institutional service and leadership.

8. That the internationalization of the General Conference staff be largely from people who have moved up through the various channels of the work in the divisions, prior to being invited to serve on the General Conference staff.

► Personnel Policies

VOTED, 1. To suggest that each division, in cooperation with its union and local conferences, missions, and institutions, develop a set of personnel policies based upon policy actions of the General Conference, the division, and the unions.

2. That the policy book of the organization be made accessible to all employees.

3. That management hold occasional meetings with employees where these policies can be discussed and questions answered in regard to them.

► Employee Handbook

VOTED, 1. To suggest that each division develop a uniform format for an employee handbook, taking into consideration the various kinds of church organizations involved, and that the handbook include at least the following:

a. A full set of policies, conditions of employment and termination, grievance procedures, etc.

b. A delineation of the philosophy, goals, and objectives of the church that undergirds employment.

c. A review of church organization and the relationship of the employees to it in such areas as constituency meetings, boards, committees, etc.

2. That where it is feasible, each new worker be given an employee handbook at the time of employment and that each new employee indicate in some way that he has read it and accepts its philosophy and conditions. (Initially, all persons presently employed should receive a copy.)

► Procedures for Emergency Replacement of General Conference President—Amended

VOTED, To amend the procedures for the emergency replacement of the General Conference president (GCC 75-360; 75AC p 7-9) as follows:

FOR THE YOUNGER SET

Kathy goes to the hospital

By ELLA RUTH ELKINS

Sitting in her sandbox, Kathy scooped little shovelfuls of sand into her sand pail. Now and then she looked up at her older brothers and sister as they pumped themselves way up high in the swings nearby.

I wish I could pump up high like that, she thought to herself. But every time I try, I get so terribly tired. Mamma says that I need an operation. Then I can run and play like my brothers and sister. I wonder what it will be like to have an operation.

Pushing aside her sand pail, Kathy climbed out of the sandbox and hurried into the house. "Mamma, are you here?" Kathy went from one room to another.

Then she discovered her mother in the laundry room.

"Mamma?"

"Yes, little miss?"

Mamma picked up the last load of clothes and stuffed them into the washer.

"What can I do for you?"

"What will the operation be like?"

Mamma gathered her little one into her arms. "Honey, it will be just like going to sleep. Do you remember what it is like to be asleep?"

Kathy smiled and shook her head No.

"Then you won't remember anything about the operation, either. You will be very sleepy afterward. And you might hurt a little when you wake up. But if

you hurt, the nurses will give you something to help make the hurt go away." Mamma gave Kathy a gentle squeeze.

"Will I be there all alone?" Her voice quavered.

"Not at all! Both Daddy and I will be waiting for you in your hospital room. And your doctor said we could stay with you as long as you need us. So don't you be afraid."

Kathy wiggled to the floor and hurried back out to the sand pile. She looked up at her brothers and sister still swinging. The swing chains squeaked, and Kathy thought they kept saying, "Some-day! Some-day!" And a great big smile spread across her face.

Finally the day came for the operation. Kathy was put onto a tall bedlike thing with wheels on the bottom. And some kind nurses pushed her from her hospital room and down the hall.

"Where are you taking me?" she asked.

"My dear," gently replied one of the nurses, "we

are taking you to another room where we will put you to sleep. Then your doctor is going to help you so you can get well."

By this time they had arrived in a big room with lots of lights. Kathy's doctor was there. She could not see him, but she heard his voice.

"Doctor," called Kathy.

The doctor stepped over.

"If you are going to put me to sleep now, may I pray first?"

Everyone became quiet.

"Yes, Kathy. You may pray first."

And every head bowed as Kathy said her prayer aloud. After she said Amen, the doctor blinked hard, and the nurses sniffed.

The operation went fine. And Kathy became well. And before long she could run and swing, just like her brothers, sister, and other little friends.

Kathy still prays before she goes to sleep. And she never forgets to thank God for helping the doctor make her well, so she could play like other boys and girls.

1. Add a new paragraph I C 5; 1-c(5) as follows: If a vacancy occurs at the time of an Annual Council, the members present at the Annual Council shall determine whether the provision for bringing in additional representatives from the overseas divisions should be followed or if the circumstances warrant the available members present proceeding with the election of the new president.

2. To amend paragraph I D; 1-d as follows: A special nominating committee with appropriate representation from each division shall be appointed in a manner to be decided regardless of whether the election takes place at an Annual Council meeting of the General Conference Committee or at a special meeting of the General Conference Committee summoned under the terms of paragraph "C" ("c") above. Persons elected at a General Conference session to the offices they hold will be eligible to serve on this nominating committee.

General

► Country Living

VOTED, To adopt the following document on country living:

1. Institutional Development and Relocation

a. That in the planning and development of new building programs for medical institutions, publishing houses, offices, colleges, and boarding academies, the following counsel be taken into consideration:

1) That such institutions be located outside of heavily populated urban areas, but within reasonable access to such areas.

2) That such institutions be located where workers may follow the counsel, "We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."—*Life Sketches*, p. 410.

3) That plans for new institutions be as modest and economical as possible.

b. That boards of large institutions whose surroundings have changed to an urban environment and who are facing major rebuilding programs be sensitive to the counsels regarding the locations of these institutions as stated by Ellen G. White as to the ideal locations for such institutions.

2. Evangelistic Outreach

a. That we give priority in our evangelistic planning to the massive challenge of the large cities, and that we plan for our work in these cities in harmony with the inspired counsels of Ellen G. White.

1) "The cities are to be worked from the outposts. Said the messenger of God, 'Shall not the cities be warned? Yes, not by God's people living in them, but

by their visiting them, to warn them of what is coming upon the earth.'"—*Evangelism*, p. 77.

2) "All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom."—*Ibid.*, p. 78.

3) "It is God's design that our people should locate outside the cities, and from these outposts warn the cities."—*Ibid.*, p. 76.

3. Counsels to Church Members

a. That church members be urged to study the counsels to move out of the large and heavily populated cities to areas that are more rural or to smaller towns, keeping in mind the following principles:

1) That city to country living does not necessarily mean city to farm situations miles removed from city areas, but it means relocation to more rural or small-town areas conducive to the spiritual and physical welfare of the family, where land for a garden is available.

2) That country living does not necessitate purchasing a farm but might entail the operation of a small business or industry.

3) That a good piece of land where a good water supply and garden space are available would be desirable.

4) That individuals should find employment or seek self-employment sufficient to sustain their families before moving from the cities to rural areas, thus avoiding discouragement and a subsequent move back to the city.

5) That some members could well move from large cities to smaller, unentered towns or counties and begin work to raise up a memorial to the Lord as self-supporting workers.

b. That arrangements be made to republish the pamphlet *From City to Country Living*, so that church members contemplating a change in home location may have opportunity to secure and study this pamphlet, along with the counsel given in the pamphlet *Country Living* by Ellen G. White.

c. That church leaders, Spirit of Prophecy directors, or other persons appointed for this purpose in the union and local conferences make themselves acquainted with the counsels regarding these matters and seek to guide our church members who may be contemplating a move to a more rural area.

d. That while these counsels are kept before the members as ideals toward which they should prayerfully strive, it should be recognized that there are many new converts whose economic situation makes it practically impossible to immediately follow this counsel. Therefore, efforts should be made to suggest alternative measures for such persons

so they can raise and train their families as nearly as possible in harmony with the guidelines for country living.

Communication

► Adventist World Radio

VOTED, 1. To look with favor on the establishment of a short-wave/medium-wave broadcasting station in Liberia, Africa, as funding becomes available to provide transmission facilities with the possibility of serving up to seven divisions.

2. To provide a daily program schedule of 32 transmitter hours* and that the distribution of this time be decided by a subcommittee to be appointed.

*Note: Actual production time is considerably less due to repeat of programs and duplication on more than one transmitter.

3. To provide financing for capital from the following sources:

a. General Conference appropriations.

b. International offering.

c. Donations from church members.

d. Self-liquidating laymen loan.

4. To advise that, with the exception of station-originated programming, benefiting divisions will be responsible for program production costs and that AWR will bear the costs of providing air time.

5. To provide the operating expenses of the stations from the following sources:

a. General Conference appropriations.

b. Member donations.

c. A portion of division appropriations for International Radio.

6. To refer planning, organization, and building of the station in Liberia to the President's Administrative Council and the Adventist World Radio Board.

7. To request a continuing study of programming for broadcasts to mainland China by the Far Eastern Division and the acquiring of a new station in Guatemala by the Inter-American Division.

8. To refer the future organization of AWR to PREXAD.

Education

► Extension Schools

VOTED, To approve schedules for Andrews University Extension Schools as follows:

1. Annual Extension Schools (summer sessions of 6-8 weeks).

a. Avondale College, December-January, 1979-1980

b. Newbold College, July-August, 1979

c. West Indies College, July-August, 1979

2. Regular division-wide Ex-

tension Schools (theology or education) following a regular sequence, with duration of 6-8 weeks.

*Euro-Africa Division (French, German), 1979

*Southern Asia Division, 1979

*Afro-Mideast Division, 1980

*Australasian Division, 1980-1981

*Inter-American Division (Spanish), 1981

*Trans-Africa Division, 1981

Northern Europe-West Africa Division, West Africa section, 1982

Far Eastern Division, 1982

*Already approved.

Andrews University Youth Ministry Seminars (adjustment in dates only)

Helderberg College, South Africa, May 22-31, 1979

Kenya, June 3-12, 1979

ASWA, June 18-26, 1979

Philippine Union College, December 9-19, 1979

► English International Bible Textbooks Meeting

VOTED, To authorize a meeting of selected personnel to revise the English International Bible textbooks during the month of July, 1979, at Newbold College, England, with the following provisions:

1. That every effort will be made to accomplish the coordination of suggested revisions through written input to a central office to minimize the need for a long meeting.

2. That 50 percent of the travel expense be paid from the Overseas Bible Textbook fund, and that each participating division care for its portion of the balance of the expense. . . .

► Preparation of National Workers

VOTED, 1. To reemphasize the first five proposals of "Preparation of National Workers" (GC 75AC 16) and restate proposal No. 6 as will here following be included:

"Divisions are to designate certain sums to be used for the intensification of the preparation of their national workers, wherever possible in Seventh-day Adventist institutions of higher education, for professional upgrading on the post-baccalaureate degree level (M.A., M.Div., Ph.D., Ed.D., etc.).

"2. Each division, in cooperation with the General Conference Department of Education, is to provide/strengthen post-secondary work through the bachelor's degree within its territory, for example:

"a. Adventist College for French-speaking Africa—Develop and strengthen.

