

Review

General Church Paper
of the Seventh-day Adventists

DECEMBER 7, 1978

A Morning Prayer

By KIT WATTS

O Lord,
bless us today
with a quiet spirit.

Let us remember deep snows
and tall forests.

Let us hear
desert wind
and breathe the morning
fragrance of sage.

Lead us back beside
the low-throated murmur
of lost streams.

Bring us the hope of crocus,
the coolness of clover,
the restfulness of leaf patterns
playing across meadow grass.

Today fill us with
quietness,
Lord.

Let it enrich our sharing
and make
of our laughter
music.



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Kit Watts was minister of publications at Sligo Seventh-day Adventist church, Takoma Park, Maryland, when she wrote our cover poem and took the picture accompanying it. A talented poet, writer, and photographer, Miss Watts has had much of her work published in various denominational magazines. She is presently pursuing graduate

studies at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

Many congregations have divided up their territories among members for the purpose of winning people in those territories to Christ. "Participation in the work of soul winning can bring to church members the satisfaction of being part of the team that God is using for the finishing of His work." (See "A Bold New Plan of Soul Winning," p. 6.)

Since "Beirut Adventists Feel God's Presence" (p. 19) was written, it has become necessary to move Afro-Mideast Division headquarters from Beirut, Lebanon, to Nicosia, Cyprus (see "AMD transfers to Cyprus," Nov. 2, Back Page), and to close Middle East College. Arrangements were made to transfer 15 college students to Spicer Memorial College in Poona, India.

The division has voted to reestablish Middle East College in Nandy Hills, Kenya, as soon as possible, giving serious consideration to opening with a skeleton crew before the close of 1979. In spite of the continuing conflict in Lebanon, the courage of believers there is high, and the work of the church, such as sales by literature evangelists, grows.

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Government funds

Re "Education Year 1978: Looking Backward and Forward" (Oct. 19, 26).

I don't think we should grow so big that we need government funds to support our schools and hospitals. We must not take these funds.

MARGARET KIRK
Glendale, California

Becoming one

The recent discussions on black unions brought to my mind some thoughts about the separateness of races and ethnic groups.

Jesus prayed that His followers would be one, as He was one with His Father, so that the world would believe that He was sent from heaven (John 17:21). Heaven, I take it, is a place of oneness, and those who plan to go there better seek oneness while here on earth.

The problem is that our church has never taken an active stand on teaching oneness to its members. We have tremendous success in teaching the importance of healthful living, but we still

can find individuals within our ranks who are faithful in health reform but who are not able to handle interpersonal relationships without the prejudices they have learned since their childhood.

Our church can add something new to the Christian community if we teach members, old and new, from the Bible how to treat one another. Perhaps it is time for us to develop a doctrine on interpersonal relationships.

GRACE THORPE, M.D.
Redlands, California

Friendship Issue

The Carter Memorial church, Warsaw, Virginia, has ordered and addressed 2,000 copies of the Friendship Issue of the *REVIEW* (May 4). We plan to distribute a copy to each home on the rural routes around Montross and Warsaw. We do not want anyone during this world's end to point his finger at us, saying, "You knew all these things were coming. Why didn't you tell us?"

ADLAI ALBERT ESTEB
Warsaw, Virginia

Leprosy

Despite reports to the contrary (see "Livingstone's Africa Today," June 29), the leprosarium at Malamulo is alive and well. I have been caring for inpatient leprosy and tuberculosis patients in this facility since I came to Malamulo in 1977, and can assure readers that this lep-

rosarium continues to provide essential services.

As a result of a vigorous leprosy treatment and control program, the incidence of leprosy in the areas surrounding Malamulo is a fraction of what it was formerly. Further, enlightened thinking has discarded the idea of a "colony" that housed the leper and his family for life, in favor of integrating him rapidly back into the community.

Nevertheless, there continues to be a role for the leprosy hospital. The leper is frequently plagued with ulcerations arising from a loss of skin sensation, as well as unpredictable flare-ups in his disease. There are also many other medical, as well as surgical, conditions peculiar to the leprosy patient.

The leprosarium here at Malamulo now provides inpatient referral services to the division mobile leprosy program operating in Malawi's lower Shire Valley. We continue to regularly receive patients from Mozambique, who walk for days to receive treatment.

For those who have known the leprosy work at Malamulo and to those who have made special donations to our work here, I would like to stress that we are still striving to provide the best possible care to the unfortunate victims of leprosy, despite limitations of funds and personnel.

GILBERT M. BURNHAM, M.D.
Malawi, Africa



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Our unique Jesus

Cleburne, Texas

Are there some portions of Scripture that you are not able to understand? Don't be surprised. The apostle Peter declares there "are some things hard to be understood" (2 Peter 3:16). There are some things in Scripture that are beyond the comprehension of the human mind. We will have to wait until we sit at the feet of the Master Teacher in the kingdom of heaven before they will be made clear to us.

The nature of Christ is a subject that has intrigued and challenged students of the Bible for centuries. For example, they ask, Did He possess a nature such as Adam's was before or after the Fall? After some 2,000 years there is still not full agreement among Christian scholars. This in itself should tell us something.

There are, however, certain major points regarding the nature of our wonderful Lord that we may easily understand and accept. There need be no division among us as Seventh-day Adventists on these points.

1. We agree that Jesus Christ was, and is, indeed very God. He is the divine Son of God. On this there is no question among us. The Word of God makes it clear. He is "God with us" (Matt. 1:23), the "Son of the living God" (chap. 16:16). He is the One who "'didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest'" (Heb. 1:10, 11, R.S.V.). The Spirit of Prophecy is equally clear on this point.

2. We agree that Jesus, our Saviour, became very man. The Word of God speaks clearly on this point. "He had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest" (chap. 2:17, R.S.V.). He was "made of a woman, made under the law" (Gal. 4:4). "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature" (Heb. 2:14, R.S.V.).

3. We also agree that Jesus was tempted as we are tempted. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (verse 18). He "was in all points tempted like as we are, yet without sin" (chap. 4:15). He has faced temptation as you and I face the assaults of the evil one. He accepted no advantage we cannot possess.

4. We agree, however, that though Jesus was tempted, never in the least did He yield to temptation and sin. Jesus was absolutely sinless. Jesus "did no sin, neither was guile found in his mouth" (1 Peter 2:22). "Who is holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

"We should have no misgivings in regard to the

perfect sinlessness of the human nature of Christ."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:14, p. 1131.

5. The study of inspired writings makes clear that in Jesus Christ there was a mysterious blending of the human and the divine. "And without controversy great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

Just how Jesus could be very God and very man, how His divinity and humanity were blended, how He could be tempted as I am tempted and yet never sin, I cannot fully comprehend. It is a mystery that no human mind will fully understand in this life. Both the Word and the Spirit of Prophecy emphasize this point.

Since the nature of Christ is a mystery that man will not be able to understand fully this side of the kingdom, should we not accept this fact and then unite on the great areas of agreement that are sufficient for our salvation, and not insist on our own private interpretations of the Lord's divine-human nature to the point that it brings division and dissension among us?

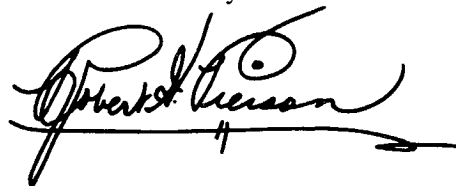
Would it not be correct for us to speak of the *unique* nature of our Saviour? The word *unique* means "having no like equal," or "one and only one." Certainly this describes the nature of our Lord Jesus—He has no like or equal. He is the "One and only One." No other being in the universe bears the impress of the divine and human as does Jesus Christ. Jesus is *unique*!

In this late, late hour the challenge before God's remnant people is to take the message of a crucified, risen, and soon-coming Saviour to every home on Planet Earth. Such is the assignment this church accepted at the 1975 General Conference session in Vienna, Austria.

Would it not please Satan if he could cause God's people to become embroiled in a great controversy over the nature of our Saviour and cause us to turn aside from carrying out this great commission?

Study? Yes. Let us continue prayerfully and earnestly to study the nature of our Lord. "The . . . incarnation of Christ is a fruitful field" of study, but as "we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Ex. 3:5). We should come to this study with the humility of a learner, with a contrite heart."—*Selected Messages*, book 1, p. 244.

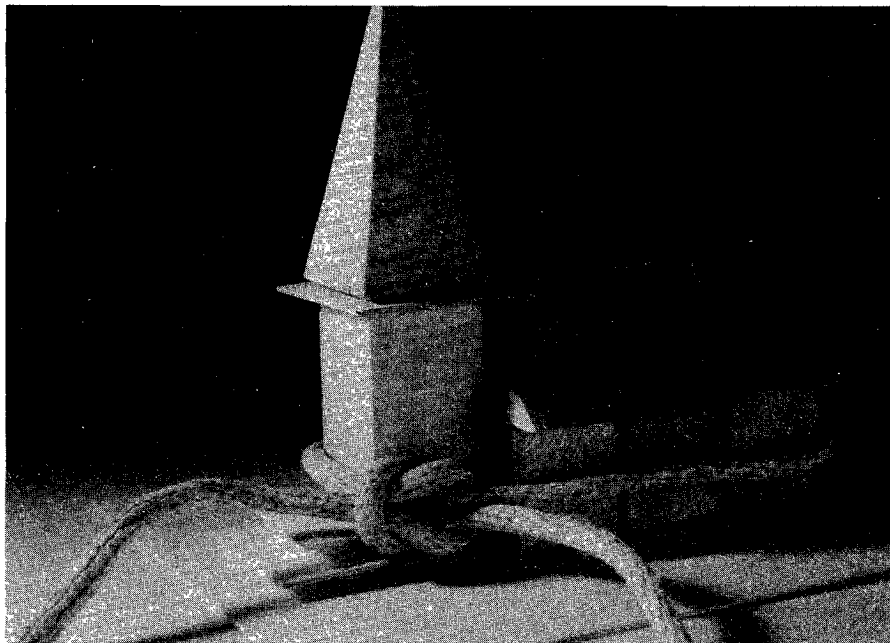
May the Spirit of the Master direct us in the study of His Word and may His same sweet Spirit keep us close together in our search for truth. Let us close ranks on the great areas of truth essential to our salvation and move ahead for a finished work in our day.



ROBERT H. PIERSON

The church of prophecy approaches history's climax

By ALF LOHNE



A widely read newspaper in England invited reader response to the question "What's wrong with today's Christian church?" The prize-winning answer came from a minister in Wales: "The main thing wrong with the church today is that it doesn't see its own value in God's sight or realize its greatness and glory and what a privilege it is to belong to it!"

Imperfect though it is, the church is the most precious thing God owns on this planet. We know this because we know the price He paid for it—"the precious blood of Christ."¹ "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard."²

Satan fights the church with a rage that the Bible compares to that of a lion.³ We see this happening in country after country where doors that were formerly open to the gospel are being closed. We see churches boarded up, permission to hold services refused, the printing of literature forbidden, and pressure being put on parents to send their children to public schools on the Sabbath.

But these obstacles do not bring the work to a stop. In some places the message is spreading like fire in dry grass—the more the fire is stamped on, the faster it spreads!

Not free everywhere

Those who live in countries having extensive religious freedom seldom give a thought to the hundreds of millions of people who do not have what we in freer countries consider to be an inherent right—liberty for themselves and for their children to follow the convictions of conscience and openly witness for their faith.

Paul told the Ephesian elders, "I know that after my

departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them."⁴ In the latter part of this quotation the apostle is referring, not to attacks coming from outside the church, but to those "from among your own selves" who promote selfish interests as they work, and thus hurt the church.

Many today busily employed in using duplicating machines would fall into such a class. Some promote doctrines or principles different from, or contradictory to, those taught by the church. Others attack actions voted by Adventist leaders or administrative bodies. Probably some of them mean well, and we should remember that we don't all have the same understanding of specific passages in God's Word. Instead of discouraging us, such a situation should inspire us to study the Bible more carefully and to follow more closely the inspired counsel in regard to receiving increased light. Of course, administrators do sometimes make mistakes and need correction, but we would do well to remember that matters look different to those who have to make decisions and who have access often to facts and information that are not readily seen by others. In cases of this kind, good communication could clear up many misunderstandings, although in this imperfect world differences of opinion will always be with us.

In 1904 Ellen G. White wrote: "Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit."⁵

One year later she gave this timely counsel: "In the

Alf Lohne is a general vice-president of the General Conference.

future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. . . . Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"⁶

Repeatedly the prophetic voice speaks positively of the remnant church: "It is as certain that we have the truth as that God lives."⁷ "God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."⁸

Toward the end of April, 1978, the Seventh-day Adventist world organization passed the 3 million mark in membership. More than 4 million persons are enrolled in Sabbath schools. During 1977 approximately 250,000 people made the decision to join the church, and hundreds of thousands of others are ready to take this important step.

For many decades the United States has been the country with the largest concentration of Adventist believers. But this picture is changing rapidly. This country is still the principal source of financial support for mission expansion. This is due not only to the ability of its 550,000 members to give but to the impressive spirit of sacrifice of those members.

The church is bound together
by ties stronger than human
companionship. A common cause,
a divine commission,
draws members together.

Among the encouraging reports that come to the world headquarters of the church are those from the Inter-American and South American divisions. The membership in these areas of the world may soon reach and surpass North American membership. Inter-America is winning more than 1,000 new members every week! The membership there has already passed half a million, and by the next General Conference session in 1980 it is estimated that the Inter-American Division will have more Adventists than any other division in the world. South America is not far behind. It will soon reach the half-million mark. There radio programs play an important role in soul winning. Every week 1,100 Adventist programs beam the message to areas that embrace 150 million people.