"b. Ministerial training college—East Africa.

"c. Ministerial training college—Australasian Division island fields.

"3. Divisions are encouraged to develop a system of bursaries

or scholarships for their nationals. Candidates are to be recommended by administration in counsel with national leadership and approval voted by the appropriate committee(s), as follows:

"a. Post-secondary Bachelor degree level scholarships/bursaries in union schools (with exceptions where union schools do not offer the specialization needed), to be granted with the support of the union.

"b. Master's level scholarships/bursaries to be granted with the cooperative support of the unions and the division.

"c. Post-Master's degree level scholarships/bursaries to be granted with the support of the divisions.

"4. Study is to be given to strengthening the policy entitled, 'Developing and Training Workers' (GC C 75) to provide financial assistance to national medical, dental, nursing and paramedical personnel, under a plan similar to the North American Division medical deferred-appointee plan.

"5. Divisions are encouraged to develop a post-employment financial-aid policy for those who have completed their studies on a self-supporting basis."

6. a. To request divisions to develop and put into operation a full range of continuing education courses and seminars including seminars in leadership and administration such as are conducted by the Christian Leadership Seminar, to provide for the leadership needs of the work. Coordination of such a continuing education program may be delegated to the division department of education and/or to such other departments as may be directly concerned.

b. To request the General Conference Department of Education to develop and coordinate a plan whereby the Department, and also Andrews University, Loma Linda University, Home Study Institute, the Christian Leadership Seminar, etc., may serve as resource centers for providing course material, suggesting personnel for seminars, and giving guidance and leadership in continuing education programs, which could include credit and noncredit courses.

Home and Family Service

► Premarriage Education

VOTED, To authorize as a pilot program until Annual Council, 1979, a program of premarriage education for couples to be married by Seventh-day Adventist pastors. The General Conference Home and Family Service has sponsored the development of this program of premarriage education designed to be used by the pastor officiating at the wedding or by his designate. The program includes

cassettes, background reading material, tests, outlines of subject matter, and suggested special topics, and is initially available through the Home and Family Service of the General Conference.

Health

► Interdivision Health Workshop 1979

VOTED, To approve holding an African Health Leadership Seminar for the Afro-Mideast, Euro-Africa, Northern Europe-West Africa, and Trans-Africa divisions, in Nairobi, Kenya, August 7 to 15, 1979.

► Nursing Leadership Proposal

VOTED, To recommend the following leadership training program for nurses who serve in Adventist overseas institutions on a five-year pilot program:

DEFINITION:

Leadership training is a program of planned, continuing education in administration/management, supervision, evaluation, and planning of nursing care. It is an upgrading program for nurses currently carrying leadership responsibility or being prepared for it. The training will include on-site consultation following course work.

Where adequate nursing administrative-training facilities are available, selected local nurses be encouraged to qualify in areas of nursing leadership.

Where suitable nursing administrative-training facilities are not available, we suggest the following plan:

PLAN:

1. Training through planned, short, intensive courses/seminars, which, accumulated over a 3-5 year period, would meet certificate requirements or apply toward degree requirements.

2. Preparation for training program: the division director of health or the associate director would collaborate with the division educational director and General Conference Department of Health Associate Director for World Nursing Affairs to select curriculum, set schools, etc.

3. Faculty: both national and expatriate qualified nurses and other instructional staff would provide instruction and consultation (on site following seminars for those requesting). The division nurse, where one has been appointed, will participate in the planning for the leadership training of the nurses in that division.

ACADEMIC CREDIT:

The LLU School of Nursing has expressed interest in the project and is willing to cooperate in the off-campus program so that a certificate of attendance in nursing administration may be given, and so that continuing education units for nursing relicensure of American licensed nurses may be procured. They are giving study to the possibility of an

off-campus graduate degree. Attendance at selected seminars might carry credit toward a higher degree if such a program develops. There would be a tuition charge for such a course. There is a small fee charged for registration of continuing education credit.

Where there is a local educational institution which gives a baccalaureate program or courses in nursing, faculty would be requested to participate for specific specialized content with which they have competence.

ATTENDANCE:

Nurses in positions of responsibility in SDA medical institutions, such as supervisors; head nurses; directors and faculty of schools of nursing (SDA); North American nurses interested in obtaining continuing education units for renewal of professional license.

BUDGET:

1. Housing, travel, and food costs to be cared for on a basis worked out by the division.

2. Where credit is granted and tuition charged for the training, costs are to be cared for by the denomination on a basis worked out by the division.

3. Grant funds may be available from non-SDA sources to assist with the expenses of faculty travel and per diem.

TIME SCHEDULE:

Attempt to begin the program in 1979 in four divisions; others may be added in 1980. The program will be on a pilot-study basis for five years.

Lay Activities

► Ingathering Reversion Funds—New Policy

VOTED, To add a new section GC X 25 25 Ingathering Reversion Fund as follows:

1. Division of Funds: Ingathering Reversion funds received by conferences shall be designated as Solicited Reversion funds and Donated Reversion funds in proportion to the original receipt of Ingathering funds from nonmembers and members.

2. Solicited Ingathering Reversion Funds: The following list represents areas of appropriate use for Ingathering funds received from those who may not be regular members of the church but who wish to respond to the objectives and appeal presented on behalf of the program of the church.

a. Health and community-service expenses in conferences/missions and churches.

b. Building or renting Community Services centers.

c. Assisting in educational expenses for worthy and underprivileged students.

d. Sponsoring underprivileged children to summer camps.

e. Purchasing, equipping, and operating mobile medical/dental units.

f. Conducting health classes, Five-Day Plans, first-aid classes,

Vacation Bible Schools, or other service programs of benefit to the community.

g. Medical and educational capital-improvement projects.

h. Constructing, equipping, and sponsoring health clinics.

i. Cost of Ingathering supplies.

3. Reversion Distribution: A minimum of 30 percent of all solicited Ingathering Reversion funds returned to conferences shall be assigned to conference or church sponsored community services projects.

4. Donated Ingathering Reversion Funds: Conferences may use Donated Ingathering Reversion funds for projects and programs in harmony with the worldwide work of the Seventh-day Adventist Church as set forth in the Annual Ingathering appeal.

Outreach

► Week of Prayer Recommendations

VOTED, To approve the following Week of Prayer recommendations:

In an earnest endeavor to revive and greatly increase the attendance and influence of the Annual Week of Prayer worldwide, we make the following proposals:

1. That the Week of Prayer name be expanded to include fellowship. Therefore the name suggested is, "Annual Week of Prayer and Church Fellowship."

2. That this week be annually designated as "church homecoming week," and that during this week we focus on the spiritual aspects and sanctity of home and family life, on the spiritual and social needs of our single membership, including widows and widowers, and on the life style of the entire membership.

3. That in preparation for such a week, we launch an earnest "reclamation project" to bring back into our fellowship all former and inactive members, and that we work especially for those who while still members in name are not regular or faithful in their attendance and participation in the life of the church.

4. That we prepare a "count-down program" that will develop a schedule of events leading up to, and including, the Annual Week of Prayer and Church Fellowship; and that carefully planned follow-up activities be initiated to solidify the blessings and experience of this week in the lives of our people.

5. That in preparation for this week, an intensive visitation program be launched well in advance in an earnest endeavor to reach every member in the church, to discover their present spiritual condition, and to invite to the meetings all the church family, including former members and the inactive. It is suggested that on the occasion of this visit in the homes that the

Annual Week of Prayer readings be placed in their hands.

6. That special preparations be made to make this week one of the most interesting and inspiring weeks in the life of the church, and that special features be prepared that would focus on the value of church fellowship and the blessing of worship.

7. That we seek to prepare the church to welcome back all those who have strayed away and to show them the love and concern which all of God's people ought to feel one for another within the fellowship of the church. Let us really do what we can to close the back door and keep within our fellowship those that are in need of our love and interest.

8. We would suggest that the writers who prepare the message for the Week of Prayer be asked to prepare a short summary which could be presented from night to night in those churches where the pastor or a visiting speaker may choose to preach. Thus, the message of the Week of Prayer readings for that night could be presented in brief and the members of the family would be urged to read it for their family worship.

9. That in the countdown program we list a schedule of releases that would keep before our members and our ministers the importance and needs of this week. That we do this through our union papers, the *Adventist Review*, overseas division papers, *Ministry* magazine, and *Insight*, and that announcements be made from week to week in all church bulletins.

10. That for the Annual Week of Prayer and Church Fellowship of 1979, the book by Ellen G. White *Christ in His Sanctuary*, be promoted, and that we urge our ABC's to make special prices available to all our members.

► Missing Members—Outreach

VOTED, 1. To request administrators and pastors to place special emphasis on reaching out to missing members in an effort to reclaim those who are careless and indifferent.

2. To encourage those who have not used their means to advance the cause of God to do so by returning a faithful tithe and giving liberal offerings.

Publishing

► Workshops for Translators

VOTED, To adopt the following plan for conducting workshops for translators in those divisions where it is necessary to translate materials into other languages for publication:

1. Responsibility. *a.* The General Conference Publishing Department will be responsible for promoting the concept of workshops for translators. It will also coordinate the scheduling of the workshops and the assigning

of resource personnel requested from outside the divisions.

b. The division publishing departments will be responsible for organizing and conducting workshops for translators in their respective territories.

2. Planning. Divisions wishing to conduct workshops for translators are urged to request approval for such at their 1978 year-end meeting of the division committee.

3. Timing. Divisions are urged to schedule workshops for translators within the three-year period, 1979-1981.

4. Staffing. Workshop staffs will be selected by the respective division. It is suggested that staff may be drawn from the following sources: *a.* Experienced translators within the division territory. *b.* General Conference and other resource personnel from outside the division if recommended by the General Conference Publishing Department and approved by the General Conference Committee. *c.* Bible Society and Wycliffe Bible Translators personnel.

5. Financing. *a.* Divisions will be responsible for the cost of conducting the workshops.

b. The General Conference will be responsible for the travel expense of nondenominational resource personnel requested from outside the respective division territory, provided the request is approved by the General Conference Publishing Department and travel is authorized by the General Conference Committee.

6. Format and Materials. *a.* Each division will determine the format of the workshop(s) in its territory and will select materials for its workshop(s) in counsel with the General Conference Publishing Department.

b. The General Conference Publishing Department will develop a model program for workshops for translators and will recommend materials for use in the workshops in counsel with the following individuals: Fernando Chaij, Gottfried Oosterwal, Werner Vyhmeister, Don Neufeld, Thomas Davis, P. A. Gordon.

Sabbath School

► Maintaining Regular Sabbath School Programs

VOTED, 1. To urge pastors, administrators, departmental leaders, and institutional leaders to cooperate with the Sabbath School Department in maintaining the recommended regular weekly Sabbath School program by:

a. Arranging for regular Sabbath School programs at all church gatherings held Sabbath morning, including councils, workshops, seminars, conferences, camps, and training programs.

b. Ensuring that all Sabbath School programs include such essential features as emphasis on

world missions, the mission offering, and the study of the appropriate Sabbath School lesson.

2. To request pastors and departmental leaders to encourage participation in the regular Sabbath School programs by keeping the 70-minute Sabbath School period free of all conflicting programs, including officers' meetings, choir or orchestra practices, and special-study groups.

► Sabbath School Offerings—Mission and Investment—Policy Amendment

VOTED, To amend sections GC W 15 05, Regular Mission Offerings, and GC W 15 15, Sabbath School Investment, to read as follows:

W 15 05, Regular Mission Offerings—The offerings received each Sabbath other than the thirteenth Sabbath of each quarter, and Investment, constitute the regular Sabbath School Mission Offering.

W 15 15, Sabbath School Investment—In order to encourage further giving to the mission program and to raise mission funds through various individual or family projects, the plan known as Sabbath School Investment was developed. This plan is not particularly tied to a regular time period nor a weekly or quarterly appeal for the offering but is a continuing program to promote an increase of mission gifts beyond normal regular giving on the basis of financial returns from special projects decided on by the individual members. Such proceeds or offerings are received at any time, but generally a special promotional appeal is presented in the Sabbath School periodically.

All Sabbath School Investment funds are recognized as General Conference funds and designated as a portion of the World Mission Fund. 25 percent of the Investment funds are appropriated as follows:

For frontier outreach and/or large-city evangelism:

1. 22.5 percent to the overseas divisions in proportion to their regular annual base appropriations.

2. 2.5 percent to the North American Division.

Projects to be benefited by the Sabbath School Investment should be designated annually by each division committee.

► Child Evangelism Center—Name Change/Policy Directive

VOTED, 1. To change the name "Child Evangelism Center" to "Sabbath School Evangelism Center." . . .

Stewardship

► Adventure in Faith—General Conference Session, 1980

VOTED, To launch a worldwide thrust with both spiritual

and financial objectives as follows:

1. Name of worldwide spiritual thrust—"Adventure in Faith."

Name of 1980 General Conference session offering—"Adventure in Faith Offering."

This is a concerted spiritual thrust for Christ. The major emphasis is to be on the spiritual. The offering associated with it is to underwrite the spiritual plans financially.

2. Motivation—Primary emphasis is to be placed on:

a. What the offering will do (instead of on the amount of the offering).

b. Individual participation (instead of the goal).

c. A person's response to the spiritual needs of other persons, as an outgrowth of his/her own relationship to Christ.

3. Spiritual Objective—The basic objective of this worldwide spiritual thrust is to enter new territories, to begin work in new areas, to begin new work in territories already entered, and to support other special projects approved by division committees.

Each conference/mission (worldwide) is to develop and individualize its own spiritual plans to meet this type of challenge in its own territory. These spiritual plans are to call the membership to go beyond the regular and ordinary in order to expand God's work and penetrate whole new frontiers. In some conferences this plan will embrace unentered sections of large cities or unentered counties, cities, or towns. It may mean commencing work in another language, or developing new programs or new methods to reach a segment of the population not yet adequately reached. We are to make apparent impossibilities become possible. . . .

4. Dates for Offering—The Adventure in Faith Offering is to be received in all churches on or before January 26 and April 19, 1980. This offering replaces the 1980 Spring Mission Offering. The eleven-o'clock offering received on both Sabbaths at the General Conference session will become a part of this offering.

5. Suggested Guides for Individual Giving—A basic purpose of the suggested individual guides for giving is to encourage and develop individual response. "Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*The Ministry of Healing*, p. 147.

Suggested guides for giving which each member will be asked to seriously consider before making his/her decision are:

a. Basic objective—An offering equal to a total of one week's tithe, the offering to be taken two Sabbaths, not later than January 26 and April 19, 1980.

b. Faith objective—An offering equal to one week's income. This could be given at one time

or given systematically between January 26 and April 19, 1980.

Note: It is understood these offerings will be in addition to a member's regular and systematic offerings for local and worldwide work.

6. Financial Objective—The following figures serve only as a guide to the potential which could be available if each conference/mission would enthusiastically enter into the plan for opening new work in its territory and would adequately inform its members of the local and worldwide spiritual thrust of the church.

The total weekly tithe of our members in 1979 is projected to exceed \$4,400,000.

a. Basic objective—An amount equal to one week's tithe of our members to be received in the offerings to be taken on the two Sabbaths January 26 and April 19, 1980:

January 26, 1980	\$2,200,000
April 19, 1980	\$2,200,000
Total	\$4,400,000

b. Faith objective—An amount equal to the weekly income of our members, which in 1979 will be approximately \$44,000,000. It can be seen what the potential total would be if each member were to make a gift which would demonstrate self-denial. Participation will be strongly dependent on the type of emphasis given and the content of the information folders used in the educational approach. . . .

Youth

▶ Youth Organization of the Local Church—Name

VOTED, 1. To approve "Seventh-day Adventist Youth" in replacement of "Missionary Volunteer" as the official name of the youth organization of the local church.

2. To recognize "Adventist Youth" as an acceptable shortened form of the official name.

Policy Revision

▶ Safeguarding Unity of the Church—Church Manual Addition

VOTED, To add the following to the *SDA Church Manual*, chapter 13, page 244:

Christians should make every effort to avoid tendencies that would divide them and bring dishonor to their cause. "It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? . . . Those who refuse to work in harmony greatly dishonor God."—*Testimonies*, vol. 8, p. 240. The church should discourage every action that would threaten harmony among its members, and should consistently encourage unity.

Reconciliation of differences within the church and its membership should, in most cases, be

possible without recourse either to a conciliation process provided by the church or to civil litigation. "If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves in the spirit of Christian love, how much evil might be prevented! How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!"—*Thoughts From the Mount of Blessing*, p. 59. (See Matt. 18:15-18 and *Church Manual*, 1976 ed., pp. 237-240.)

Settlement of Differences Among Members.—Every effort should be made to settle differences among church members and contain the controversy

1978 Annual Council actions will be continued in the November 30 REVIEW

within the smallest possible sphere. "Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority."—*Testimonies*, vol. 5, pp. 242, 243.

Civil litigation is often carried on in a spirit of contention that results from and reveals human selfishness. It is this kind of adversary proceedings that must be discouraged by a church that seeks to exhibit the spirit of Christ. Christian unselfishness will lead followers of Christ to "suffer [themselves] . . . to be defrauded" (1 Cor. 6:7) rather than to "go to law before the unjust, and not before the saints" (verse 1).

While there are, in the modern world, occasions for seeking decrees of civil courts, Christians should prefer settlement within the authority of the church, and should limit the seeking of such decrees to cases that are clearly within the jurisdiction of the civil courts and not within the authority of the church or for which the church agrees it has no adequate process for orderly settlement. Such suits before civil courts should never become revengeful adversary proceedings but should develop out of a desire to seek arbitration and to settle differences amicably. Examples of such cases may include, but are not limited to, the settlement of insurance claims, the issuance of decrees affecting the boundaries and ownership of real property, the deciding of some matters involving the administration of estates, and the awarding of cus-

tody of minor children. While the church should set up procedures within the constraints of legal practice to avoid the type of litigation referred to in 1 Corinthians 6, it should be constantly on guard against turning from its gospel mission and taking up the duties of a civil magistrate. (See Luke 12:13, 14, and *Testimonies*, vol. 9, pp. 216-218.)

God's ideal for members of His church is that they should, "if it be possible, as much as lieth in [them] . . . live peaceably with all men" (Rom. 12:18). The church should use its readily accessible and reasonably prompt process by which many differences among members can be settled. Should the church fail to respond to a member's request for help in reconciling a dif-

ference, or if the church acknowledges that the nature of the case is such that it is not within its authority, it should be recognized that the member has exhausted the possibilities of the Biblically outlined procedure for the settlement of differences and that what he or she should do beyond that point is a matter for his or her conscience. (See *The SDA Bible Commentary*, vol. 6, p. 698.)

However, when the church, endeavoring to assist in timely and amicable settlement of differences among its members, recommends a solution, they should not summarily reject the recommendation the church has offered. It is no light matter for a church member, outside the orderly processes of the church, to litigate a grievance against another church member. "Now therefore there is utterly a fault among you, because ye go to law one with another" (1 Cor. 6:7).

Church members who demonstrate impatience and selfishness by their unwillingness to wait for and accept recommendations of the church in the settlement of grievances against other church members may properly be subject to the discipline of the church (see p. 242) because of the disruptive effect on the church and their refusal to recognize properly constituted church authority.

Settlement of Grievances of Members Against the Church.—The same principles that influence resolution of differences among members apply to the settlement of grievances of members against church organizations and institutions.

A church member should not instigate litigation against any entity of the church except under circumstances where the church has not provided adequate process for orderly settlement of

the grievance within the church, or where the nature of the case is such that it is clearly not within the authority of the church to settle.

Settlement of Grievances of the Church Against Members.—There may be times when church organizations or institutions will have grievances against church members. At such times, church administrators must, in Christian forbearance, keep in mind the Biblical counsel for settling disputes among Christians and apply that counsel to the settlement of grievances of the church against its members. The church should, in preference to litigating matters in a secular court, make every reasonable effort in cooperation with the member to provide a process by which orderly settlement of the problem can be accomplished.

▶ Workers' Personal Finance—Policy Amendment

VOTED, To amend section GC D 65 20, Faithful Tithe-payers, to read as follows:

Faithful Tithe-payers—No church organization shall employ a Seventh-day Adventist who is not a faithful tithepayer, and such workers who are known to be unfaithful in tithepaying shall not be transferred to another denominational organization.

▶ Recording and Preserving Service Records—Policy Amendment

VOTED, To amend subsection GC D 55 20-8 to read as follows:

8. Copy to Employee—The original service record shall not be given to the employee under any circumstances, but a copy shall be supplied to him at his request. He shall also be given a copy by his last employing organization each time he transfers from one denominational organization to another and at the time he disconnects from denominational service.

▶ Six Months' Continuation of Remuneration—Policy Amendment

VOTED, To amend section GC Z 40 20, Six Months' Continuation of Remuneration, as follows:

When an employee becomes disabled and ceases active service, his employing organization shall continue his full remuneration for six months prior to his admittance to the Retirement Plan, these six months to be added to the employee's service record. In cases where an employee is granted sick leave for a period of months, returns to work for a few months, and then is admitted to the Retirement Plan because of disability, the previous sick leave may be applied to the six months' requirement if it occurred within twelve months of the date of termination of employment. Unused vacation time may also be applied to the six months' requirement.