Although figures in themselves seem cold and impersonal, those who have fought on the front lines to bring

persons to Christ know a little of what is involved in the decisions made. For it is a source of joy that a quarter of a million people took this step last year. Of course, we wish that the number were much greater. But let us never forget that salvation is an individual matter. People are brought into the kingdom one by one, and the Bible says, "There is joy in the presence of the angels of God over one sinner that repenteth."⁹

The spirit of brotherhood among God's people today is one of the signs of the true church. In spite of human weaknesses, the unity that stretches even across national borders and continents is one of the miracles of our time. I often hear church members say they feel a closer kinship with their fellow believers than with their own relatives.

This feeling of togetherness isn't just because of the fellowship in itself. If this were so, it could be based on selfishness, because it is pleasant to associate with people who agree with us. We are bound together by ties stronger than human companionship and pleasant feelings. A common cause, a divine commission, and a specific task draw us together and urge us on.

We are a people of prophecy. Our movement is not one of many. Our respect for other people's beliefs and that which is holy to them does not hinder us from believing that our special mission is to fulfill Revelation 14:6-12 and other prophecies. If we fail in this task, we have little or no basis for our existence as a church. Intense activity and great deeds do not necessarily mean we are fulfilling our call. We must be careful not to be sidetracked by projects that are good in themselves but do not fulfill our primary purpose.

For instance, if we concentrated our efforts on helping people primarily in a material way, little time or funds would be available for preaching the gospel. The most important work we have is giving the last message of grace to the people of our time. If we fulfill this commission, our social duties will not be neglected. They will be carried out, not as our central mission, but as the fruit of our dedication to a divine call.

Toward the close of a life dedicated to the service of God's cause and involvement in the Adventist Church's changing experience, Ellen White wrote these words of encouragement to the church: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us."¹⁰

In ancient times Samuel set up a stone marker that witnessed that "hitherto hath the Lord helped us."¹¹ We too can praise the Lord for all He has done for us as a people. Our future is bright and filled with hope. □

REFERENCES

- ¹ 1 Peter 1:18, 19, R.S.V.
- ² *Testimonies*, vol. 7, p. 16.
- ³ 1 Peter 5:8.
- ⁴ Acts 20:29, 30, R.S.V.
- ⁵ *Counsels to Writers and Editors*, p. 52.

- ⁶ *Ibid.*, p. 53.
- ⁷ *Testimonies*, vol. 4, p. 595.
- ⁸ *Ibid.*, vol. 5, p. 291.
- ⁹ Luke 15:10.
- ¹⁰ *Testimonies to Ministers*, p. 31.
- ¹¹ 1 Sam. 7:12.

A bold new plan of soul winning

In the light of present world conditions, can anyone do less than engage in intercessory prayer for specific people assigned to him?

By GEORGE E. KNOWLES

In an article last month (REVIEW, Nov. 9) I mentioned the church's new plan of assigning territories to church members for soul-winning purposes. Many pastors are dividing their church territories so that every family in the church is praying for specific families within the church's territory. Everyone, therefore, in the church's environment becomes the prayer object of some Seventh-day Adventist family. Certainly, in the light of present world conditions, could anyone do less than engage in such intercessory prayer?

Under this arrangement a member feels a personal responsibility. When he prays he can say, "I am praying for *my* people in *my* territory." It excites the imagination to think of the possibilities in such a worldwide ministry of prayer.

Such territorial assignments also help other programs of the church. When the church plans services for the community, such as Vacation Bible Schools, Five-Day Plans, and cooking classes, the members are encouraged to announce these services to the people in their territories. They are told they are not working alone but in cooperation with the Holy Spirit. Certainly this was Christ's method.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Welfare Ministry*, p. 60.

Until we follow the Saviour's example in house-to-house ministry, we will have little knowledge of the desperate human needs all about us. The basic human needs of the lonely, discouraged, and troubled are the same today as they were when Jesus lived upon earth. Doors and hearts will open to us as we go forth in the spirit of the Master. "Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconso-

late."—*Christian Service*, p. 114. Can we do less?

Church members who are praying for specific people in their territory will be more eager to enter training programs than will those members who have not been assigned. Training is essential for effective service, and the best training is on-the-job training.

Members can apply the following counsel to their work in their territories: "Go to your neighbors one by one, and come close to them until their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good."—*Ibid.*, p. 116. Such an outreach in the Spirit of Jesus will produce many opportunities for Bible study. Today, with tools such as the Gift Bible Plan and audio-visual Bible lessons, every member can have a part in sharing the message.

It is helpful if soul winning can be made a family project. In this way children learn the art from their parents. At times two or more families may wish voluntarily to unite their efforts and combine their territories.

When new members join the church, existing territories are subdivided so as to provide a mission field for each new family. Such subdivision of territory provides the exhilarating sensation of growth and accomplishment.

Not a new plan

What I have been describing here is not a new plan. It is simply the practical application of Biblical and Spirit of Prophecy principles. In past years many pastors followed such plans. However, when pastors transferred, and the incoming pastor did not share the vision and burden of territorial assignments, the work of his predecessor was gradually lost.

The encouraging thing about the present emphasis on territorial assignment is that the interest seems to be widespread. Conferences and missions around the world are beginning to practice these principles. Entire conferences have implemented the plan so that every family in every church has a territory, and the entire conference territory is thus divided and assigned among the members.

In some parts of the world the ratio of Adventists to non-Adventists may be such as to make the task seem overwhelming, but certainly not more so than in that day when a little band of disciples accepted the commission to carry the gospel first to Jerusalem, then to Judea, and finally to the uttermost parts of the earth. Today in the world field the ratio is one Seventh-day Adventist to 1,500. In North America the ratio is one to 500.

When with His help God's people do what is within their power to do, God will intervene and will finish the work. But it is clear that God is waiting for us to move first.

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Testimonies*, vol. 1, p. 261.

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

"God has done His part, and Christian activity is needed now."—*Christian Service*, p. 83.

"When we have entire, wholehearted consecration to the service of Christ, God will recognize the act by an outpouring of His spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Ibid.*, p. 253.

Participation in the work of soul winning can bring to church members the satisfaction of being part of the team that God is using for the finishing of His work. There is flexibility enough to provide for the exercise of individual gifts. For example, members in the professions or other occupations often find interests among the people for whom they work. They certainly should have the

privilege of developing these interests regardless of the territory where those people may live. The expertise of specific individuals should be drawn upon in a cooperative manner. In this way the total resources of the church family will be used to maximum advantage.

Not until the church recognizes its responsibility to bring the message of present truth to every creature will the purpose for which the church was organized be fulfilled.

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the *entire church* devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, vol. 6, p. 29. (Italics supplied.)

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Satan's destruction; length of Egyptian plagues

I am troubled over what seems to me to be a contradiction in Revelation 20. Verse 9 says, "They went up on the breadth of the earth, and compassed the camp of the saints about, . . . and fire came down from God out of heaven, and devoured them." Here it seems that the devil and the nations he has deceived are devoured, but in the next breath John says the devil is cast into the lake of fire, where he is tormented for ever and ever.

It should be remembered that John is describing what he saw. Since the events of Revelation 20:9, 10 have not yet taken place, John could have seen only a representation of them, enacted before him in symbolic form. John's condition in vision could be compared to that of a person having a vivid dream. When out of vision he reported what he had seen and heard without interpretation, except as the interpretation is a part of the vision. It is up to us to try to understand what the symbolism represents.

What is the antecedent of "they," the second word in verse 9? It must be the same as the antecedent of the "them" in verse 8. The antecedent of "them" is

clearly the "nations which are in the four quarters of the earth." The "them" cannot include the devil, because it is the devil who gathers "them" together. "He" and "them" are separated grammatically.

Therefore the "they" of verse 9 refers also to the nations exclusive of the devil. And the "devoured them" in the latter part of verse 9 also refers to the nations. This verse should not be used to prove the destruction of the devil.

What was done with the devil in the vision was that he was thrown into the lake of fire and brimstone, where the beast and the false prophet had been cast (see chap. 19:20). It should be noticed that the word "are" in the King James Version is in italics, showing that the Greek has no verb; and one must be supplied. But since the beast and the false prophet had been cast into the lake of fire 1,000 years earlier (Rev. 19:20) it is much more logical to supply the verb "had been cast."

There is thus no contradiction between Revelation 20:9 and Revelation 20:10. The fate of the devil is not announced until verse 10.

The questioner sees a problem because verse 10 does not mention the devil's

destruction. The fact of the matter is that in the vision that aspect of the fate of the devil was not shown him, else he would have recorded it. All he was shown was the devil in torment. Does that mean that the devil will exist without end in torment? Not at all. "Forever" as we have previously pointed out in this column means "age lasting." The "age" may be short or long. The age of any being in fiery inferno would be presumed to be very short. It would have to be a miracle of God to keep a being alive so that he would experience torment. The torment is described as lasting a number of ages ("for ever and ever," literally, "for ages of ages"). But if an "age" is short, even multiplied ages would not be very long.

As one reads on in the Revelation, he finds that the lake of fire also vanishes, and with it all that has been thrown into it, including the devil. Where does it say that? In Revelation 21:1, "The first earth . . . passed away." "The earth also and the works that are therein shall be burned up" (2 Peter 3:10). "There shall be no more curse" (Rev. 22:3).

Thus when this Revelation passage is carefully analyzed it presents a consistent picture, in symbolic form, of course, of postmillennial events.

Was there a time lapse—days, weeks, months, years—between the plagues of Egypt? According to Exodus 9:6, under the fifth plague, all the cattle of the Egyptians

died, whereas during the seventh plague cattle were again involved. To me this suggests quite a time lapse.

The Bible gives only general indicators as to the length of time involved in the plagues of Egypt. When Moses and Aaron made their initial contacts with Pharaoh, the information is given, "Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh" (Ex. 7:7). According to Deuteronomy 29:5 Moses led the Israelites "forty years in the wilderness." He died when he was 120 years old (Deut. 34:7). This chronology does not leave much time for the plagues, perhaps less than a year.

There is a hint as to the time of year the seventh plague struck: "The flax and the barley was smitten: for the barley was in the ear, and the flax was balled" (Ex. 9:31). This would be January-February. The tenth plague struck at a time henceforth celebrated as the Passover, namely, generally, March-April. Thus there seems to have been a tight sequence between the seventh and tenth plagues.

As to the problem of the destruction of the cattle, according to Exodus 9:3, under the fifth plague the "hand of the Lord" was to be upon the "cattle which is in the field" only. Thus the cattle in shelters were spared. The seventh plague destroyed any of these that might be in the field.

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

God's schools: our hope

No matter how dedicated
educational leaders may be,
the church's schools will reflect
the values of the church members.

By ROGER DUDLEY,
INGRAM DU PREEZ, and RAY WILKINSON

It is easy to understand why Seventh-day Adventists are proud of their school system. God directed its establishment and has blessed its development, until today it is the largest Protestant school system in the world.

As educators who have served many years in Adventist schools in three widely separated divisions, we are completely dedicated to the inspired ideals of Christian education. And so, also, are a multitude of parents and church members. Recently there was a groundbreaking ceremony at Andrews University as work began on a \$2.3 million senior academy complex. Many will sacrifice in providing this fine new school for our young people. As part of the ceremony, administrators, parents, students, teachers, and community representatives joined to ask God's blessing on the project. Perhaps the most impressive speech was made by a student representative, who emphasized the need for a school where Christian influences could prevail and where character development would be given first place.

The picture looks good. But when in open-minded humility we look a little more closely and subject our school population to the scrutiny of research, there is considerable cause for concern.

Recently a number of carefully planned research programs have sought to take the spiritual pulse of the youth in our schools. In 17 studies of Adventist youth made since 1953, the results of which we have carefully reviewed, a consistent pattern has emerged. Young people are desperately in need of closer relationships with good Christian models. They typically do not have much difficulty accepting the doctrines of the church. What concerns them is the inconsistency they see in the lives of parents and educators. For instance, in a study of the reasons young people gave for leaving the Adventist Church,¹ it was found that they listed:

Roger Dudley is director of counseling and guidance at Georgia-Cumberland Academy. Ingram du Preez is from South Africa, and is president of Good Hope College. Ray Wilkinson has been president of Sonoma Adventist College in the South Pacific, and is continuing his doctoral studies at Andrews University.

- (a) the impersonal, noncaring attitude of older members
- (b) the phoney-appearing lives of adult members
- (c) the ineffectiveness of religion in their lives
- (d) the desire not to be hypocrites
- (e) "nonessentials" so important to some adults
- (f) academy disciplinary methods
- (g) religion not relevant to felt needs
- (h) quality of sermons
- (i) lack of opportunity to think for themselves

Charles Wittschiede used the Mooney Problem Check List to study the concerns of Adventist youth in the Washington, D.C., area.² He concluded that the effort to live Christian lives without a genuine understanding of the dynamics of conversion and sanctification created tension and conflict for many youth. A parallel study was conducted in Michigan, again using the Mooney Problem Check List,³ and it confirmed that Adventist youth generally were concerned with religious issues and that many of their problems were related to religion.

In 1963 Charles Martin planned a further study of the same kind. Believing that the Mooney Problem Check List could be adapted so as to survey Adventist youth better, he prepared the Religious Inventory for Teen-age Youth of the Seventh-day Adventist Church, which was then used in four academies in the Lake Union.⁴ Ten years later a parallel survey was conducted in Nebraska by Stanley Hardt, using an updated form of the Inventory that Martin had developed.⁵

The similarity of these studies made possible a comparison of the findings, to see whether there had been discernible trends in the ten-year period. Because different schools and students were surveyed, it was impossible to tabulate trends, but the implications of the results are clear—there has been a decline in both spiritual activities and values. (See chart accompanying this article. The percentages given in the first column are from Martin's study [1963] and in the second column from Hardt's [1973].)