Adventist education in the South Pacific—1

A trip to Papua New Guinea

By WALTON J. BROWN

Early this year I made an itinerary through parts of the Australasian Division. The trip was lengthy and tiring—from Washington to New York, to Tokyo, then to Hong Kong, and then to Port Moresby, Papua New Guinea. I had overcome jet lag by spending Sabbath in Tokyo, but my suitcase with all of my clothes, sermon and lecture notes, and other necessities, lagged behind so much that it did not arrive at Port Moresby with me. I was left with just what I was wearing, plus shaving accessories and whatever I carried in my head for the next 12 days!

My morale, already low because of this unfortunate experience, sank still lower when nobody was at the airport to pick me up. Somehow the airlines had told the brethren that my plane would arrive the following day. So there I was with no suitcase and no money to phone our headquarters, and since it was Sunday, the currency-exchange center was closed. I was granted permission to use an airline telephone. After calling three mission leaders unsuccessfully, I was able to contact Neil Watts, the district pastor. From that moment on my troubles were over. He even found a church brother near my size, who lent me an extra set of clothes.

After being shown the highlights of Port Moresby, the capital and largest city, with 120,000 inhabitants—Papua New Guinea has almost 3 million inhabitants—I was taken to the airport, where I boarded another plane for Rabaul, on the island of New Britain.

My thoughts and memories

Walton J. Brown is General Conference Education Department director.

went back to World War II, when this area was a center of war. As one of the staff drove me to Sonoma Adventist College, about 30 miles away, other signs refreshed these memories. We stopped and looked at some tunnels the Japanese had carved into the cliffs overlooking the ocean, some so large that a small submarine could be hidden for refitting. Then as we drove into the school grounds we saw the remnants of a Japanese Zero plane.

Sonoma College is situated on an almost-300-acre property with a beautiful and well-kept campus. A staff of 19 teachers takes care of 191 students, offering a series of one-to-three-year post-tenth-grade courses for the preparation of workers to serve two unions: Papua New Guinea and Western Pacific. A 105-student primary school on the property provides a laboratory school for the teacher-training program.

The teaching system is based on secondary methods, with about 30 40-minute

classes per week. My suggestion that the number of classes could be reduced in order to encourage research in the library received no response. I was told that in Papua New Guinea alone the inhabitants speak almost 800 languages, with no mutual comprehension. Often valley people separated only by a ridge speak entirely different languages. Pidgin English is spoken by all, but often students cannot read it or write it. The teachers felt that should the number of classes be reduced and students be sent to the library, too often there would be many who, because of the language problem, would not understand what they read, hence it was best to continue the system of providing instruction orally in a larger number of class periods.

Evaluation

At the college I had met G. F. Clifford and D. C. Sutcliffe, education directors of the division and the union, respectively, conducting an evaluation of the school. We visited some classes and met with the staff, as well as with the student body. It was hot, since the school is only 700 feet above sea level. At night it cooled off, becoming too cool to sleep without a sheet, but too warm to sleep with one.



Pedestrians cross the Warangai River Bridge, built by Kambubu High School students with assistance from the East New Britain Government.

The next day we attended an event that provided excellent public relations for the church. About 20 miles from Sonoma College, on a 4,000-acre property overlooking a beach, is the Kambubu Adventist High School, with 400 students. To get there from the main highway, people have to cross the large Warangai River, and then two smaller rivers (which in the dry season can be crossed by car).

Attempts had been made by the government to bridge the large river, as was apparent from the ruins of two bridges built too close to the water. Then our staff and students took on the job under the supervision and financial assistance of the East New Britain Government. This was the day for the inauguration of the new suspension bridge. The premier and several of his assistants were present. All of the Kambubu students were there, as were many other spectators.

D. A. Caldwell, Kambubu's principal, led a student band while playing a trumpet with his left hand and banging a drum with his right. Speeches were made, and the high bridge was opened. Since it could hold as many as 100 persons at a time, it was felt that this structure probably will last. The success was celebrated with a potluck dinner for all, on the school side of the river.

After the festivities we borrowed a Land Rover, forded two more rivers, and drove the six miles to visit the Kambubu campus. On the return trip we met the scores and scores of students and others returning from the inauguration ceremony. We walked over the new bridge, reboarded R. G. Anderson's car, and returned to Sonoma College.

After further meetings with the college staff in the evening, we were taken the next morning to Rabaul, where six of us got into a twin-engined Aztec plane belonging to the union and flew from New Britain across the straits to the Papua New Guinea Union Mission headquarters at Lae,

on the main island. As soon as we settled in the Sutcliffe home, we began school and union boards, which lasted several days. I discovered that committees here were no different from committees elsewhere in the world—many problems, little money, much talk, and some decisions!

I spent the next weekend in the New Guinea Highlands, at Kabiufa Adventist High School, just north of Goroka. Here, at an altitude of 5,500 feet, it was cooler than where we had been before. The 383 students in grades 7 to 10, with their 18 teachers, worked and studied on a 248-acre piece of land, most of which was used as a vegetable garden. This garden not only made the school self-supporting—except for the budgets of expatriate members of the staff—but gave part of its profit to the union to be used in covering money shortages in other phases of the Lord's work. Students worshiped in a fine two-year-old church. It was a wonder to me to see how many of the male staff members were proficient at the organ and the piano!

During the week, students are fed in a large dining room. From Friday evening until Saturday night they cook for themselves in a specially constructed shed.

From Kabiufa we returned by mission plane to Lae. Just a few minutes before arriving, the plane suddenly took a sharp turn to the right and headed straight south. John Bryant, the pilot, informed us that the dispatcher's tower at Lae had informed him that there was a medical emergency at Menyama. After flying through high mountain passes, we finally saw a small grass airfield below. To be able to land we had to skirt some steep hills as the pilot circled the airfield.

When we landed we discovered that a plane had already been there. So we got out and walked around the little mission station and met the Gordon Staffords. We visited the 50-student three-grade boarding school with Albert, one of the teachers.

How lonely these teachers and missionaries are as they work in these remote areas!

After arriving at Lae, we participated in a two-day union education advisory committee. We were pleased to hear how far Papua New Guinea had come since World War II, but were disappointed that the average standard of education was not much beyond the tenth grade. We suggested that full support be given to the division plans of developing a tertiary institution to help in the preparation of future leaders.

After these meetings we flew southeastward to Port Moresby and then rode out to the Mount Diamond High School, where we talked to students and teachers.

The Australasian Division is making definite plans to open a four-year post-secondary college in this area to serve the Papua New Guinea, the Western Pacific, and the Central Pacific union missions. The division has examined possible locations, including sites in Fiji and in Papua New Guinea, which has the largest population and Adventist membership. As we visited some of the possible sites around Port Moresby we saw a piece of property that appeared to meet the requirements.

Hundreds of acres

This site is a 1,000-acre property just off the paved highway leading to the capital, about 12 miles away, and about five miles from the international airport. The land is slightly rolling, with an excellent solid base location for large buildings, and additional hundreds of acres for a good vegetable garden and farm.

Water is available from two small streams crossing the land, from a large river that borders the lower 70-acre part of the property, and from a 165-gallon-per-minute well. Connections for telephone, light, and power are available. A market for industrial and agricultural products is just minutes away. The price was not excessive, but we were told that others had made firm offers, and that one



At Carmel College, in Western Australia, the author participated in a seminar-retreat for about 40 teachers in the new administration building.

man was giving a cash deposit for an option the next afternoon.

For once the usually slow wheels of denominational procedures sped much faster. Dr. Clifford contacted L. L. Butler, Australasian Division treasurer, by telephone, describing the property, the situation, and the urgency. Elder Butler authorized offering a deposit up to 5,000 kina (US\$7,150) for an option.

We doubted that this would be accepted, but the next morning we went to interview the owner, presenting the need of the church as best we could. At the beginning of the conversation the owner indicated that buyers already had offered to pay him more than he was asking from us, and he showed little inclination to grant us an option.

After further discussion the owner began to mellow, indicating that he might be willing to grant us a one-week option. We suggested that before we could plan for a tertiary institution we would have to present plans and receive authorizations from the government and that one week might be too short. Finally he extended the option for two weeks, till June 30.

Now we wondered what payment he would require for such an option. He smiled, and looking across the table said, "To make this legal would you be willing to pay one kina (US\$1.43) for the option?" Elder Sutcliffe, the union director of education, immediately reached into his pocket, pulled out a kina, and

skimmed it across the large table. A secretary came in and was instructed to type out an option contract, as well as a receipt.

When we returned to the Mount Diamond school Dr. Clifford, having planned to stay on to finish his school evaluations in the union, felt that with this new development he should return immediately to the division offices near Sydney to draw up detailed plans to submit to the Papua New Guinea Government. Before he left he set up an appointment with government authorities, and on June 28 Elder Butler and Dr. Clifford returned to Papua New Guinea for the appointment. Government officials smiled on the project, which gave the division the clearance to finalize their option and give further consideration to the triunion project.

After the land purchase plan in New Guinea, Dr. Clifford and I left Port Moresby, boarding a plane for Australia. About two and one-half hours later we landed in Brisbane, the capital of the state of Queensland. Dr. Clifford continued on to Sydney in order to work on the tertiary school project.

I was met in Brisbane by H. J. Heath, Trans-Tasman Union education director, and L. S. Rose, South Queensland Conference president. They informed me that there would be no immediate supper or motel, for a group of university students awaited me in the conference president's office. This was just

the first of a series of meetings held during the next two days, followed by a preaching service in the suburban Springwood church and a meeting with the teachers and parents in another Brisbane church in the afternoon and evening.

Following a bit of sight-seeing Sunday morning, we participated in the inauguration of new facilities added to the Brisbane Adventist High School and Mount Gravatt Primary School. As we drove southward toward Avondale College, in Cooranbong, we spent a couple of days visiting the junior secondary schools in Murwillumbah, Mullumbimby, Lismore, and finally Coff's Harbour. In all these schools, as well as at other schools visited later, audio-visual materials were in active use, excellent vocational programs were in operation, and the schools were as modern and well-equipped and well-staffed as any Seventh-day Adventist schools found anywhere in the world.