A Ten-Year Comparison Using Different Groups

	Martin 1963 %	Hardt 1973 %
(a) I believe Christ will come in my lifetime	58	43
(b) I believe God hears and answers my prayers	81	73
(c) At home we regularly have family worship	40	32
(d) Aside from family worship I regularly have devotions	36	19
(e) I think that popular dancing is wrong	64	44
(f) I have trouble with swearing and dirty stories	29	41
(g) I go to church because I think I should	70	36
(h) I enjoy Weeks of Prayer, for they strengthen me spiritually	69	46

In 1975 another researcher used Kohlberg's Moral Judgment Interview, a well-recognized measure for moral judgment in which, as a result of choices made, those being measured are placed in one of six "stages of moral development."⁶ Kohlberg has described these stages—ranging from stage 6, where choices are made on the basis of principle and from a clear perception of others' needs, down to the first stage, where choices are made merely on the basis of possible reward or punishment. Four hundred and eight seniors at nine Adventist academies in the Lake Union were given the questionnaire, and the grading was carried out at the Kohlberg Center at Harvard University. Only one of the 408 students measured at stage 4, and the rest were at stages 2 and 3, which, by Kohlberg's norms, indicated that their development in moral judgment was at least four or five years behind that of other young people of the same socioeconomic level and below the national high school average.

Why? Proctor suggested a possible reason was that

fundamentalist religious attitudes, as measured by Kohlberg's scale, related to low moral development. That may well be, but the implication is that young people are being required to conform and are not being taught to think for themselves.

The writers have conducted comprehensive studies of academy youth in North America. One study used 400 students chosen by a stratified random method from among all students enrolled in Seventh-day Adventist secondary schools in the United States.⁷ The young people chosen were asked to respond to the Youth Perceptual Inventory, which was designed particularly for the study. A response of 100 percent was received and the data was analyzed, using multiple-regression analysis. The results indicated that approximately 16 percent of the adolescents could be categorized as alienated from religion in general, while another 36 percent were alienated from at least some aspect of their religion. Items that elicited the most alienation concerned Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on life style.

The study statistically selected nine variables that the youth saw as being closely related to their alienation. In descending order they were:

- (a) religious sincerity of teachers
- (b) personal interest of teachers
- (c) relationship with teachers
- (d) school discipline
- (e) authoritarianism in school officials
- (f) relationship with parents
- (g) authoritarianism in parents
- (h) belief in Adventist doctrines
- (i) concept of religion

Of particular significance, it would seem, is the view the youth have of the religious integrity of their teachers and the closeness of the relationships they build with their parents and teachers.

The gift of companionship

We have long known that "the true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. . . . To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom."⁸

A recently completed (July, 1977) study on the moral and religious problems and attitudes of more than 1,600 students in Adventist academies in the United States and Canada recorded many positive responses.⁹ Only 20 of 51 items in the questionnaire were regarded by a significant majority of the students to be problems. Most students were also satisfied in general with the spiritual, educational, social, and recreational activities provided by the school and the church. On the other hand, most academy students said they were not satisfied with the amount of personal help given them by their teachers. Their write-in comments were even more negative.

To most of the young people it appeared that adults—parents, teachers, church members—were disinterested or had no time for them. One student called it a communication gap rather than a generation gap.

It is obvious that young people want help with their personal problems but that the persons who should be providing this help—mainly faculty and staff in Adventist



academies—are for some reason not meeting the expectations and needs of the students in this respect.

Where are we falling short of God's ideal? What can be done to remedy the situation?

God is not impressed by the size of our schools, the grandeur of our buildings, or the widely recognized qualifications of our educators. The test of prosperity in God's sight "is the degree of moral power pervading a school. . . . It is the virtue, intelligence, and piety of the people composing our schools, not their numbers, that should be a source of joy and thankfulness."¹⁰

Perhaps we have been too zealous in building our school system and rejoicing in its growth, and have failed to study God's directives with sufficient care. Certainly

we should all make a long and careful review of what God has told us.

It is one of the truisms of education that a society develops the kind of schools it desires. No matter how dedicated our educational leaders, the schools will soon reflect the values of the church members. It is possible for a subtle but real gap to develop between ideals accepted in principle as part of our educational philosophy and what is carried out in actual practice. When this happens, all of us, collectively as a church, must hold ourselves responsible.

The easiest response to the evidence of problems in our schools is that of Laodicean self-satisfaction, claiming that so much is good about the care our church gives

FOR THIS GENERATION By MIRIAM WOOD

The strangling python

During my growing-up years, I was deeply impressed with the story of a boy who had a pet snake. (It always seems to me that the words *pet* and *snake* are mutually exclusive, but those enamored of the creatures will probably not agree.) When the snake was small, so the story went, the boy used to amuse himself by permitting it to coil around his arm; then he shook it off into its cage. As the snake grew larger and larger, the boy needed to exert more pressure to pry the coils loose.

Of course you know how the story ended. If you couldn't have guessed, you could have learned of the ending from a column I wrote quite a number of years ago. At that time I wasn't totally sure that the story wasn't apocryphal. However, it seemed to me that the illustration of how sin entraps its victims was so powerful that the story, apocryphal or not, was worth repeating.

When I saw the following story in the *Washington Post*, September 21, 1978, I had an overpowering sense of *déjà vu*:

"Florence, Ky. (AP) A 33-year-old reptile collector has died of strangulation after a pet python more than 12 feet long overpowered him at his home during a feeding. The victim was identified by Boone County

authorities as Douglas Martin, an electrician. His wife told Kentucky State police she found him unconscious in the basement of their home late Tuesday with a python coiled around his neck. Boone County Coroner Don Stith said he was certain death was attributable to strangulation by the snake.

"Efforts to revive Martin failed, according to State Trooper Herbert Strange, a next-door neighbor who was called to the home by Martin's wife. Martin owned three pythons ranging in length from 12 to 16 feet and a boa constrictor. He also owned alligators, lizards, tarantula spiders, turtles, and other snakes, often giving lectures and shows on the collection.

"If it crawls or slithers, it's down there," said State Trooper Mike Evans. He added that the snakes often got loose, hid in the walls, and "would be missing for several weeks."

Now just stop and think about the scenario for a moment. The owner of the reptiles was so familiar with them, so used to them, so comfortable with them that he obviously felt no particular concern when they disappeared into the walls. One assumes that they were allowed the free run of the basement. He must have felt that they were always under his control and that this

condition would forever obtain. Never mind the scientific evidence regarding the instinctive nature of reptiles. These were "different."

He forfeited his life because of his association with reptiles. One is sick and saddened at the waste of a life so young, with so much living ahead.

Isn't that the way we often deal with sin, however? You are bound to be familiar with Alexander Pope's lines:

"Vice is a monster of so frightful mien,

As to be hated needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

I know the words are not in the modern vogue, and they certainly run directly counter to prevailing trends of thought that assert that nothing is "bad" in itself, but that it derives its values from the way it is regarded by others. But this is simply not true.

For instance, smoking. I think I can safely assert that no one enjoys being a slave to cigarettes, particularly since the incontrovertible evidence has been brought forward that there is a correlation between smoking and lung cancer and smoking and emphysema. But why not try a cigarette once or twice? The snake is so tiny one could fling it across the room with no effort at all. After one cigarette, what's the harm in a few more? The snake is still well under control. Only after many packs of cigarettes and many anguished attempts to break the hold of

the habit does the smoker realize that the python is now 12 feet long, is wrapped tightly about his body, and will not let go.

"But not everyone who smokes a few cigarettes is hooked!" you exclaim. You're right. And not everyone who keeps "pet" snakes is strangled by them. The only thing is—how do you know which category you'll be in?

What we've said about smoking certainly could be said about drugs, only much more forcibly. Recently I read an article about PCP ("angel dust") that filled me with horror and fear for those young people who just *must* find out what a "trip" on this potentially lethal drug is like. In this case the python can grow to unimaginable proportions with just the one exposure, in that the effects on the brain and nervous system may be permanent.

There are many other areas in which the "serpent of sin" appears harmless at first, but oh, the bitter fruit of repeated exposure to the "monster." Hated, pitied, embraced, then—total ruin. Sexual promiscuity. That's a "serpent" to leave alone. Habitual dishonesty. That's another.

If you're keeping reptiles in your spiritual basement throw them out while there's still time. If you don't, you just might end up alone and unconscious on the floor of that same spiritual basement, with the life squeezed out of you by your "darling" pet.

Solomon sums it up succinctly: "Keep clear of every evil thing" (Prov. 4:27, N.E.B.).

its youth that we may ignore the most serious problems. But the situation is charged with eternal consequences. Souls are at stake. We cannot be indifferent. As parents, teachers, students, and church leaders, we *must* join to search God's Word, and to read again, with a spirit of humility and heart-searching, the guidance He has given through His messenger.

Students should ask, What has God said that we need to learn in order to prepare for service now and for God's eternal kingdom? Perhaps students have been too eager to be like the young people of the schools of the world. Parents, too, should reexamine the priorities they hold for their children. Do they really put character development first? Are they prepared, in faith, to accept the balanced program of work, study, and worship that God says is best for their children? Do they accept their role as examples and guides for the youth?

Relearning for educators?

And what about those of us who are educators? Have we accepted too much of the conventional wisdom of our age? Have we convinced ourselves that God's program as outlined for us and for our students is impractical and could not work at this point in time? Or are we prepared to be God's workmen, in complete trust and steadfast faith following His plan of studying, working, and worshipping with our students? There may well be some relearning for us to do. We may have to sacrifice both time and long-cherished beliefs if we are to follow God's guidance. We may need to change, with God's help, the example we are setting our students.

As parents and teachers, we must become youth evangelists, seeking in every possible way to give our young people the help they need, and which God has prescribed.

It is good for us to rejoice in the obvious blessing of God. But we must not, in Laodicean blindness, refuse to face the evidence of our poverty and need. As a church we may well be facing a basic test of loyalty that God has allowed to come to us at this time. If we can acknowledge our need and in simple faith ask God for help, there is a certain promise of power.

"When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency."¹¹ □

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FOR THE YOUNGER SET



Jesus' helper

By DOROTHY SIMMS

"It's snowing, Mamma."

"Yes, Kara, it is. But you don't sound very happy about it."

"I am, but what about the poor birds? How will they find food?"

"Jesus will feed them, Kara."

"But they're just birds! Jesus wouldn't bother about them!"

"Jesus cares about *all* things! Don't worry, Kara, He'll see that they have food!"

"Could we help Jesus?" Kara inquired.

"Help Him? How do you mean?"

"Well, we could feed them, couldn't we, Mamma? I could get a board for them to stand on while they ate. Then their feet wouldn't get cold!"

"Their feet won't get cold. God planned for them to live outside," Mother answered patiently.

"Oh, I'm glad! But maybe they'd like to get off the snow anyway! May I still get the board?"

"All right, if you want to," Mother said with a smile.

After Kara helped Mother fix a pan of bread crumbs, dry oatmeal, and some cookie crumbs, she spread them on the birds' "table."

"Let's watch them, Mamma!"

"All right, but we'll have to watch from in the house."

"Why? I'm not cold!"

"The birds won't eat if we're out here. They're afraid."

"Don't they know I wouldn't hurt them?"

"No, they don't know that. When sin came into the world, all of the birds, fish, and animals became afraid."

"Oh, how awful!"

"Yes, it is! But when we get to heaven, there won't be any sin and they won't be afraid any longer!"

"Oh, I'm glad! But now I want to be Jesus' helper and help Him feed the birds."

"I'm sure Jesus would like that, Kara."

A peace-of-mind agreement

The church stands ready to help
its members in their estate
planning. Information is available
without cost.

By I. E. ANUNSEN

“For the Kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey” (Matt. 25:14, 15).

This parable sets forth the relationship between the Creator and the created, the Owner and the servant, as one of trust.

A Christian steward (a steward is one who manages for another) recognizes God’s rights as the Creator-Owner of this world and all that it contains. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein” (Ps. 24:1). “The silver is mine, and the gold is mine, saith the Lord of hosts” (Haggai 2:8).

A Christian steward recognizes also that his stewardship in reality is a trusteeship of time, talent, treasure, and life itself. “However large, however small the possessions of any individual, let him remember that it is his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God.”—*Counsels on Stewardship*, p. 22.

A “living trust” in a narrower sense refers to person’s management, as a Christian steward, of the temporal possessions God has entrusted into his hands. The faithful management of such a trust is appropriately illustrated

by the Saviour in the parable of the talents. Anyone who buries his talent instead of increasing it for the owner will not be accounted faithful in the end. “Moreover it is required in stewards, that a man be found faithful” (1 Cor. 4:2).

The ideal trust relationship must be one of living mutual trust between the trustee (a term virtually synonymous with “steward”) and the owner. God as the owner (also known as grantor or trustor) in any agreement is unquestionably trustworthy. But can He trust us? If we cannot establish our trustworthiness here on earth, dare God trust us with eternal life in a heavenly environment? Only those who have been faithful in managing acceptably the assets or talents placed in their care will hear the welcome words “Well done, thou good and faithful servant” (Matt. 25:21). Inspired counsel informs us: “None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches.”—*Ibid.*

The Christian trustee must recognize certain priorities and privileges. These are clearly indicated: “In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now.”—*Ibid.*, p. 40.

Many Adventists are demonstrating their faith and belief in these priorities and privileges by entering into “intervivos” or “living trusts” through the trust services program of the church. A number of excellent plans are offered to accommodate members of either small or large means.

The revocable “living trust” is a popular agreement that fits conveniently into the estate planning of those who wish to provide for both their loved ones and the cause of God. Following is a brief outline (a detailed explanation may be obtained from conference or institutional representatives):

Flexible agreement

The revocable trust agreement plan, as made available by most conferences and institutions, provides that real and personal property, such as cash, real estate, securities, accounts in savings institutions, trust deeds, and notes, may be placed in trust under written agreement with the legal entity of the conference or institution, who will serve as trustee.

This type of agreement is flexible and in most cases can fulfill the wishes of the trustors, such as the educational needs of their children, care of aged parents, et cetera. The trustors retain the right to amend or revoke the trust; therefore, assets may be added or removed from the trust at any time, in part or in total.

Among the many advantages of a revocable “living trust,” the following may be of special interest:

1. The trust is adaptable to the needs of all persons

I. E. Anunsen, former secretary-treasurer of the Pacific Union Conference Association, is now retired and lives in Colton, California.

and may be amended to provide for each life situation. The single mature adult may find a trust to be of special interest to his or her wishes. Husbands and wives will find a joint trust most adaptable as the family situation progresses from the establishment of the home to child-bearing, child rearing, and on to the empty nest and perhaps the surviving partner as he or she faces life alone. The surviving trustor retains the full benefits of the joint trust for his or her lifetime.

2. The trust may be amended at any time to reflect not only the changing circumstances of the trustors but also the beneficiaries of the trust.

3. The trust will avoid the normal cost and delay of probate, as is customary in the administration of an estate under a will.

4. Costs of administration, executors' fees, legal fees, and court costs are largely eliminated, thus increasing the amounts to be distributed to the beneficiaries.

5. A trust is a confidential contract between the trustors and the trustee and therefore assures privacy when desired. Financial matters are kept confidential.

6. At death, funds to be received for the Lord's work may be distributed promptly, and free from administrative expense and inheritance and estate taxes.

7. The trust assets are safeguarded by the conference or institution and are placed in capable hands for protection.

8. The trustee may provide considerable freedom from the burden of financial record keeping pertaining to the trust assets and their management.

9. Trusts are rarely contested, and this assures the trustors that the distribution of their trust estate will be faithfully carried out according to their wishes as outlined in their trust agreement.

10. Many trustors are today enjoying a sense of peace and security brought about by their involvement in a revocable "living trust" with their church organization.

For detailed information, available without cost, members should write the trust services representative at their local conference office. Information is also available from union and General Conference offices. A confidential visit in the privacy of the home is available to those who wish it. □

SPEAKING OUT

We don't all like the same music

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

God made us all. We're tall, short, thin, fat, white, black, red, yellow, intellectual, not so smart, et cetera, et cetera. We're of different cultures and have different likes and dislikes in almost every part of everyday life. We're not all cut from one piece of cloth, but are individuals. We have thoughts of our own; talents others do not have; abilities for business, homemaking, arts, teaching, and for medical, legal, and other professions. No two of us are the same. Why, then, must we all like the same type of music?

There are soprano, contralto, alto, bass, and tenor voices. There is the solo voice, the one that blends in a duet in harmony with an-

other, and still another that blends better in trios or groups. In addition, people from different generations have their own ideas of what constitutes good taste in music.

Personally, I prefer gospel songs. The first song with which God touched my heart at the age of 13 (I was then in the Catholic Church) was a gospel song, which I treasure to this day. This type of song appeals to people because it brings to them, as no sermon can, things that reach their heartstrings. I prefer to sing this type of song, but I like other kinds of songs too—as long as I can understand the words. If I can, I get a spiritual lift and feel a longing to know Jesus better.

Some who are attempting to mold everyone to appreciate the Bach type of music, the type they like, are forgetting that God made us all different for a

purpose. I have been to many large churches where I have been forced to listen, out of sheer courtesy, to someone's rambling and tripping over the keys of an immense and impressive organ, thereby displaying his skills. That's great for those who like this sort of thing. I get the same feeling listening to this type of music that I get when I go into stores today, where the loud noises that pass for music wind up confusing and irritating me. And I have a family member who is an expert on Bach and can really play it and enjoy it.

Our young people who are dedicated and consecrated to God, who have unbounded talents to use, group together with their various instruments (note that in the book of Psalms, from beginning to end, various instruments are named to be used in worshiping God) and make melody in their hearts, expressing their love for Jesus, in a way that can be understood by their generation. Personally, I do not care for contemporary music, but I appreciate their caring and understanding and their desire to tell others of Jesus in a way they know best to reach a heart that might not be reached in any other way.

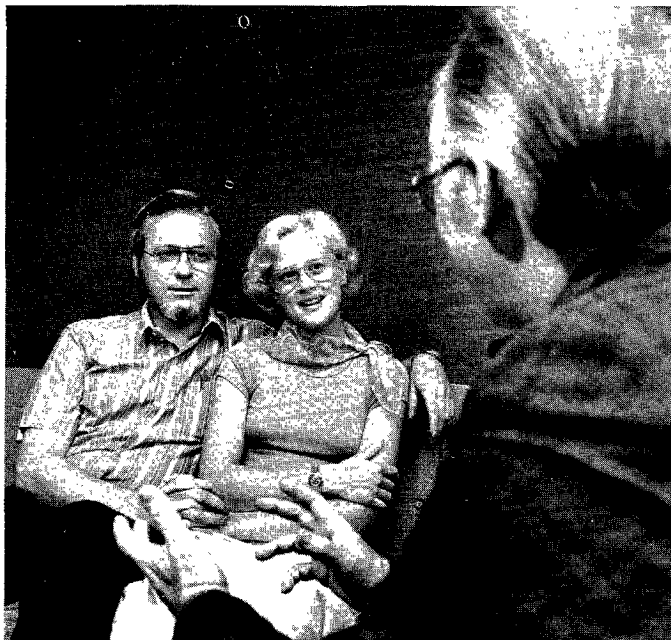
I know that when these

young groups come to visit the little church I attend, it is filled as at no other time. No grandiose sermon or opera voice could reach the hearts they do. We have fellowshiped with them, housed them, fed them, talked to them, and loved them. Some of us have even longed to have our children in such groups witnessing for the Lord, in preference to what they are doing.

Before we try to catalog the sentiments, abilities, likes, dislikes, talents of all church members, toward making them robots, we must consider that God had His reasons for making them different. I accept the differences and can live with them.

I, and others, agree that the worldly type of jungle music with the drumbeats is entirely out of place in our worship. But let's not drive our young people into the world by denying them their right to witness. I have not noticed any of them using the drum-type noise, and do not expect to. They are a serious-minded group of church members who want to help finish the work. And that is our purpose, isn't it? Let's get about our Father's business, and help Jesus come soon.

MRS. E. L. EDWARDS
Monroe, Michigan



Controlling Sabbath conversation

Taking a hint from a skilled hostess, a concerned Sabbathkeeper has come up with a plan that will help solve Sabbath-afternoon conversation problems.

By RUTH BUCHMILLER

A church member invites you home for lunch after church. After the meal you sit down in the living room. What shall you talk about?

Suppose you live in a farming district. It is nearing harvesttime. The men are thinking about getting the harvest in. They don't want to talk about their farming operations on the Sabbath, but if no one brings up another topic soon they find themselves drifting into farm talk. As they engage in it they have a guilty look on their faces, but the drive toward this type of conversation seems irresistible.

This problem affects not only farmers but people in other professions, as well. If one should find himself in a group where the conversation has drifted to topics unsuitable for the Sabbath, what should he do?

Here is one suggestion.

During church services jot down in a little notebook a few thoughts from the pastor's sermon.

What more natural question than to ask, "What did you think of what Pastor Jones said about such-and-such a subject?"

Try it; you'll smile to yourself how the people in the group will grasp at the opportunity to speak on religious topics as a drowning man reaches for a rope.

Questions from your notebook

But you say you can't keep up interest in Pastor Jones's sermon for an entire afternoon?

Your little notebook again. During the week, in the time you otherwise would have spent listening to TV, your family has been reading from *The Great Controversy* or *The Desire of Ages*, or even *Counsels on Diet and Foods*. You have selected certain topics of interest to bring up on Sabbath afternoons. The important thing is Do not preach. Ask questions. Everyone likes to express an opinion. Even the most retiring person may surprise you when responding to a direct question.

Take a lesson from famous hostesses. They spend a great deal of time finding out the personal interests of their guests and looking up topics that will be of interest to them.

Contrast this with the hostess who indeed prepares a sumptuous repast, then leaves the conversation to chance. Someone tells about his operation, someone else is reminded of his neighbor's operation, another tells about his child's tonsillectomy. This can go on for an hour unless the conversation is rescued by a neighbor driving in.

In our home, music filled much of Sabbath afternoons when the children were home.

There are delightful Bible games that the hostess can present in an interesting way.

Finish the Sabbath with worship and with each one naming something for which he is thankful (followed, perhaps, with more music), and you will feel you have had a happy, rewarding Sabbath.

But, you say, the children will not be interested in subjects from *The Great Controversy*. Many teen-agers will if they are asked direct questions.

The younger children can be taken to another room and told stories, or they can play Bible games or sing. They like to take turns reading a paragraph from a suitable book.

If it is not too cold in winter, the whole group can take a walk around the farm or, if in town, to a park.

At one time, two or three of us families would assemble on Sabbath afternoon, and we would take turns reading a page from *The Great Controversy*.

The secret is Plan ahead. Be prepared.

Making marriage last

By THEODORE CARCICH

If the courtship and engagement can last, why not the marriage?

Think back to the courting days. What made them so wonderful? Of course, you, prince charming, dressed neatly, and your conversation was always proper. Separation from the object of your love only increased your longing to be with her again, and you read and reread her letters.

When you took her out, how proud you were of her feminine bearing and dignity. You held her coat, opened the car door, and helped her in. At the dinner table, you held her chair and made sure that she was comfortably seated. Your table manners were impeccable, and you saw to it that she was first in everything. Remember?

And as to the birthdays and special occasions, how could you forget? You had them all recorded in a little appointment book. You always managed to surprise her with flowers or some special gift. And what pleasure it afforded you to witness her excitement and appreciation!

In return, your thoughtfulness and courtesy caused her to look upon you as the ideal man. It pleased her greatly to wait on you and anticipate your wishes. She delighted to be in your company and never scolded or nagged about

Theodore Carcich was a vice-president of the General Conference at the time of his retirement. He now lives in Colton, Washington.

your shortcomings. There was something about your mutual appreciation of each other that minimized the negative qualities each of you had and upgraded the positive. All this combined to make your courtship and engagement a most wonderful period of life.

How is it now that you're married? Is the marriage lasting? Or do you feel that being married excludes the need of courting? Of course, one does stop running once he catches the bus. But that is not so in marriage. In order to last, marriage must be kept after by both husband and wife. One cannot afford to take love for granted.

Love is a tender plant that needs the constant nourishment of kindly words, deeds, and attention. The secret of a lasting marriage is contained in the divine injunction: "Wives, submit yourselves unto your own husbands. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:22-25).

And under all circumstances practice the following: "Continue the early attentions. . . . Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. . . .

"Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims."—*The Adventist Home*, pp. 106, 107.

Why not take time this week to renew your marriage vows and the "early attentions"? Keep at it, and your marriage will last. □



He makes our love deeper

By MONDA S. FALSHOLTZ

It's 6:00 A.M. The dew is heavy and the morning is still.

I pack his lunch as he's finishing breakfast. We talk to the Lord and I begin to cry. It's wonderful to have two people you know who really care about you.

He has to leave, and with a kiss he says goodbye, with a promise to call today. He'll be back this evening, as he is every evening, if the Lord wills it. I miss him terribly.

No, we aren't newlyweds. It's been seven years. You see, we love Him, so that makes *our* love so much deeper.

TASTE OUR NEW SIZZLE BURGER. IT'S ENOUGH TO MAKE A BELIEVER OUT OF ANYONE.



Loma Linda's new Sizzle Burgers capture the flavor and texture of real burgers so well that you don't have to be a vegetarian to enjoy them.

That's because they contain Loma Linda's own special ingredient, combining two different vegetable proteins. This special blend gives Sizzle Burgers more of a real burger texture, plus a more favorable nutritional balance, with no cholesterol or animal fat.

Loma Linda's new Sizzle Burgers are precooked, then quick frozen to capture all the good flavor. So all you do is heat and serve them.

Put Sizzle Burgers between a bun, add the fixings

and you've got the all American burger without all the animal fat and cholesterol.

Serve it open-faced on a platter with vegetables and you've got a hearty main dish entree.

Or cut them into bite-sized portions and top them with your favorite sauce to make excitingly different hors d'oeuvres. In fact, the only thing about Loma Linda's new Sizzle Burgers that's unbelievable is the taste.

Loma Linda Foods
SINCE 1906



The theology of God's judgments

I believe that Don Neufeld's article in the Battle Creek fire special issue sets forth principles of interpretation that need to be emphasized, especially in a time when permissiveness is sweeping the world and even coloring the thinking of some Adventists. Both the Scriptures and the Spirit of Prophecy have much to say about sin, sinners, and judgments that needs to be carefully studied.

There is always the danger that a person may start with strong philosophical presuppositions, and then search for proof to support these presuppositions. There is also the probability that our philosophical presuppositions may be more influenced by our cultural atmosphere than we realize.

With regard to the study of the Bible Ellen White says, "If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says."—*Christ's Object Lessons*, p. 112.