Avondale

Arriving at Cooranbong in the evening, we were shown to our guestrooms in the men's dormitory of Avondale College. We soon became adjusted to the pleasant, all-pervading aroma of Weet Bix being baked at the neighboring Sanitarium Health Food Company. The next days were busy and pleasant ones as we talked to the students in a joint worship, met with those in teacher training, and visited the primary and secondary schools on campus and the site where new facilities will be built by the end of 1979.

During recent years Avondale College has become one of the few Seventh-day Adventist tertiary schools in the world to receive nonchurch recognition. It is the only college with its type of curriculum to have such recognition in Australia.

After a sermon on Sabbath at the Avondale College church, and a colloquium with the college staff on Sunday, I visited several of the schools around Sydney, about 90 miles southeast of the col-

lege. Strathfield High School, with its 470 students, is a senior academy serving the Greater Sydney area. The Wahroonga school, near the Sydney Adventist Hospital and the division headquarters, is one of the nine schools that feed into the high school.

Our itinerary continued southward from Sydney to Hobart, capital of the state (and island) of Tasmania. Here, together with L. R. Thrift, Trans-Australia Union education director, we visited the secondary school and spoke to both teachers and students. Returning to Melbourne in the state of Victoria, we spent several days inspecting several elementary schools and two senior secondary schools.

In Adelaide, a beautifully laid-out city in South Australia, we visited the senior high school and the four primary schools feeding it. One of the evenings we met with the combined staffs from the five schools. After this we flew across the continent to Perth, in the southwestern part of the continent, where we continued our inspection tour. At Carmel College we held a seminar-retreat for about 40 teachers of the area.

New Zealand was next on my itinerary, after a stop at the division headquarters near Sydney to attend the three-day Inter-Homeland-Union Education Council. Possibly the greatest problem discussed was how to provide supervision for the 91 schools in the two unions with only six general educators in the unions and local conferences.

After the council I flew on to Wellington, in the northern part of New Zealand, and from there to Christchurch in the south. There I met with parents and teachers and spoke to the students at the secondary school. Then I returned to Palmerston North, just three miles from Longburn College. Situated on a finely kept campus, it represents Adventist education well. While there I spent the weekend taking part in the regular services and speaking with parents and teachers in specially called meetings.

My last stop in New Zea-

land was in Auckland, where I spoke with parents, teachers, and students, and was interviewed by a local television station on the philosophy of Adventist education.

I then bade farewell to H. J. Heath, Trans-Tasman Union education director, who had accompanied me on this last phase of my itinerary, and greeted A. J. Sonter, Central Pacific Union Mission education director, who would guide me in visiting some of the schools under his jurisdiction:

To be continued

MICHIGAN

Family-Life Seminar conducted

During the 1978 Michigan camp meeting the conference administration assigned 20 hours of meetings to the Family-Life Seminar series with no other competing activities. The sessions, led by Delmer and Betty Holbrook and supported by a strong team of counselors, had between 2,500 and 4,000 people in regular attendance three hours each day.

Family-Life Seminars are rapidly increasing in churches, schools, and camp meetings. The pressures felt on homes and marriages

today are drawing church members and nonmembers alike into specialized study sessions led by concerned pastors, educators, and lay persons. The Holbrooks, directors of the General Conference Home and Family Service, report a fast-growing interest in family-life materials, training sessions for leaders, and new methods for strengthening Adventist homes. This interest is found not only in North America but also in every world division.

The General Conference Home and Family Service is working closely with both Andrews University and Loma Linda University in annual training sessions for those who wish to become family-life leaders. Already churches are feeling the impact of those who have participated in these leadership training programs.

Family-life topics include parenting, marriage enrichment, family worships, Sabbath activities, finances, the single-parent family, and premarriage education.

Seventh-day Adventists believe that revival and reformation must first sweep through homes and families, then through the church, and finally through the community before Christ can come again.

WANDA TATE

Secretary

General Conference
Home and Family Service



Dr. and Mrs. D. W. Holbrook, seated, directors of the Home and Family Service, discuss plans with the Michigan Family-Life Seminar team: Mel G. Johnson, J. Melvyn Clemons, Erma Jane Cook, Rosalie Lee, Elizabeth Harris, Richard Harris, Helen Rhodes, and John Swanson.

NICARAGUA

**Book wins
Protestant pastor**

As a result of a book given to him 12 years ago by an unknown worker, Abraham Rojas has joined the Seventh-day Adventist Church.

One day Pastor Rojas answered his door to hear a cheerful "Good morning. Are you Pastor Rojas?" After a friendly talk and prayer, the visitor presented Pastor Rojas with a copy of *The Great Controversy*, saying, "Read this book. It will change your life."

Pastor Rojas accepted the gift, but thought, "With a brother who has a doctorate in theology and my own six

years of theological training, I am sure I will not change. Though Pastor Rojas was a teacher in the Bible Institute and president of the Good Samaritan Mission, both operated by his church, he became involved in Spiritualism. In the intense struggle against Satan, he remembered the Adventist book and sought the Adventist church to request help.

The local elder, Reinaldo Hernandez, several colporteurs, and the pastor, Enrique Guzman, responded. Through the power of the Holy Spirit and the earnest prayers of these dedicated men, Pastor Rojas was converted, along with his wife and two of their children. In March they were baptized.

Although friends have tried to persuade them to leave their new-found faith, the family remains firm. Abraham Rojas is now studying with others, sharing the liberating truth that he has embraced.

ENRIQUE GUZMAN

IRELAND

**Members finish
new sanctuary**

Members in Londonderry, Northern Ireland, recently completed the interior of their new church, built and partially completed last April by Maranatha Flights International.

The opening ceremony and

dedication was also made a Day of Fellowship for the Irish Mission, with members attending from all Adventist churches in Ireland. Also present were some members of Maranatha Flights International, the mayor of Londonderry, and Alderman H. Dougherty.

During his speech, the mayor welcomed the Adventists into the community and wished them God's blessing in their endeavor to serve Him in a city that has seen its share of trouble over religion.

E. H. Foster, British Union Conference president, in his address emphasized that the new church is to be a place where people can come to find Christ, witnessed to by the preaching of the Word

**Publishing director suspected of
carrying "time bomb" in Lebanon**

When Milad Karim, publishing director of the East Mediterranean Field, left his briefcase full of books unattended in a Beirut street on Friday, September 8, the unexpected happened. Overseeing six students in their canvassing territory, Mr. Karim suddenly realized that his case was missing. Driving back to the place where he had left it he was told by a newsboy that the local militia had treated it as if it contained a "time bomb." Hurrying to the militia's headquarters to retrieve his case, Mr. Karim was asked to wait. A few minutes later an officer came in carrying a greatly altered briefcase. The militia had taken it down to the beach, where, from a safe distance, they had riddled it with machinegun bullets. When the suspected bomb failed to explode, excitement subsided into embarrassment.

The officer was very apologetic, and Mr. Karim smilingly explained that his briefcase contained a different kind of "time bomb." Seeing the man's puzzled look, Mr. Karim added that it was only explosive in the spiritual sense, that reading the books it contained changed people's lives. After reporting this incident and handing his damaged case of books to Russell Thomas, Afro-Mideast Division publishing director, Mr. Karim immediately went back to the militia headquarters with a fresh briefcase full of books, not for target practice, but to sell.

After having been a highly successful literature evangelist in the Potomac Conference in the United States, Milad Karim last March responded to a call to return to his homeland at a time when many of his countrymen were leaving Lebanon for more peaceful places. After he started working, the sales of Adventist literature in Lebanon for the first six months tripled. Whereas in August, 1977, some 3,100 Lebanese pounds (US\$1,033) worth of literature was sold, in August, 1978, the figure was 34,255 Lebanese pounds (US\$11,418). As Mr. Karim often says,

quoting Ellen White (*Testimonies*, vol. 5, p. 463): "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances." He practices what he believes and goes from door to door with Christian literature in the war-torn city of Beirut.

JACK MAHON
REVIEW Correspondent
Afro-Mideast Division



Russell Thomas, left, Afro-Mideast Division publishing director, and Charles Watson, division president, examine Milad Karim's bullet-riddled briefcase, which militia thought contained a bomb.

and by the influence of God's people within the community.

According to Michael Taylor, church pastor, the church project is designed to include a place of worship; facilities for evangelistic outreach, such as a lecture hall for health evangelism; a library for members and non-members; as well as a Book and Bible House and health-food center.

Currently preparations are being made for David Currie's evangelistic campaign next March. Members are visiting the homes in Londonderry with *Signs of the Times* and other literature, and many of those visited have expressed an interest in Bible studies.

RONALD H. SURRIDGE
President
Irish Mission

PHILIPPINES

Colporteurs top monthly goal

Literature evangelists of the North Philippine Union Mission sold £1,037,896 (US\$138,386) worth of books and magazines during the month of May. This is the first time in the history of the union's publishing work that the one-million-peso mark was reached in one month. During the same month 151 persons were baptized through contacts made by literature evangelists.

Twelve years ago the North

Philippine Union Mission's literature evangelists took one year to sell one million pesos' worth of literature. The present accomplishment of the literature evangelists is attributed by A. R. Reyno, North Philippine Union Mission publishing director, to the following:

1. Close supervision by publishing leaders.

2. New methods of conducting institutes.

3. Holding of spiritual retreats for literature evangelists and leaders.

4. Appointment of publishing chaplains in each mission, whose work is to look after the spiritual, social, and devotional life of literature evangelists.

5. Active participation of union officers, departmental directors, mission officers, and other workers during literature evangelists' fellowships and institutes.

6. Inspiration during large conventions from guests from the Far Eastern Division, General Conference, and other institutions.