"Many things are above finite comprehension. Truths are to be received not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an infinite God."—*Counsels to Writers and Editors*, p. 48.

Ellen White also tells us that God's punishments will be consistent with His character. "God has given to men a declaration of His character and of His method of dealing with sin. 'The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.' Exodus 34:6, 7. 'All the wicked will he destroy.' The transgressors shall be destroyed together: the end of the

wicked shall be cut off.' Psalms 145:20; 37:38. The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, longsuffering, benevolent being."—*The Great Controversy*, p. 541.

A careful study of the Bible reveals that God does not restrict Himself to one specific formula in dealing with man and sin. He is responsible for whatever methods He employs, whether delegated, permitted, or executed by direct action. He is always in control and knows the exact limits of every action, even when more than one method is used in a single episode. Let us look at Pharaoh.

Pharaoh's heart was hardened by his own step-by-step decisions. Every opportunity to acknowledge God's sovereignty was rejected.

"This case [Pharaoh's] is placed on record for our benefit. Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the

next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved.

"We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance."—*Testimonies*, vol. 5, p. 120.

Another statement also emphasizes the fact that destruction follows rejection: "Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch (Mal. 4:1)—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, 'Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub.' . . .

"This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God and thus cuts himself off from life. . . . God gives them existence for a time that they may develop their character and reveal their principles. This accom-

plished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire."—*The Desire of Ages*, pp. 763, 764.

During the thousand years judgment is passed on Satan and his angels and on the wicked. "It is at this time that, as foretold by Paul, 'the saints shall judge the world.' 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death."—*The Great Controversy*, p. 661.

The setting of the execution of judgment is described in *Early Writings*: "Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked purified the whole earth."—Page 54.

"But fire from God out of heaven is rained upon them. . . . I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. . . . Satan and his angels suffered long."—Pages 294, 295.

The great controversy is ended, never to rise again. Satan and his angels and all of the wicked have acknowledged the justice of the sentence against them, and this sentence is carried out when God breathes the cleansing fire upon Satan, his angels, the wicked, and the earth. The righteous and the wicked have received their reward, and the mercy and justice of God have been acknowledged and accepted by the entire universe.

ERNEST D. HANSON
Portland, Oregon

Kinship By ALYCE PICKETT

When I think of all the ways
(and times without number)
that my life has been enriched
because I have sons
who show respect, concern,
and filial love,
sons in whom I delight—

then I think of You, Lord,
my heavenly Father.
Does my life bring pleasure
and honor to You,
the same love and regard?
Lord, help me be a child
in whom You delight.

Thank God for His unspeakable gifts

God has given us innumerable gifts for which we should be thankful. God's most precious Gift to us is Jesus Christ. God so loved the world that He gave His only Son to redeem us (John 3:16). All heaven was emptied in that one Gift. What hope would the human race have without Jesus? What would life be like if there were no Saviour? Without the Bread of Life, where would hungry souls go to be satisfied? Where would thirsty sinners go to drink of the waters of salvation? But thanks be to God, the Desire of all nations *has* come. He *has* broken the bonds of sin, of Satan, and of death. Thank God for His unspeakable Gift!

A related gift is the Word of God. This gift has come

to us through prophet, priest, king, and apostle, and has been preserved in Holy Scripture. To millions, the Bible is like the fruit of the tree of life. And to make the Bible still more meaningful, God has given His people in these last days of earth's history additional messages of comfort and guidance in the gift of prophecy (see Rev. 12:17; 19:10). Where would we be as a church, as a movement, had it not been for the guiding hand of the prophetic gift operating in the life and writings of Ellen G. White? Thank God for this unspeakable prophetic gift to His church.

Another cause for thankfulness is the solid, though sometimes silent, majority of dedicated Adventists who help keep the good ship *Church* on course. These Adventists are totally committed to Jesus, and, with sanctified common sense, they read what God has said through Scripture and Ellen White and obey Him from the heart.

This silent majority has often steadied the church when some on board leaned too much to the left or to the right, causing the church to temporarily veer off course and be caught in the current of side issues. Those to the right we might consider as those who read the Scriptures and the writings of Ellen White, take texts and statements out of context, and try to compel others to see as they do. Those on the left we might characterize as those who by the scissor-and-paste method read the same writings and from them snip those texts and statements that are supposedly no longer applicable to the church today.

Solid members

But thank God for the unspeakable gift of the solid members in our church who resist both those on the right and those on the left.

Further cause for thankfulness is the church and its organizational structure. Organization is important to the functioning of God's church. Through the years Satan has often attempted to sink the Advent ship. As it nears heaven's port and the currents become more treacherous and the winds contrary, unity of the crew, order, and discipline become ever more important. Thank God for those members of the crew who respond to the times by minimizing their own needs for the sake of the ship.

We thank God for the unspeakable gift of the Holy Spirit propelling the good ship forward. God has given His Spirit to the church to guide her into all truth until her organizational services are no longer needed.

Finally, we thank God for His unspeakable gift of a promised rest and repose in the new heavens and the new earth, where there will be no more sorrow, sickness, pain, or death. Neither shall there be any more sin. Peace shall flow as a river, and the weary earth travelers will lay down their burdens, to take them up no more. Then, refreshed with new life and clothed in immortality, the righteous will respond in song to Jesus with joy unspeakable when He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). J. J. B.

Don't cultivate the weeds

By JEANINA GLASS

My poor flowers get only a small amount of time and care. I love them dearly, but I seem always to shove them into the leftover bits of time, placed there perhaps by my distorted sense of what is really important. Today, with the promise of a full morning at home, I turned to them early to give them at least a drink of water in the cool of the day.

I noticed two sturdy plants growing proudly (as if they belonged) in among the bachelor buttons. Not jammed in and with plenty of breathing space around them, they weren't crowding any plant. They looked healthy and pretty, as though soon they might present me with some lovely gem of a bloom, though I knew they were only weeds. But I gave them a drink and thought, "I don't have enough flowers, anyway, let them stay. They aren't causing any harm. Besides, some of the weeds are really not so bad."

And then I thought, Weeds in my life get watered too! When there is not enough fruit growing for Jesus, there is plenty of room for weeds. Not really bad things, just little things that some people say are all right.

But what is a weed, anyway? How can one so readily place something that is attractive into the category of "weeds"?

It's easy to tell. Give them time and they're shoving, pushing at anything and everything to make room for themselves. They want all of the room, all of the time.

Here is a safe test we can bring to something that troubles us as to the category in which it belongs. By its fruit we will know it. Every act of our lives creates a desire either for more room for Jesus, or more room for itself.

Beirut Adventists feel God's presence

We were saved to do a better work

By BERGE SCHANTZ

Issa Kharm, principal of the Boushrieh Adventist Secondary School in Beirut, Lebanon, and I inspected the spacious and well-built bomb shelter under the school, where 70 families, with more than 400 members, found shelter during the nine days of bombardment in Christian Beirut. As we went from family to family, encouraging and praying with them, the rockets and bombs fell on the houses nearby.

A woman came up to me and shook my hand, saying, "Do you remember me?" I had to admit that, although her face looked familiar, I was not able to tell where I had met her. She told me that she attended some public meetings we had conducted in Zahle during the 1975 to 1976 war. She added that at that time we were talking about the last days of the world's history, about wars and rumors of wars. She said, "What is happening around me now brings back to my memory what you said and is a fulfillment of Bible prophecy."

The Seventh-day Adventist Church members and workers, both nationals and expatriates, living on the Sabtieh hill were for almost two weeks caught in the merciless bombardment of East Beirut. It has been estimated that at least 90,000 rockets, bombs, and grenades rained down on the comparatively small suburbs during that time.

Being now virtually in our fourth year of war in Lebanon, my family and I are becoming veterans and have

learned to put up with situations like the one we went through. But we will never be accustomed to seeing death and devastation around us without being revolted.

This round of bombardment was the worst we have experienced. Neighbors and friends were killed and wounded, and houses around the division, union, and Middle East College campus were destroyed.

Calamities on a small scale hit both church members and church properties. Two of our workers, Adel Kamal, literature evangelist living in Bekfaya, and Elias Asmar, a foreman at Middle East Press, reported direct hits on their apartments.

Three of our members, Mrs. George Manougian, Mrs. Percy Paul, and Joe Estaphan were hit by bullets and shrapnel, but only superficial flesh wounds were the result. However, the damages to the nerves of people who spent more than nine days in shelters under constant bom-

bardment, not knowing the outcome, and with no electricity and limited water supply, cannot be measured. Persons who have been through this kind of experience will never be the same again.

Many people have left the Christian suburbs of Beirut. Most went to the mountains, but some went to Cyprus, the island in the Mediterranean Sea only 150 miles away. Among those who decided to leave for safety reasons were members of the SDA community. Since the airport is on the other side of Beirut, it was quite an adventure, and not without danger, to transport people to it. Normally, the distance is seven to eight miles. Sometimes during the troubles we had to drive 250 miles round trip through safe mountain villages to reach the airport. So far we have had seven convoys to the airport. During the last two trips snipers opened fire on the cars, and Gilberto Abella, a student at Middle East Col-

lege, got as a souvenir a bullet that penetrated the rear door of his station wagon. Johnny Minassian, dean of men at Middle East College, was missed by only a few inches on his last trip in the convoy.

In spite of the heavy bombardment, the bakery at Middle East College operated each day and was able to sell bread to about 700 families living in our area. This was possible because the college had its own generator and Herbert Faimann, the manager, rallied his staff around him. One of the college professors, Henry Melki, was in charge of the bread distribution, a service most appreciated by the community. Once when Dr. Melki passed an area of the road where he was exposed to the guns of the attacking soldiers, he was shot at, and a bullet went straight through his car.

Residents who had spent many hours in their shelters without water enjoyed the water supplied to them by Middle East College and Boushrieh school. The 400 people who for nine days found refuge in the Secondary School shelter praised the foresight of the Adventist leaders who had built the best bomb shelter in this area.

As the situation is now, church leaders in this part of the world have to make important decisions as to the future of the Afro-Mideast Division, Middle East College, and the Middle East Union. These decisions are far reaching and complicated, and the leaders making them need our prayers.

It is encouraging to note that Middle East College, with Ralph Kooreny as president, Middle East Press, headed by D. A. E. Gramkow, and the Beirut Overseas School, under the leadership of D. Rose, are operating, although on a limited basis.

As a whole, our people in Beirut have escaped the worst suffering and losses. Is it be-



This baby, pictured with his parents, was born just before the recent bombardment of Beirut began. He spent the first nine days of his life with 400 others in the shelter under the Adventist Secondary School.

Berge Schantz is Afro-Mideast Division youth and lay activities director.

cause God loves us more than other people? I don't think so. His infinite love also embraces the soldiers behind the cannons, although He does not sanction their acts. We were saved because we have a great task to perform. We were saved not because we are better than others around us, but because we have a better work to do. Let us press forward in His name in Lebanon.

Letter from a bomb shelter

By WILMA GRAMKOW

I am writing to you from a bomb shelter! Since Tuesday [October 3] we have slept down here because of the heavy shelling.

Our nerves are really tried this time. The fighting started again last week on Wednesday night, but didn't worry us too much, since we are used to it. Then Friday night it really started with might and lasted until Sabbath afternoon. We had never had it so heavy.

We had Sabbath school in the College Park church, but just a short church hour, with song, reading, and prayer. It was too dangerous to stay in church. We had a forest fire close by and feared for the college, but the Lord protected us. In the afternoon it quieted down, for which we were thankful. It seemed we couldn't take much more, though we all remained calm. Vespertime found all missionaries and Lebanese back in the College Park church again to worship and thank the Lord together.

The night was calm, and Sunday began with beautiful sunshine. After lunch, we and some friends took a trip to the mountains, only one-half hour from Beirut, to relax and refresh ourselves in the mountain air. But in the late

afternoon we heard shooting in the distance and decided to get home quickly before we got stuck in the mountains. We reached home safely and after retiring were able to sleep till 2:30 A.M.

But then the shooting began again. It seemed that the heavens had opened to rain bombs.

On Monday everybody stayed in his home or shelter; there was no school at the Overseas School or at Middle East College. The shelling went on till after lunch, then stopped again. We hoped that this was the end, but more was to come.

Tuesday morning my husband and Borge Schantz took people to the airport, over a mountain road, about 400 kilometers round trip, instead of the usual 40. Though it was quiet, they could not go through the city. Then in the afternoon the bombing started all over, and it has not stopped yet. During the day we try to be outside the shelter, but at night we cannot. Many people have to stay day and night in the shelter. The shelling is everywhere now.

Beirut is completely dark at night except for the fire from exploding bombs and burning houses. We have no electricity, but thanks to God we still have water. During the day it is dark from the smoke in town. A smoke cloud hangs over us because the petrol tanks were hit and burned for days. The sun seemed like the moon, and the grayness depresses us.

Though the college and houses on the hill were hit, no serious damage was done and nobody was hurt. We truly feel protected by the Lord and still have many things to be thankful for. I stayed with my two children (17 and 14 years old), and my neighbor, Mrs. Staples, and her three boys (5 months, 8, and 10 years) in the bomb shelter. Our husbands returned only last night and this morning, respectively, but we kept our courage up.

Elder Schantz also is back. He keeps the communication between the missionaries going by walking up and

down the hill and paying visits to everyone. It is wonderful to realize that nearly everybody keeps calm in this fighting, including the students of Middle East College. There is no longer any water, electricity, or telephone service in town. We helped our neighbors across the street with water, but we have to be careful also. Seventy families—about 500 people (200 adults and 300 children) stay in our school on our hill. People wait for the bakery truck and cry for happiness at being able to get bread. The generator also keeps the pump for the water tank going to supply us and the press with water.