7. Strong recruiting and training programs conducted by publishing leaders.

8. Strong support by the Philippine Publishing House officers and workers.

9. Strong support by the church members.

10. Participation of students in the literature ministry.

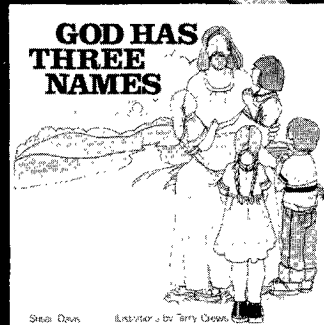
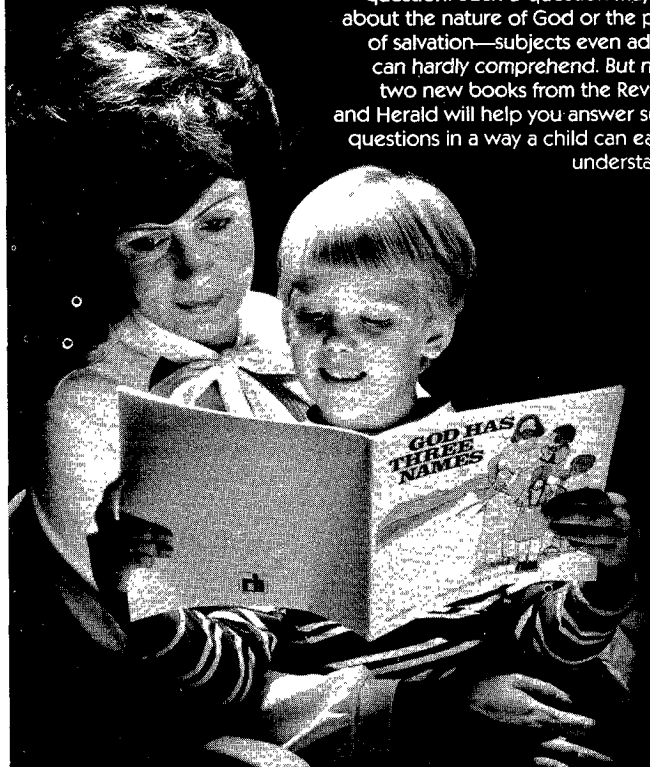
"We did our part," Pastor Reyno says, "and the Lord did His part."



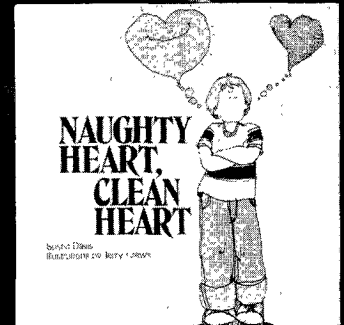
N. R. Arit, left, E. C. Corpus, center, and F. M. Arrogante, right, the North Philippine Union Mission officers, congratulate Juana Elorta and A. R. Reyno, literature evangelists, for their outstanding sales in May.

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

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



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



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

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

Afro-Mideast

● Jordan's Voice of Prophecy director, Shahir Qoussous, reports 2,500 active students taking the health course prepared for a non-Adventist public. On an average week-day, eight to ten certificates are issued to those who have completed the lessons. Three literature evangelists, going door to door, enroll interested persons in these lessons when selling a health book written in Arabic. No religious material may be sold or sent in through the mail in Jordan, so it is difficult to make contact with people about religious matters. Recently the government granted permission for the mailing of *Life & Health* magazine to interested persons.

● Among the 42 baptized at the Mwanza camp meeting, Tanzania, during the first week of August, was a group of seven who had found the Sabbath truth on their own. Once they were directed to the Seventh-day Adventist Church it did not take them long to complete their studies in preparation for baptism.

● Fifty-one students were baptized during the 1978 school year as a result of attending a Seventh-day Adventist school in Ethiopia.

● The SDA elementary school in Irbid, Jordan, is "bursting at the seams," with three children sharing a desk made for two. The reputation for the good-quality teaching at the school has brought parents begging to have their children enrolled, even though the facilities are overcrowded.

● About 100 campers and staff, mainly Jordanian, enjoyed ten days of fellowship and instruction, sports and outings, in Dbeen near Jerash in Jordan, at the 1978 Adventist Youth Camp.

● The East African Union reports two additions to its staff, J. Henderson, publishing director, and E. H. Sequiera, evangelist.

● A group of people returning from a funeral, intrigued

by a riverside gathering, stopped to watch Agegnehu Wondim of the Green Lake station, West Ethiopia Field, baptize 20 persons. At the conclusion of the service, as the pastor was explaining the significance of this service, one of the spectators made his way to the river, requesting that he, too, be baptized. He was invited to increase his knowledge of Bible truths first, and is attending church and taking Bible lessons.

● On the closing Sabbath of the month-long evangelistic crusade in Nakuru, Kenya, more than 1,200 persons gathered for the baptism of 62 candidates. The Nakuru church has had a well-planned, ongoing witnessing program for some time.

● The town's exhibition pavilion was filled with more than 4,000 believers on August 12, the final day of the camp meeting series held in Musoma, Tanzania, during which 248 persons accepted the message and joined the church.

Far Eastern

● Northern Luzon Academy, with an enrollment of approximately 600 students, is now the largest Adventist academy in the North Philippine Union Mission.

● A. P. Roda, Philippine Union College president, reports that the North Philippine Union Mission, in council with the Far Eastern Division department of education, is presently studying the possibility of establishing a junior college associated with PUC.

● A total of 221 persons were baptized as a result of an evangelistic crusade held this year in Pagadian City, southern Philippines. Nine laymen and 15 ministerial students of Mountain View College assisted with the crusade.

● Shinya Waga, pastor of the Bokutu Circle church in Japan, has made an in-depth study of the Unification Church and has recently had a book published by Shinkyo

Press, outlining the doctrines and practices of that church. As a result of his study, he has, during the past two years, persuaded six former Unification Church members to join the Seventh-day Adventist Church. One of the six is a Bible instructor in Tokyo.

● Seoul Adventist Hospital celebrated its seventieth anniversary on September 27. Present for the occasion were R. W. Pearson, and R. S. Watts, Sr., former Korean Union president.

Northern Europe-West Africa

● In order to house the Seventh-day Adventist Theological Seminary in Europe, Newbold College has embarked on an extensive building program, which includes married students' flats completed in October, a seminary building to be completed by 1982, and a library extension to accommodate a regular annual acquisition of 3,000 volumes.

● As a direct result of the witnessing program of Newbold College students, a company has been established in the town of Wokingham, about two miles from the college. The group of about 25 meet in a school hall. Students are continuing their witness in the Surrey town of Guildford (about 20 miles from the college) in order to strengthen the small group of believers who meet there every Sabbath.

● Again this year a group of students from the Adventist college in Darmstadt Germany, and Collonges, France, will spend one week in November and one in April taking advantage of the resources provided by the E. G. White Research Center in Europe at Newbold College.

● Applications for courses offered by the British Bible Correspondence School have doubled during the month of October as a result of an intensive promotional program in the churches, reports the VOP principal K. F. Taylor.

North American

Canadian Union

● Youth of the Edmonton, Alberta, area staffed a fair booth and distributed approximately 2,500 pieces of temperance literature. The assistant district fire chief, who visited the booth, told them that 75 to 80 percent of all fires are started by cigarettes.

● The members of the Edmonton Central church in Alberta had a farewell supper on September 27 for Elder and Mrs. D. H. Watson, who will be moving to Pakistan, where Elder Watson will be staff pastor at the Karachi Hospital.

● A man from the Ukraine was baptized in Toronto, Ontario, on September 19 while visiting relatives.

● Two youth camps were held in the province of Quebec this summer—one for juniors and one for teens. The more than 100 percent increase in the number of campers indicates an increase in the awareness of parents and youth as to the part camps can play in the formation of well-developed Christian characters.

Central Union

● Recently Union College students gave 103 pints of blood to the Lincoln, Nebraska, Community Blood Bank. As a result, the college students are insured for any blood they might need during the school year.

● More than 40,000 pieces of literature were given away at two Adventist-operated booths at the Colorado State Fair in Pueblo. The larger booth was a joint venture of the Pueblo church and Boulder Memorial Hospital. The other booth was operated by the Home Health Education Service of the Colorado Conference and was staffed by literature evangelists.

● Richard Halversen, Missouri Conference evangelist, concluded meetings in Kansas City with the baptism of 70 persons.

● The first Central Union Professional Retreat for attorneys, physicians, dentists, and other health-care professionals was held at the Antlers Plaza Hotel in Colorado Springs, Colorado, October 26 to 28. The program included continuing education through the Loma Linda University Medical and Dental schools.

● The Meadowbrook company, near Mountain Grove, Missouri, was organized into a church with 37 charter members. Plans are to build a church on the grounds of the Meadowbrook school.

Columbia Union

● The New Brunswick, New Jersey, church's booth at the Middlesex County Fair exposed 17,000 people to Adventism.

● The Hackettstown Community Hospital in New Jersey has been awarded a \$5,500 grant for the establishment of a hypertension-control demonstration project in the various industries of the surrounding communities.

● The Cumberland-Frostburg, Maryland, churches broke ground for a new \$100,000 church school. An anonymous donor gave \$17,500, and two others contributed \$5,000 each.

● Members of the 36-member Marietta, Ohio, church held services for the first time in their renovated sanctuary. Although the building looks new, it retains the charm of the 1865 era.

● Five new faculty members at Spring Valley Academy, Centerville, Ohio, include Erich Bekowies, guidance counselor and choir director; Jack Hunt, industrial arts teacher; Luke Fessenden, campus chaplain and Bible teacher; Chris Sorensen, teacher of instrumental music; and Harry Woodhouse, social studies teacher.

● According to a master plan, the cost for developing Camp Blue Ridge and Hickory Cove Aquatic Camp, both in the Potomac Conference, will be \$3 million.

Lake Union

● Fifty members of the Religious Emphasis Committee and the executive board of the Elkhart, Indiana, YWCA visited the Elkhart Adventist church recently for a program on the history and beliefs of the Seventh-day Adventist Church and a discussion of the church's Community Services work. The program was coordinated by Elkhart members Joyce Marsh and Camille Gordon, and included a vegetarian luncheon.

● Thirty-two persons were baptized on September 8 as the first fruits of the Andrews University Field School of Evangelism held in Grand Rapids, Michigan. Mark Finley, Southern New England Conference evangelist, directed the program.

● As a result of meetings held by Efrain Murillo, one of the Lake Union Conference evangelists, 19 people were baptized and joined the Detroit Spanish church, and 180 interested people are being visited.

North Pacific Union

● Members of the Springfield, Oregon, church have opened a new 4,900-square-foot fellowship hall adjacent to the church. The new facility includes a multipurpose auditorium, a kitchen, a Pathfinder meeting room, and a conference room.

● Dan Knauft, of Manassas, Virginia, and Calvin Johnson, of Las Cruces, New Mexico, have been named area directors of personal evangelism in the Washington Conference. The two former pastors will work with members in conducting Bible studies.

● Members of the Portland, Oregon, Sharon church have purchased a church and plan to move into it soon.

● Ninety seniors from Laurelwood Adventist Academy, Gaston, Oregon, took part in a five-day survival course. This course has been a part of the curriculum at Laurelwood for nine years.

● Two hundred youngsters from the Upper Columbia Conference took part in an unusual Pathfinder Camporee held near Lewiston, Idaho. The youth and their 40 counselors worked in the twin cities of Lewiston, Idaho, and Clarkston, Washington, with a variety of projects. Some picked up litter along a ten-mile stretch in a levee park, while others aided senior citizens with yardwork and housework. Others gathered more than a ton of trash from five miles of city streets. Some Pathfinders gave out brochures for an evangelistic campaign in progress, while others invited residents to sign up for a future Five-Day Plan to Stop Smoking.