We hope and pray that this raging war will stop soon. It just can't go on. Some missionaries soon will leave for Cyprus, to keep up communication with the outside world. Others might go to the mountains to get away from this shooting. Both plans are possible only if the roads are safe.

Please join us over here in our prayers for protection, for strength to keep going so that we may be able to continue our missionary work. We also hope that school can open soon for our children at Beirut Overseas School, though the children take it very well. This situation is not easy on our leaders, who have to make far-reaching decisions. D. Rose, as principal of Beirut Overseas School, tries to keep the children studying by coming around and giving them assignments. The students at Middle East College also pray that they may be able to continue their studies.

Psalm 34:7 is comforting to us and has proved true. Today, Sabbath, the sky was clear again for the first time, and we felt so much better with the sunshine. I thought of the words in the Bible, that the sun shines down on good and evil alike. This certainly fits Lebanon more than ever.

P.S.

After reading my letter to you, I feel that words cannot express what we experienced this week. I also realize more than ever how much God

protected us on our small compound, as well as the college, union, and division, and all Adventists on the hill.

Last night, after I finished writing to you, the noise of shooting and explosions was even more terrible than before, and we could hear that they were 'hits.' Somebody said it was "like hell has come to earth." Whenever would it stop? Suddenly it stopped, just like the time when Jesus commanded the waves, "Peace, be still." It was unbelievable; the quietness even hurt our ears! It stopped exactly at 8:00 P.M. One-half hour later Elder Schantz and some other brethren from the division came to see us to find out whether we were all right. My husband and Brother Staples joined them to go to the college to inquire about the welfare of the faculty and students.

This morning we went down to the division office, and it was good to see one another again after this week. We visited all morning. God protected His children as He has promised. The apartment of one of our press workers was hit quite badly, but he and his two children were safe in the bomb shelter at the division. Brother Faimann, the bakery worker from the college, also got a rocket in his apartment, but no one was hurt. Around the division rockets and bullets flew and exploded so near, but the missionaries and church members were safe. It was the same at the college.

We probably won't have electricity for a while, so I am glad I froze just a few fruits and canned the rest. Washing needs to be done by hand, but we are thankful we still have water. The division people have to be very careful with water.

The destruction in the city is terrible—houses still burning, streets destroyed, no water and electricity, shortage of food. Our college bakery and college store are a blessing in our area. People are leaving their shelters and life comes back to the deserted streets. We pray that the cease-fire will hold.

Wilma Gramkow lives in Beirut, Lebanon, where her husband is manager of Middle East Press.

CALIFORNIA

Broadcasters share know-how

More than 100 SDA broadcasters from North America (and two from Sweden) met at Oxnard, California, August 21 to 24, to help improve the quality and quantity of Adventist outreach through the media.

Harold Reiner, acting director of the General Conference Communication Department, said that Adventists around the world made 3,500 radiobroadcasts and 600 television broadcasts a week. He emphasized the fact that this is a small number when every congregation in North America—and in some other countries—has freedom to use the media, knowing that this and other freedoms will someday be withdrawn.

Dean of Adventist broadcasters, H. M. S. Richards, Sr., called for 1,000 more Adventist voices to use the local media in North America. He also urged the production of a regular network television broadcast—"The Adventist Hour"—because, as he said, in too many areas the beliefs and the existence of the Adventist Church are still unknown.

Fourteen broadcasters received awards of excellence from the General Conference Department of Communication and Adventist World Radio in recognition of ten or more years of broadcast ministry. Pioneers in radio were H. M. S. Richards, Sr. (47 years), and J. L. Tucker and son LaVerne (41 years). Also honored were William and Virginia Fagal, who started the Faith for Today telecast in 1950; Nicholas Hchuk, Ukrainian broadcaster; George Vandeman of It Is Written; Harold Richards, Jr.; A. A. Leiske, Joe Crews, G. Ralph Thompson, Richard E. Tottress, D. J. Williams, and Victor Cooper.

In speaking to the broadcasters, Neal C. Wilson, General Conference vice-president for North America (now president-elect of the General Conference), said that the media ministry,

in its task to help spread God's last message, "may require reevaluation of the church's budget, if we really believe in the needs of earth's 3.8 billion people." The church should capitalize on its opportunities, said Elder Wilson, and broadcasting should take a higher priority. He again confirmed his support for increased funds for broadcasting in a speech at the unveiling of the founders' mural at the Media Center, Thousand Oaks, California.

Ben Armstrong, executive secretary of National Religious Broadcasters, who started evangelical Trans World Radio broadcasts from Monte Carlo in 1960, told the SDA broadcasters that a new 400,000-watt religious station in Sri Lanka in a four-day test in June received 10,000 letters. "The time is short," he said. "What we must do we must do quickly. It's ten minutes to midnight. The door is open—the hinges are off—it's up to us to take literally the mandate to go into all the world."

The father-and-son team operating The Quiet Hour radiobroadcast and Search telecast, J. L. and LaVerne Tucker, broadcasting on 440 radio stations and 50 television stations, have demonstrated what communications can do for world missions. To date, they have provided 48 planes for Adventist mission programs, and in 1977 they sent \$600,000 overseas for mission work.

Follow-up is essential in communications outreach, said Henry Feyerabend, of Toronto, Ontario, who has built up the local church from 12 to 400 members through a "miraculously funded" television program. For him the format is simple: "Love them into the church, keep them busy in the church, have a good Sunday-night evangelistic meeting, and win them in an eye-to-eye, heart-to-heart, personal Bible study."

Jorge Grieve, with his wife, Nila, and son Omar, operates a TV program in New York City. Through an interest coordinator a viewer is often visited the same day he calls the program.

Ron Halvorsen conducts a weekly television program, Impact, for the Dallas-Fort Worth area in Texas. From his weekly prayer meeting (attended by more than 1,000 members) he sends trained laymen to any home where there are five or more people who want to study Bible prophecy. Laymen pray for, promote, and provide for his television program.

George Vandeman's Revelation Seminars sponsored by It Is Written have hosted 40,000 people during the past three years. Contributing to their success is the concentrated exposure to the message in a student-teacher relationship, the personal

involvement of Adventists who attend with a non-Adventist friend, and the sample vegetarian meal.

Walter Arties, of Breath of Life, prefers cards on which laymen may list the telephone numbers of ten or more friends, whom they invite to watch the broadcast. He said there is no substitute for this type of personal involvement, which he calls "Operation Andrew."

Last year some 26,000 persons were baptized through the church's radio and TV ministry.

VICTOR H. COOPER
*Associate
Communication Director
General Conference*



Broadcasters mural installed at SDA media center in California

Founders of Seventh-day Adventist religious broadcasts, along with denominational leaders, were present at the Adventist Radio, Television, and Film Center on August 24, as a mural commemorating their efforts was officially installed. The 152-square-foot painting was conceived and executed by Gregory J. Constantine, chairman of the art department at Andrews University.

The mural features H. M. S. Richards, founder of the church's first radio program, The Voice of Prophecy; William A. Fagal, who in 1950 launched television's longest running religious program, Faith for Today; It Is Written director and speaker George E. Vandeman; Charles D. Brooks, director and speaker of The Breath of Life telecast; the late Braulio Perez Marcio, who was the first speaker of La Voz de la Esperanza (The Voice of Hope) Spanish radio program; and Milton Peverini, its current speaker.

Mr. Constantine, the only known artist doing paintings of a speaker's television image, donated his time and skill to the project. The materials and transportation for the mural were paid for by private contributions. Its estimated value is \$20,000.

MARILYN THOMSEN
*Communication Director
Southern California Conference*

PHILIPPINES

Students assist in organizing new church

Soon after Philippine Union College moved to its new campus in Silang, Cavite, graduate students from Hong Kong, Indonesia, Japan, Korea, Malaysia, India, and the Philippines began a systematic visitation of the nearby communities of Puting Kahoy and Santo Domingo, resulting in the organization of a Tagalog church with nearly 50 charter members.

The department of health of the School of Graduate Studies started the project of conducting a series of health lectures and home visitation services under the direction of Hedrick J. Edwards. In April, L. M. Baylon, of the college church on the Baesa campus, began a series of evangelistic meetings, and within six months after the first stage of the move to the Silang campus, the new community church was organized. Materials for the construction of

the church were provided by the Central Luzon Mission and the Silang Development Fund.

The new Silang campus is situated about 30 miles south of Manila in a country atmosphere with a view of mountains and valleys stretching eastward toward Laguna de Bay. The 150 members of the graduate school and seminary family have endured the rigors of pioneering in the new, partially completed facilities. But this is only the first stage in a proposed move of the 2,000 students and staff members and their families from the old Baesa campus to the new property.

The Far Eastern Division, in cooperation with Philippine Union College, has through this institution assumed the responsibility of serving the ministerial and Bible teaching needs of four world divisions. And wherever these graduate students come from they are taught to share their faith among the Filipinos. J. H. ZACHARY

*Acting Dean
SDA Theological
Seminary (Far East)*

NEW YORK

Adventist pastor interviewed on city television

A special representative of the Christian Record Braille Foundation to New York City, William M. Moors, was recently interviewed on In Touch Networks, the first full-time radio reading and information service for the blind and handicapped in metropolitan New York.

Pastor Moors, who is affiliated with Metro Ministries, this past summer volunteered to read for In Touch Networks as his schedule allowed, without obligation to them. The grateful manager invited Pastor Moors for an interview on the closed-circuit city network, and the interview was subsequently broadcast over two commercial radio stations.

Pointing out the difference between the other agencies for the blind in New York City and the CRBF, Pastor Moors emphasized his round-the-clock availability to make personal visits.

Several blind persons who listened to the interview called Pastor Moors, and In Touch Networks has discussed the possibility of broadcasting a weekly talk show hosted by Pastor Moors, dealing with the everyday problems faced by the estimated 100,000 blind and visually handicapped persons living in New York City.

JAMES L. FLY
*Communication Officer
Metro Ministry*

BRAZIL

SDA's begin Jewish Institute

Nearly 200 persons attended the inauguration of the new Jewish Heritage Institute (Instituto da Heranca Judaica) held in São Paulo, Brazil, in August. The meeting was held at the Adventist Superbom vegetarian restaurant, which will be the headquarters for the institute until a more suitable location is found. The purpose of this new organization is to work for Brazil's Jewish population. Joao Wolff, South Brazil Union Conference president, was the main speaker at the inauguration.

During the meeting Walter Ruben Oliveira, a Portuguese Jew who became a Seventh-day Adventist, presented a silver menorah (Jewish candlestick), as a gift to the new organization. This was the first of a series of Jewish symbols that will be acquired to decorate the meeting place for newly converted Jews.

The idea of organizing the Jewish Heritage Institute was first conceived in 1977 by Suzanne Y. Wilk, a recently converted Jewess; Mario Feller, a Jew who became a Seventh-day Adventist and was baptized in the Jordan River 19 years ago; Mr. Oliveira; and the writer, director of the institute. The idea was supported by the East São Paulo Conference; the South Brazil Union; the South American Division; Roger A. Wilcox, field secretary of the General Conference responsible for the church's work for Jewish people in the United



Within six months of the first stage of Philippine Union College's move to the new Silang campus, students and faculty members had converted enough community residents to organize a church. These are charter members.

States; and M. S. Nigri, a general vice-president of the General Conference.

There are about 30 Adventists of Jewish descent, most of whom live in São Paulo, who are active in the institute. Plans are being laid to conduct a seminar in São Paulo to give orientation and guidance to Seventh-day Adventists on how to approach the Jewish community with the gospel. Further plans are underway to extend the work to other countries of South America that have a large

concentration of Jewish people.

In addition, the 40-lesson Bible course from the Israelite Heritage Institute of America is being translated into Portuguese. Four young people are now studying the course in English.

A radiobroadcast designed to appeal to the Jewish population living in big cities is planned.

BENONI B. DE OLIVEIRA
Director
Brazilian Jewish
Heritage Institute



Finnish sanitarium adds extension

The cornerstone of the new extension of Hopeaniemi Sanitarium, Nummela, Finland, was laid recently by Veikko Helle, general vice-president of the Finnish parliament. Wiljam Aitala, Finland Union president, and Pertti Pylkkanen, chief physician and medical director of the sanitarium, also participated.

Leo Hirvonen, Finnish Union health director, outlined the functions of the sanitarium and Dr. Pylkkanen said that the extension will increase the bed capacity from 40 to 90—an increase made necessary by demand.

According to Leo Harju, Finland Union treasurer, the cost of the project is more than 8 million Finnish marks (US\$2 million), a financial achievement made possible by 6,000 Finnish Adventists.

TAUNO A. LUUKKANEN
Communication Director
Finland Union

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The Southern Publishing Association has prepared another Sabbath School supplementary book to help you get more from your Sabbath School lessons next quarter.

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- * how you can help speed the Second Advent
- * how you can be infinitely happy now—not some time only after the millennium



G. Arthur Keough

G. Arthur Keough, author of next quarter's lessons as well as *Infinitely Happy*, is associate director of the external degree department of Columbia Union College, where he has served for the past thirteen years.

Graduating with an MA from Andrews University, he also holds a diploma in education from London University. Founder of Middle East College and its president for four years, Keough served as a missionary for nearly three decades.