Pacific Union

● Assisting Phil Jones in a six-week crusade in Riverside, California, were 14 field school students and their families from Andrews University. Baptisms totaled 42.

● Maxine Taylor has been named food services director at Pacific Union College. In addition to directing PUC's Dining Commons, Mrs. Taylor will manage the Garden Pantry restaurant in the Angwin Plaza, and coordinate food service at the college's Albion Biological Field Station.

● Marlene Sawyer is a new associate director of literature evangelists in the Northern California Conference. Named "Literature Evangelist Woman of the Year" in 1977, Mrs. Sawyer had field experience before assuming this position, a first for women in the Pacific Union.

● Robert Wong has returned home to Hawaii to serve as the new education, youth, and temperance director of the Hawaiian Mission. Elder Wong had served at San Gabriel Academy in southern California and as a part-time chaplain for the Los Angeles police department.

● A \$6,000 grant from the William Randolph Hearst Foundation in San Francisco to Pacific Union College is earmarked for the purchase of

a video display terminal, the latest in newspaper technology. The VDT allows a student to compose and edit his own story on a televisionlike screen installed above a typewriter-style keyboard.

● Ronald A. Lindsey has been named treasurer of the Pacific Union Conference Association, the legal body of the church that holds title to all properties, manages trust funds, and supervises the Revolving Fund, which makes loans for the building of churches and schools. Mr. Lindsey, certified by the Institute of Internal Auditors, was previously in charge of the conversion of trust accounting for all local conferences to a computerized system at the union level.

● St. Helena Hospital and Health Center in Deer Park, California, has opened a satellite clinic in Middletown, about 25 miles away.

Southern Union

● The Five-Day Plan to Stop Smoking was televised in Nashville, Tennessee, September 25 to 29. Approximately 700 calls were received from viewers requesting additional information on how to stop smoking.

● Southern Union baptisms and professions of faith for the month of September numbered 1,259, a gain of 559 over the same month in 1977. This surge brought the total for the year to 5,113. The South Atlantic, South Central, and Florida conferences are leading the union, with 1,743, 1,092, and 865, respectively.

● Literature sales in the Southern Union amounted to \$2,387,231 at the end of September. This represents a gain of \$269,172 over the first nine months of 1977. Joe Ring's east Tennessee district and Dennis Wysong's north Georgia district are tied for the lead, with sales of nearly \$228,000 each. Both districts are in the Georgia-Cumberland Conference, which is well ahead of the other six conferences.

Health Personnel Needs

NORTH AMERICA

Histotechnol.	Nurse-serv. dir.
Lab. tech.	Patient-serv. rep.
Laundry worker	Phys. ther.
Med.-rec., ART	Psych., M.A.
Mental-health tech.	Resp. ther.
Nurses	

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

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

To New Posts

NORTH AMERICAN DIVISION

John Appel, associate youth director, Oregon Conference, formerly with Chesapeake Conference.

Larry Dittberner, pastor, Eugene-Santa Clara, Oregon, district, formerly with the Arkansas-Louisiana Conference.

Paul L. Jensen, associate publishing director, North Pacific Union Conference, formerly with the East African Union.

Richard Jewett, pastor, Auburn Adventist Academy, Washington, formerly with the Central California Conference.

Calvin Johnson, area director of personal evangelism, southern portion of the Washington Conference, formerly with the Texico Conference.

Dan Knauft, area director of personal evangelism, northern portion of the Washington Conference, formerly with the Potomac Conference.

John Loveridge, pastor, Tabernacle church, Portland, Oregon, formerly with the Texas Conference.

Hearley Roscher, field evangelist for Metro Ministry, New York, formerly pastor, Calexio, California, church.

Harvey Sauder, trust services director, Upper Columbia Conference, formerly with the Trans-Africa Division.

Louis Torres, pastor, Newport-Waldport, Oregon, district; formerly with the Texico Conference.

"Ted" N. C. Wilson, director, Metro Ministries board, for-

merly assistant director of the same organization.

Ronald Woodruff, HHES credit manager, North Pacific Union Conference, formerly with the Pacific Union Conference.

Regular Missionary Service

Larry Amundson, returning to serve as pilot-mechanic, Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, **Kathryn Louise (Brooks) Amundson**, and one child left Portland, Oregon, September 20, 1978.

Harold Engle Butler (U. of M. '75), returning to serve as dentist, Hongkong Adventist Hospital, Hong Kong, **Carole I. (Ertle) Butler** (CUC '71), and one child left Washington, D.C., September 19, 1978.

Carey Charles Carscallen (WWC '76), to serve as industrial arts teacher, Lukanga Institute, Butembo, Kivu, Zaire Republic, and **Dorothy Ann (Crumley) Carscallen** (WWC '76), of Corrales, New Mexico, left Seattle, September 17, 1978.

Marenius V. S. DePaula (AU '73), returning to serve as Bible teacher, Nanga-Eboko Seminary, Nanga-Eboko, United Republic of Cameroun, **Joan Marie (Sanderson) DePaula**, and two children left Los Angeles, September 14, 1978.

Paul Michael Eagan (AU '69), to serve as Bible teacher, Rusangu Secondary School, Monze, Zambia, **Shirley Lynne (Dymott) Eagan** (PUC '66), and two children, of Watsonville, California, left Montreal, Quebec, Canada, September 19, 1978.

Robert L. Heisler (Potomac U. '59), returning to serve as president, Southeast Asia Union Mission, Singapore, and three children left Chicago, August 24, 1978. **Anita Joan (Engel) Heisler** left Chicago, September 5, 1978.

Fearn Elizabeth Hiten (AU '75), of Hamilton, Ontario, Canada, to serve as teacher, Kamagambo Secondary School and Teachers' College, Kisii, Kenya, left Chicago, August 16, 1978.

Roland Albert Lehnhoff (AU '65), to serve as evangelist, Euro-Africa Division, Berne, Switzerland, and **Janice Sue (Wright) Lehnhoff**, of Sonoma, California, left New York City, September 12, 1978.

Perry Willard Munger III (LLULSC '66), returning to serve as science and mathematics teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, **Sarah (McHenry) Munger** (AU '68), and three children left New York City, September 17, 1978.

Lester Rasmussen (AU '51), to serve as chairman, Egypt Field, Heliopolis, Egypt, and **Alice May (Bresee) Rasmussen** (WWC '66), of Beaverton, Oregon, left Washington, D.C., September 19, 1978.

Hazel Ione Williams (AU '78), of Inter-American Division, to serve as mathematics teacher, Rusangu Secondary School, Monze, Zambia, left Chicago, September 17, 1978.

Nationals Returning

Earl Patrick Cameron (AU '77), to serve as high school teacher, assistant dean of men, West Indies College, Mandeville, Jamaica, **Beverly R. Cameron** (AU '77), and one child left Miami, August 23, 1978.

Joaquim Dias de Oliveira Grilo (SAS French Seminary '69), to serve as secretary-treasurer, education director, Portuguese Conference, Lisbon, Portugal, **Eunice Velez (Raposo) Dias** (U. of Lisbon '75), and two children left Salt Lake City, Utah, September 27, 1978.

Frederic Zurcher (AUC '65), returning to serve as Bible teacher, French Adventist Seminary, Collonges, France, **Rayanna E. (Weisher) Zurcher** (AUC '63), and three children left New York City, September 10, 1978.

Volunteer Service

Doreen U. Evans (AVSC), of South Lancaster, Massachusetts, to serve as English teacher, Dogba Bible School, Mission Adventiste, Maroua, United Republic of Cameroun, left Montreal, Quebec, Canada, September 24, 1978.

John Stephen Guptill (LLULSC '48) (Special Service), to serve as office worker-maintenance, South China Union College, Kowloon, Hong Kong, and **Bernice (Jones) Guptill**, of Loma Linda, California, left Los Angeles, July 6, 1978.

Burton A. Pontynen (Special Service), to serve as industrial and building consultant, Mountain View College, Malaybalay,

Bukidnon, Philippines, and **Carol Jane Pontynen**, of Angwin, California, left San Francisco, September 27, 1978.

Vicky Renae Ras (LLU '78) (Special Service), of Loma Linda, California, to serve as physical therapist, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, September 18, 1978.

Linda Vivien Robinson (AU '78) (Special Service), of Berrien Springs, Michigan, to serve as physical education teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, left Chicago, September 20, 1978.

Siegfried J. Schwantes (Johns Hopkins U. '63) (Special Service), of Rockville, Maryland, to serve as head of theology department, Middle East College, Beirut, Lebanon, left Washington, D.C., September 25, 1978.

Tune in to

VIEWPOINT

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

WAUS (Andrews University) 90.0 Mhz FM Saturday, 8:30 A.M.

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

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

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

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

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

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

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

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

James A. Turner (Special Service), to serve as paramedic, Maluti Hospital, Ficksburg, South Africa, and **Alice (Ammen) Turner**, of Bakersfield, California, left Los Angeles, September 28, 1978.

Student Missionaries

Lynn Boyd (WWC), of College Place, Washington, to serve as Bible teacher, Anderson School, Gwelo, Rhodesia, left New York City, September 11, 1978.

Edith Elizabeth Carter (OC), of Battle Creek, Michigan, to serve as teacher, Sung Shan church, South China Island Union Mission, Taipei, Taiwan, left Los Angeles, September 18, 1978.

Natalie Joy DeWind (AU), of Hudsonville, Michigan, to serve as teacher, English Conversation Schools-West Indonesia, Jakarta, Indonesia, left Los Angeles, September 11, 1978.

Sandra Dee Eddings (SAC), of Fort Worth, Texas, to serve as teacher, Seventh-day Adventist Language Institutes-Korea, Seoul, Korea, left the West Coast, September 28, 1978.

Timothy Winfield Charles James (OC), of South Hampton, Bermuda, to serve as teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, West Africa, left New York City, September 11, 1978.

Arlen Dean Mekelburg (UC), of Yuma, Colorado, to serve as teacher, Upper Volta Agricultural Training School, Upper Volta Mission, Upper Volta, West Africa, left New York City, September 5, 1978.

Timothy Edward Mercer (UC), of Merriam, Kansas, to serve as teacher, Anderson School, Gwelo, Rhodesia, left Atlanta, Georgia, September 11, 1978.

Leamon Thomas Moore (OC), of Pennellville, New York, to serve as teacher, South Nyanza Field, Bariadi, Tanzania, left Montreal, Quebec, Canada, August 13, 1978.