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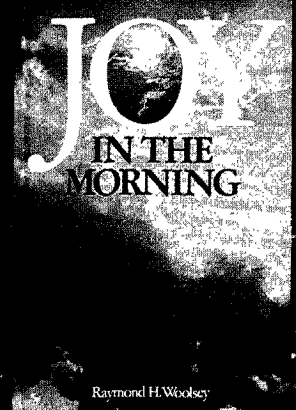
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This year's devotional for young people uses Bible stories and Spirit of Prophecy excerpts to present, in a readable language and style, the plan of redemption as it is chronologically recorded in the Bible from Genesis to Revelation. Each day's reading,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

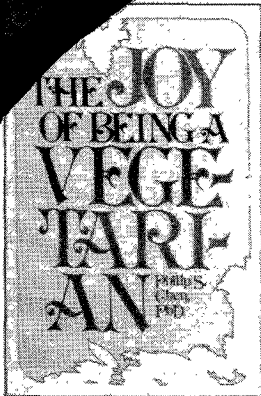


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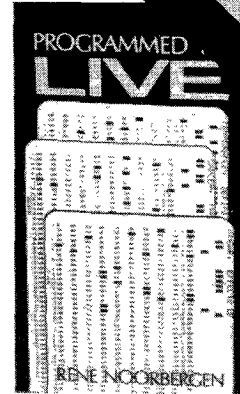
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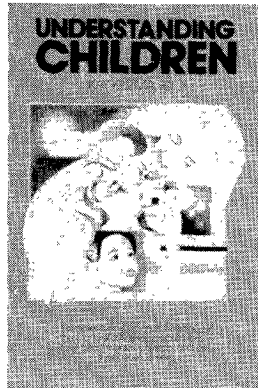
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Parents' Guide for Children Set

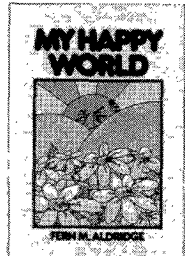
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SOUTH PACIFIC

Island book work grows

The literature ministry in the Papua New Guinea, Western Pacific, and Central Pacific unions has stabilized and is growing, according to a recent report from J. T. Knopper, Australasian Division publishing director.

After landing in Port Moresby, Papua New Guinea, Pastor Knopper visited colporteurs in Popondetta, Mount Hagen, and Kieta in the North Solomons Mission. While there he instructed about 50 people in the art of canvassing, and to date 25 have entered the field as literature evangelists.

F. Y. Cometa, Papua New Guinea Union publishing director, is currently training colporteurs to serve as mission publishing directors. One colporteur has been appointed as publishing director and two others will take up their responsibilities within the next six months.

The literature work is growing rapidly, says Pastor Knopper. In Port Moresby one colporteur saw 20 of his customers baptized during his first year of canvassing. Another literature evangelist reported that 21 people are taking Bible studies as a result of his contacts.

In the Western Pacific Union, the Solomon Islands, which recently received independence from Great Britain, also show an increase in the literature ministry. The Western Solomon Island Mission has appointed Martin Losi, a ministerial graduate with field experience as publishing director, to lead and instruct nine colporteurs, some of whom have already been serving in the field.

In the New Hebrides, a French-British controlled territory, where the literature work has been difficult, Pastor Knopper, working with colporteurs, canvassed 100 persons in three days and sold about 90 books, valued at US\$700.

In Fiji, A. Mosese, newly appointed mission publishing director from New Zealand, 26 (1306)

and his wife are leading a team of 17 full- and part-time colporteurs, and reported that one Fijian literature evangelist recently sold \$1,000 worth of books for cash in just one week.

In Noumea, New Caledonia, the literature ministry is attempting to reach mainly French Europeans. Nicole Paladina is the only colporteur in that area. She is appealing for someone to join her as a volunteer literature evangelist for one year. Such a candidate must speak French fluently and be well experienced in canvassing among French people.

The literature ministry in the South Pacific is growing rapidly, but the need is still great.

ENGLAND

Tent crusade brings baptisms

The first "Big Tent" evangelistic crusade to be held in South London, England, for nearly 40 years opened recently under the direction of the Elliot-Lawrence evangelistic team. Newspaper advertisements and 30,000 handbills were distributed.

The tent, seating 1,000, was pitched on Clapham Common, one of London's "green lungs." The series, entitled Better Living, was organized by two young ministers, Errol Lawrence and Lester Elliot. In addition to the preaching service, a health-education series of films and talks was presented by Mr. Acton-Hubbard, who together with K. Hertogs conducted a Five-Day Plan to Stop Smoking in an adjoining tent.

Some visitors were so enthusiastic that they attended even on the two nights of the week when there were no meetings. One man voiced his enthusiasm by saying, "I used to feel dead tired when I got home from work in the evenings, but since I started attending these meetings I haven't felt tired at all." Another said, "Every evening as I return home from college there is a magnetic force pulling me to the tent. Sometimes I even miss supper because I don't want to be late."

On the final Sabbath, 17 persons were baptized, with 1,300 crowding to witness the service. Thirty more are preparing for baptism.

ERROL LAWRENCE

FRANCE

Editors' council held in Europe

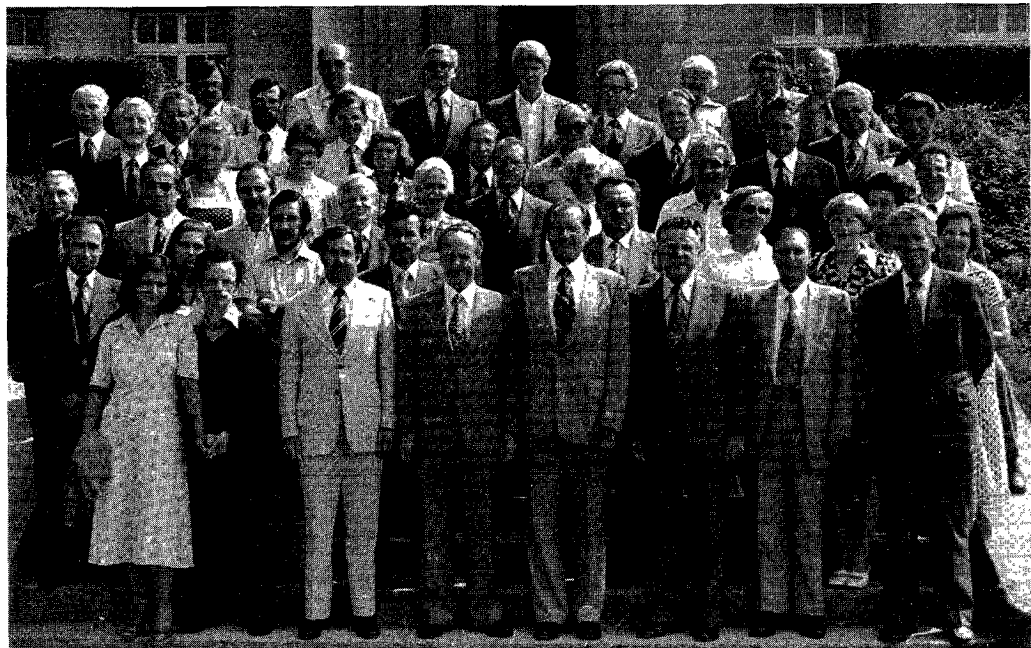
Editors from the Northern Europe-West Africa and Euro-Africa divisions met at Collonges, France, for a bi-division editors' council, August 21 to 25. The main speaker for the council was Don F. Neufeld, associate editor of the ADVENTIST REVIEW.

The editors told of the expansion of the literature work. In Poland the monthly edition of 10,000 *Signs of the Times* is sold out days after publication. In Holland the subscription list for the Dutch health magazine has in three years grown to more than 25,000.

The monthly health magazine in Italy has reached a circulation of more than 80,000. And the five volumes of the Conflict of the Ages Series is now available in both Finnish and Dutch.

The meetings were coordinated by Edouard Naenny, Euro-Africa Division publishing director, and R. E. Appenzeller, publishing director, Northern Europe-West Africa Division.

R. E. APPENZELLER

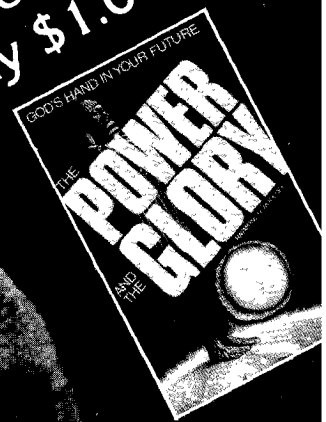


Editors from the Northern Europe-West Africa and Euro-Africa divisions attended a council in August.

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Afro-Mideast

• Approximately 100 members gather each Sabbath morning to worship in the church adjoining the Amman SDA Secondary School in the capital city of Jordan. The pastor, Raffie Issa, continually seeks ways to break down the barriers that exist between the various cultures in the city.

• *The Impending Conflict*, a book made up of the last portion of *The Great Controversy*, has been translated into Amharic (an Ethiopian language) by Ato Mezegabe Addisu. This soon will be off the press.

• The pastors of the Addis Ababa, Ethiopia, church, are kept busy studying with Voice of Prophecy students in the area. Seven young people recently were baptized as a result of this Bible-study program.

Far Eastern

• Tokyo's new Harajuku Evangelistic Center also doubles as youth center. Special rooms are provided for various youth activities, including fellowship, crafts, Bible study, counseling, and group discussion. Late August, 1978, a week-long evangelistic camp was held in the center, with 71 youth in attendance. As a result of the sidewalk outreach of the camp, 95 people became interested in Adventism, many of whom are now receiving regular Bible studies.

• An all-Japan Pathfinder Camporee was held from August 4 to 8 at Uwano highland campsite, with 740 members from 33 clubs in attendance. Pathfinder activities in Japan hold a very important place in the church, because about 80 percent of the Pathfinders come from non-Adventist homes. Miss Takahama, who became a Pathfinder at 9 years of age and continued to be a member until she entered high school, was baptized on July 29. She is now a student at Japan Missionary College

and an active Pathfinder counselor.

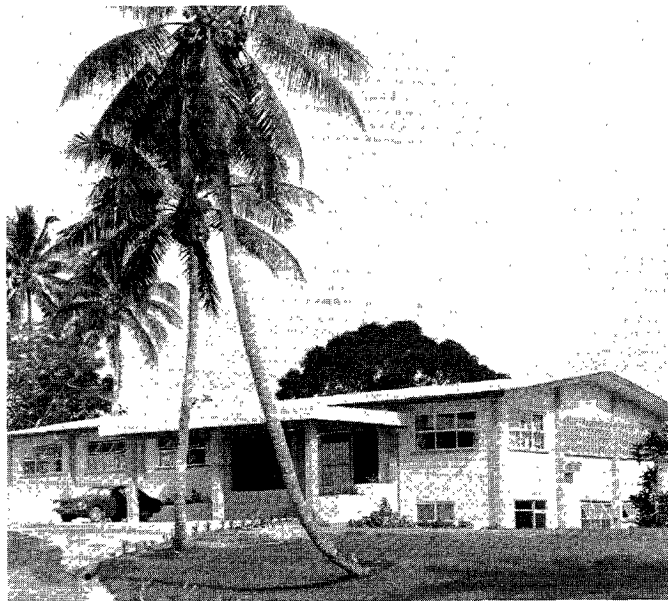
• The health-education service of Penang Adventist Hospital, Malaysia, held a food-and-nutrition exhibition recently to emphasize the importance of a balanced diet. Approximately 2,500 people attended this exhibition, 50 of whom enrolled in the vegetarian cooking class.

• One hundred and eighty-four workers received their certificates of attendance at the close of the Expository Preaching Seminars conducted by Harold K. West,

Far Eastern Division Ministerial secretary, in Cagayan de Oro City, Philippines, August 7 to 10, and Davao City, Philippines, August 14 to 17.

• Samuel Young, Hong Kong-Macao Mission president, reports that Hong Kong's first camp meeting was held at Wu Kai Sha Youth Village, October 8 to 10.

• The East Central Korean Mission is planning to establish work in Kang Nam, an area with a population of more than one million people but no Adventist church. On



Fiji updates publishing house

The Trans-Pacific publishing house in Suva, Fiji, shown above, has recently increased its production by installing a computer typesetting machine and a binding machine to produce quality soft-bound books.

The publishing house, with Roger Stokes as manager, is operated by the Central Pacific Union Mission. It also serves the Western Pacific and the Papua New Guinea union missions.

The institution was started originally in Samoa by a literature-minded missionary and later transferred to Fiji. There it functioned in a back room under a large youth hall, where it printed Sabbath school pamphlets, tracts, office stationery, and trade books until the back room became too small and the present building was constructed.

The first two books off the press are *Best Stories From the Best Book* and *Happiness in Marriage*. Other books, such as *Daniel and the Revelation*, as well as books on the Sabbath and on health, are scheduled for immediate production.

J. T. KNOPPER
Publishing Director
Australasian Division

July 15, Korean church members gave US\$60,000 for new work in this area.

• Korea's *Signs of the Times*, with a circulation of 27,000 for the past ten years, now has a circulation of 40,000.

Northern Europe-West Africa

• A new health-food shop, in which Granose Foods, Limited, has a share, has gotten off to an encouraging start in Bracknell, Berkshire, England. Approximately 1,000 customers are already visiting the shop daily. "The retail outlet, operating under the name The House of Natural Foods, is really marketing a way of life," states Murray Mahon, manager. Among the fastest-selling items during the first few weeks have been denominational paperbacks. On the drawing board, besides expansion in the food business, are courses in cooking, health-conditioning classes, and smoking-cessation clinics.

• More than 100 banner-waving friends gathered in the center of Nottingham, England, to give Samuel Nugent a rousing send-off on a five-day sponsored walk to Gretna Green in Scotland—a distance of 200 miles. Proceeds from the hike will go toward a new church in the Top Valley district of Nottingham.