Henry Craig F. Neumann (CaUC), of Devon, Alberta, Canada, to serve as teacher, Majuro Elementary School, Guam-Micronesia Mission, Agana, Guam, left Edmonton, Alberta, Canada, August 19, 1978.

Terry Lynn Neumann (SMC), of Devon, Alberta, Canada, to serve as teacher, Majuro

Elementary School, Guam-Micronesia Mission, Agana, Guam, left Edmonton, Alberta, Canada, August 19, 1978.

Bruce Allen Reeves (WWC), of Riverside, California, to serve as science-mathematics teacher, Athens International Academy, Keramikou, Athens, Greece, left Chicago, September 10, 1978.

Alan Ralph Ruggles (SMC), of Fishersville, Virginia, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, August 31, 1978.

Yolanda Ruiz (AUC), of Springfield, Massachusetts, to serve as teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, left New York City, August 24, 1978.

Michael Allen Seaman (SMC), of Livingston, New York, to serve as secondary mathematics teacher, St. Croix-St. Thomas Schools, Virgin Islands, left New York City, August 31, 1978.

AUSTRALASIAN DIVISION

Regular Missionary Service

David Crabtree (and **Norelle** and family), of Australia, to serve as district director, Lautoka, Fiji, left July 19, 1978.

Volunteer Services:

Adventist Volunteer Service Corps Workers: 1
Sustentation Overseas Service Workers: 1

EURO-AFRICA DIVISION

Regular Missionary Service

Raimar Kuprasch, of Braunschweig, Germany, is leaving his private medical practice to respond to a call to serve in the Hongkong Adventist Hospital.

Manfred Sigel, of Germany, after three months of perfecting his knowledge of French, will serve as mechanic and maintenance engineer at Niaguis, in Southern Senegal.

FAR EASTERN DIVISION

Regular Missionary Service

Dale Clayton will be lecturing at Philippine Union College. Prior to his new post, Dr. Clayton was for nine years a professor at Walla Walla College.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Bangladesh

Philipp N. Thomas, lay activities and temperance secretary, Dacca Seventh-day Adventist church, G.P.O. Box 80, Dacca 2, Bangladesh: health and temperance books and magazines, *Door to the Cities*, *Liberty*, magazines for children and youth.

England

"NETBAG" (Northeast Thames' Bank Adventist Group), 16 Stonechat Road, Billericay, Essex, CM11 2NX, England: *Adventist Review* Friendship Issue, *Steps to Christ*.

India

Dallian Mangvungh, Spicer Memorial College, Ganeshkhind P.O., Poona 411 007, India: Books, songbooks, *Adventist Review*, *MV Handbook*, evangelistic and revival sermons, Pathfinder books, Picture Rolls, greeting cards, *Bible Commentary*.

Indonesia

Salomo Situmorang, I.T.K.A. Bandung, Pos Cipaganti, Bandung, Indonesia.

Kenya

Chebwai SDA Secondary School, Box 51, Webuye, Kenya, East Africa: Spirit of Prophecy and other religious books, magazines for evangelism.

Patrick Osinde Momanyi, P.O. Box 439, Keroka, Kenya, East Africa: Bibles, Spirit of Prophecy books, magazines, quarterlies, Picture Rolls.

North America

J. P. Cole, 711 South Hay Avenue, Los Angeles, California 90022: *Steps to Christ* in Russian, Russian songbooks.

Philippines

Eva V. Adil, Mountain View College, Valencia, Bukidnon, Philippines: Spirit of Prophecy books, Bibles, magazines.

Pastor and Mrs. J. H. Adil, South Philippine Union Mission of SDA, P.O. Box 208, Cagayan de Oro City, Philippines 8401: Bibles, Picture Rolls, magazines for adults.

Jimmy H. Adil, Jr., Mindanao Mission Academy, Manticao, Misamis Oriental, Philippines.

Pastor Romulo B. Albaciete, Maripipi, Biliran Sub-province, Leyte, Philippines.

Mr. and Mrs. Ismael Asuncion, Seventh-day Adventist Church, Mailag, Valencia, Bukidnon, Philippines.

Mrs. E. R. Dulos, Nueva Estrella, Pantukan, Davao del Norte, Philippines 9418.

Mr. and Mrs. Jose L. Manalo, Philippine Union College, P.O. Box 1772, Manila, Philippines 2800: Bibles, Picture Rolls, Spirit of Prophecy books, magazines.

Mr. and Mrs. Lucilo Nazareth, Seventh-day Adventist Church, Cotabato City, Philippines.

D. M. Niere, President, Negros Mission of SDA, P.O. Box 334, Bacolod City, Philippines 6001.

Nestor A. Santos, South-Central Luzon Mission, P.O. Box 51, San Pablo City, Philippines: Bibles, songbooks, child evangelism supplies, books, magazines. Pastor Josue D. Subang, c/o Galampanao Tailoring, Oringao, Kabankalan, Negros Occidental, Philippines 6029.

South America

Alejandro Saito Lezama, Casilla 223, Cuzco, Peru: *Signs, These Times*, Picture Rolls.

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
31 Thirteenth Sabbath Offering (South American Division)

April

7 Missionary Magazine Campaign
7 Church Lay Activities Offering
14 Literature Evangelism Rally Day
21 Loma Linda University Offering
28 Educational Day and Elementary School Offering (Local Conference)

May

5 Community Services Evangelism
5 Church Lay Activities Offering
12 Disaster and Famine Relief Offering
19 Spirit of Prophecy Day

June

2 Bible Correspondence School Emphasis
2 Church Lay Activities Offering
9 Inner City Offering
16 North American Missions
30 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

July

7 Vacation Witnessing
7 Church Lay Activities Offering
14 Christian Record Braille Foundation

August

4 Dark County Evangelism
4 Church Lay Activities Offering
11 Oakwood College Offering

September

1 Lay Preacher's Day
1 Church Lay Activities Offering
8 Missions Extension Offering
8 to Oct. 6 *Adventist Review*, *Guide*, *Insight* Campaign
15 Bible Emphasis Day
22 Pathfinder's Day
29 Thirteenth Sabbath Offering (Southern Asia Division)

New monthly in Portuguese

A new journal for missionary outreach among Portuguese-speaking people in the United States and Canada soon will be available. At the request of Portuguese believers in the North American Division eager to communicate their Adventist faith with those who share their cultural heritage, *Sinais: Intérprete dos Tempos* ("Signs: Interpreter of the Times") will begin to appear monthly with the January, 1979, issue. *Sinais* thus becomes the fifth member in a family of related missionary journals published by Pacific Press, under the general editorship of Tulio N. Peverini, for special socio-cultural groups.

The combined circulation of *El Centinela* (Spanish), *La Sentinelle* (French), *The Sentinel* (English), and *Oznake* (Ukrainian) in the North American Division and Inter-American Division surpassed the half-million mark per month in 1977, and has steadily increased during 1978.

Gift suggestion

With the holiday season approaching rapidly, many church members are wondering what to give to the people on their gift lists. As conscientious Christians they want to give gifts that not only will show their love but will be useful, as well. They recognize they will be held accountable for the expenditure of their means.

We believe we have the answer for at least some of the names on the list. There may be people for whom a year's subscription to the ADVENTIST REVIEW would be an appropriate gift. They may be children, parents, other relatives, or friends who are not getting the church paper, but who should be. They may feel they cannot afford it or they may have become lukewarm

Subscriptions to *Sinais* may be ordered through local Adventist Book Centers.

HUMBERTO M. RASI

Sales escalate in Lebanon

While the world shakes its head over the latest tidings of violence from the troubled city of Beirut, Lebanon, and while the city itself shakes with violent artillery blasts, publishing leaders there report rapidly escalating literature sales.

Milad Karim, East Mediterranean Field publishing director, reports that literature evangelists' sales from January to August increased by 300 percent over the same period in 1977. In August, a tense period in the Lebanese capital, sales were ten times those of August, 1977.

Top name on the sales chart is that of Adel Kamal, formerly headwaiter of the Phoenicia Hotel, around whose premises the fiercest fighting of the civil war thundered. Mr. Kamal, who has served choice Lebanese deli-

ciacies, now takes more enduring sustenance to hundreds of Lebanese homes. Hard times produce hunger, not only for the flat loaves of Arabic bread but also for the living Bread. This hunger, fed by courageous colporteurs, accounts for the phenomenal midyear figures.

The small Middle East Press is working at full capacity to meet the demand for Arabic literature. It is short of experienced workers, since both of the two Adventist fatalities of the Lebanese war were members of the staff of Middle East Press.

It takes a special kind of courage to go from door to door in a city like Beirut, but Adventist literature evangelists are contributing a unique ministry, comforting the bereaved and praying with the fainthearted.

Food stamp policy change

New regulations by the Agriculture Department Food Stamp Program have just been published in the *Federal Register*. The regulations have been finalized following preliminary publication and comments from people all across the country.

To be eligible for food stamps, an individual must be willing to accept "suitable employment." In the past, Adventists have been refused food stamps because they did not accept employment that required Sabbath work.

The new regulations contain two provisions in defining suitable employment that will benefit Seventh-day Adventists who are eligible for food stamps:

"Any employment shall be considered unsuitable if: . . . the household member, as a condition of employment or continuing employment, is required to join, resign from, or refrain from joining any legitimate labor organization."

In addition, "employment shall be considered suitable unless the household member involved can demonstrate or

the State agency otherwise becomes aware that: . . . the working hours or nature of the employment interferes with the member's religious observances, convictions, or beliefs. For example, a Sabatarian could refuse to work on the Sabbath."

These regulations have the effect of law. Food stamps cannot be denied to a person who refuses to join a labor union and thus is refused employment, nor can they be denied a person who refuses a job that would require Sabbath work.

GORDON ENGEN

For the record

New position: Gilbert J. Bertochini, associate director, General Conference Sabbath School Department, replacing Ben J. Liebelt.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail for Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/79.

New subscription
 Renew my present subscription
 One year (US\$15.95)
 Single copy 45 cents

Attach label here or print old address:

name (please print) _____
 new address _____
 city _____ state _____ zip code _____

spiritually. How better could you spend your holiday dollars than by sending them the REVIEW?

The REVIEW is not a one-shot gift—given, momentarily enjoyed, broken, worn out, and soon forgotten. Every seven days the mail brings a fresh reminder of the love and generosity of the donor. Every week the gift consists of fresh news about the church in action all around the world, timely messages from the church's leaders, heart-warming articles, stimulating editorials, challenging columns, and many other features.

Give the gift that lasts. Now, at today's low price. Order through your church lay activities secretary or your Adventist Book Center.

D. F. N.