North American

Atlantic Union

• On August 26 two important events took place at the Crossroads church in New York City: Members moved to a new church at 130 West 79th Street, and eight persons were baptized by the new pastor, Jack Love. The new church, on the west side of mid-Manhattan, formerly was the Mount Nebo Synagogue.

• Sixty-six teen-agers were recognized recently for their volunteer work during the past summer at New England

Memorial Hospital, Stoneham, Massachusetts.

- The first rally for the Spanish-speaking youth in the Southern New England Conference was held in Hartford, Connecticut, on April 15, with more than 500 in attendance from all the Spanish churches in the conference.

- An estimated 40 to 50 people have been baptized as a result of the New York Conference's health-screening-van program.

Canadian Union

- Fifty people are now attending church services in Hawkesbury, Ontario, where just a year ago there were no Adventists. Services are conducted in the French language. Antonio Bueno, Jr., who is bilingual, is the pastor.

- The tenth anniversary of the Toronto, Ontario, Japanese church was celebrated on October 21. Fifty-eight members, representing several ethnic backgrounds, are attending the church.

- Representatives of the federal, municipal, and civic governments attended the cornerstone-laying for Kingsway Pioneer Home, Oshawa, Ontario, on October 26. The home will provide 39 efficiency and 41 one-bedroom suites for senior citizens.

- More than 40 senior members of the Moose Jaw, Saskatchewan, church were honored by the church family at a dinner on October 1.

- As a result of visits with several government officials, and later an appearance before a commission appointed by the mayor, Pastor D. Donesky had the prohibition against Ingathering in the city of Thunder Bay, Ontario, cancelled and has received full government approval for solicitation in the city.

- The workers of the Quebec SDA Church Association have committed themselves to a growth objective of 25 percent as they plan for evangelism in 1979. Six Quebec groups are asking for organi-

zation and looking for church homes.

- Membership of the Canadian Union at the end of the third quarter of 1978 totaled 29,009.

Central Union

- A new Community Services center building was officially opened in Willow Springs, Missouri, by John Fowler, Missouri Conference president, and A. J. Bray, local mayor.

- Eden Valley Institute in Loveland, Colorado, has opened a Country Life vegetarian restaurant in Fort Collins, Colorado. Health classes are to be taught there on a regular basis. Eddie Edwards, coordinator of the cooking classes, says the average attendance has been about 20.

- H. Norman Prusia, assistant administrator for fiscal services at Porter Memorial Hospital in Denver, Colorado, has passed a national examination to become a fellow in the Hospital Financial Management Association (HFMA).

Columbia Union

- More than \$12,000 has been received toward a \$20,000 goal, from a Women's Day program at the Berea Temple church in Baltimore, Maryland.

- The Columbia Union's first Laymen's Temperance and Better Living Convention, held on the University of Pittsburgh campus in Pennsylvania, was geared to teach church members how to run successful health ministries.

- The city of Oregon, Ohio, has dropped its case against Larry Godie, a literature evangelist who was arrested while selling books house-to-house there last summer.

- Columbia Union College hosted the annual union-wide teachers' convention, which included tours of government centers, the nation's Capitol, the Library of Congress, and the Smithsonian Institution's National Air and Space Museum.

North Pacific Union

- The lay advisory council of the Montana Conference has undertaken a comprehensive survey of church-building needs, and skills to do the work. Because of the scattered Adventist population in the State and the continuing need for construction, plans are under way to organize a self-help building program for the conference.

- Klara Tesch, of Oak Harbor, Washington, has completed 50 years of Ingathering in the Whidbey Island community. Her visits to businessmen and friends are not limited to once-a-year calls. Often during the year she takes home-baked bread to them as a gift.

- Seventh- and eighth-graders in the McMinnville, Oregon, church school are using an hour of their physical-education period once a week for community outreach. This includes raking leaves and cleaning gutters for elderly people, and reading to shut-ins.

- Forty-five volunteers from Oregon churches joined 25 local members in a building bee October 29 to frame the new Junction City church.

Southern Union

- Members of the 137-member Sanford, Florida, church raised \$7,000 in seven weeks, enabling them to dedicate their new 250-seat sanctuary September 23. Doug Jacobs, pastor in Sanford since June, led the church in a seven-month campaign so that the facility could be dedicated before the new year.

- Ray Hefferlin, physics professor at Southern Missionary College, left Chattanooga on November 8 for a six-week visit to the Soviet Union, under the sponsorship of the American Academy of Sciences. His field of research is the properties of diatomic molecules and, in particular, the arrangement of the molecules in such a way that these properties can be recalled or predicted effectively.

- The Florida Conference has 35 crusades by the conference evangelists scheduled for 1979. Other meetings will be held by pastors in their own churches, and still others on a pulpit-exchange basis.

- Cleveland Houser, of Knoxville, Tennessee, began a weekly 30-minute television program October 21. Elder Houser has previously been on radio, but this is his first venture into television.

- Thirty-five persons joined the Spartanburg, South Carolina, church as a result of evangelistic meetings August 26 to October 7 by evangelists Bill Waters and Bruce Hehn, and Walton Williams, local pastor.

Southwestern Union

- Mrs. A. A. Leiske, wife of "Bishop" Leiske of Dallas, Texas, died on October 29 of a massive heart attack. "Bishop" Leiske is noted for his Religious Town Hall of the Air television program.

- The March of Truth crusade in Abilene, Texas, by Arthur Wetmore ended November 11 with a special presentation by Pastor Wetmore on "Why I Became a Seventh-day Adventist."

- Stuart Nelson, head of the emergency services for Huggley Memorial Hospital in Fort Worth, Texas, recently was elected mayor of Keene, Texas.

- A consecration service for the new Total Health Services Clinic in Hot Springs, Arkansas, was held Monday evening October 30. B. E. Leach, Southwestern Union Conference president, was the principal speaker. Total Health Services, under the direction of Dean Friesen, opened its doors September 18.

- B. L. (Bobby) Roberts conducted a special Mission Seminar at Southwestern Adventist College, under the auspices of the college's Campus Ministries, November 10 and 11. Elder Roberts is Central American Union Conference director of evangelism.

"I took thirty-nine college courses from Home Study Institute in two and a half years! Through the external degree program I've just gotten my Bachelor of Arts Degree. I studied at my own pace. I succeeded. You can too!"



Audrey Willheim

Write for information on pre-school, kindergarten, elementary, secondary, college, external degree, continuing education, Home Study Institute, Takoma Park, Washington, D.C. 20012

To New Posts

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

NORTH AMERICAN DIVISION

Stig Anderson, field representative, Ohio Conference, formerly pastor in the same conference.

Lyle Botimer, principal, Shenandoah Valley Academy in New Market, Virginia, formerly same position, Pioneer Valley Academy in Massachusetts.

Terry Wayne Carlisle, chaplain, Sycamore Medical Center, Miamisburg, Ohio; formerly from Findlay, Ohio, church.

Elmer U. Testerman, pastor, New Castle and Sharpville, Pennsylvania, churches; formerly from the Nebraska Conference.

Myron K. Widmer, ministerial intern, Harrisburg, Hershey, and Pleasant View, Pennsylvania, churches; formerly a student at Andrews University.

Helen Craig, director, Sabbath school department in the Chesapeake Conference, in addition to being elementary supervisor in the same conference.

George Digel, Ministerial and lay activities director, Chesapeake Conference, formerly pastor, Spencerville, Maryland, church.

Regular Missionary Service

Lawrence E. Brunel (LLU '73), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Rosemary G. (Harrison) Brunel** (PUC '69), and two children, of Sacramento, California, left Miami, October 1, 1978.

Jerald E. Christensen (WWC '39), returning to serve as business manager, Taiwan Adventist College, Taipei, Taiwan, and **Rose M. (Merth) Christensen** left San Francisco, September 20, 1978. One son left Los Angeles for Singapore, August 20, 1978.

Paul E. Dixon (AU '69), returning to serve as pastor-pilot, Sarawak Mission, Kuching, Sarawak, Malaysia, **Rebecca Anne (Skender) Dixon**, and two children left San Francisco, September 27, 1978.

Norman L. Doss (UC '51), returning to serve as departmental director, Trans-Africa Divi-

sion, Salisbury, Rhodesia, and **Florence T. (Oss) Doss** (UC '49) left New York City, September 30, 1978.

Larry G. Herr (Harvard U. '77), to serve as Old Testament teacher, Philippine Union College, Manila, Philippines, and **Denise (Dick) Herr** (LLU '77), of Berrien Springs, Michigan, left San Francisco, October 3, 1978.

Charles D. Johnson (LLU '54), returning to serve as medical director, Tokyo Sanitarium-Hospital, Tokyo, Japan, and **Thelma M. (Burbank) Johnson** (WWC '51) left Portland, Oregon, September 10, 1978.

Oren L. Nelson (PUC '60), of Grand Ledge, Michigan, to serve as maintenance director, Franco-Haitian Seminary and the new hospital, Port-au-Prince, Haiti, left Miami, July 25, 1978. **Wil-ladel A. (Gerrans) Nelson** and one daughter left Miami, September 28, 1978.

Dorothy E. Pulley (WWC '74), returning to serve as elementary teacher, Overseas School, Ethiopian Union, Addis Ababa, Ethiopia, left Seattle, September 26, 1978.

Pierre A. Ramseier (CUC '67), returning to serve as principal, Kivoga College, Bujumbura, Burundi, and two sons left New York City, September 14, 1978. **Janice Y. (Holman) Ramseier** and one son left New York City, September 20, 1978.

Fred M. Reth (LLU '75), returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Cheryl J. (Gibbs) Reth** (LLU-LSC '70), and two children left Los Angeles, October 1, 1978.

Robert J. Steele, Jr. (George Brown Col. '75), returning to serve as dental laboratory technician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Emily J. (Spencer) Steele**, and two children left San Francisco, September 25, 1978.

George Luther Talley (SAC), returning to serve as manager, Advent Publishing House, Christiansborg, Accra, Ghana, **M. Wilma (Lambeth) Talley**, and two children left New York City, August 30, 1978.

Royce C. Thompson (AU '68), returning to serve as assistant treasurer, Far Eastern Division, Singapore, and **Elaine A. (Christensen) Thompson** (AU

'52) left San Francisco, September 24, 1978. One son left San Francisco for Singapore, August 27, 1978.

Maygene Wesslen, of College Place, Washington, to serve as secretary, Zambia Union, Lusaka, Zambia, left New York City, October 5, 1978.

Fred E. Wilson (SMC '54), returning to serve as president, South-East Africa Union, Blantyre, Malawi, **Barbara J. (Kelley) Wilson** (AU '75), and two children left New York City, September 4, 1978.

Volunteer Service

Stephen Ashwal (Special Service), to serve holding continuing medical-education courses at hospitals, Hong Kong, Bangkok, Singapore, Taipei, in Far Eastern Division, and **Eileen Elizabeth (Goodman) Ashwal**, of Riverside, California, left Los Angeles, September 1, 1978.

Eric James Bunker (Special Service), to serve as farmer, Kibidula Farm, Mafinga, Tanzania, and **Phyllis M. (Crocker) Bunker** (PUC '42), of Fresno, California, left Chicago, October 1, 1978.

Robert D. Fulton (Ohio St. U. '54) (Special Service), to serve as physician, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, and **Arleen E. (Egger) Fulton**, of Lebanon, Oregon,

left San Francisco, October 8, 1978.

Lori Jeanne Hashimoto (Special Service), to serve as teacher, English Language School, Japan Union Mission, Osaka, Japan, of Fresno, California, left San Francisco, September 20, 1978.

Donald B. Miller (LLU '44) (Special Service), to serve as physician, surgeon, Davis Memorial Clinic and Hospital, Georgetown, Guyana, and **Wilma A. (Hall) Miller**, of Sandy, Oregon, left New York City, September 17, 1978.

Olavi J. Rouhe (LLU '34) (SOS), to serve as physician, Songa Institute, Kamina, Zaire, and **Aline L. Rouhe**, of Sonora, California, left Montreal, Quebec, Canada, October 3, 1978.

Student Missionaries

Hannah L. Chacko (AU), of Midway, Kentucky, to serve as nursing assistant, Tokyo Sanitarium-Hospital, Tokyo, Japan, left Los Angeles, September 25, 1978.

Gloria Nelida Lopez (AU), of Brooklyn, New York, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, September 25, 1978.

Johnnie McGee Williams (PUC), of Wilmington, Delaware, to serve in assisting pastor

of church, Canal Zone church, Panama City, Panama, left the West Coast during August, 1978.

Donald Duane York (SAC), of Tulsa, Oklahoma, to serve as teacher, Seventh-day Adventist English Language Schools—Japan, Osaka, Japan, left San Francisco, September 26, 1978.

Newly Published

Pacific Press

New by the Spirit, by Arnold V. Wallenkampf (US\$3.95). People are asking many questions about the Holy Spirit, and they deserve a forthright answer. This book gives answers in plain terms that everyone can understand. A must for the fourth quarter's Sabbath school lessons.

He Made Planet Earth, by Max Phillips (US\$75 cents). This book voices appreciation for the intricate and sometimes fragile systems and cycles that make human life and activity possible.

Malinki of Malawi, by Josephine C. Edwards (US\$3.50). This story of the struggle of Malinki and his mother for their existence in Africa shows the courage and strength of one born in slavery to forge ahead and make a better life.

Answers to Your People

Problems, by John G. Kerbs (US\$2.50). Dare Christians be unconcerned about unsatisfactory human relationships? Jesus sets forth love—which usually, if not always, results in good human relations—as the best test of discipleship.

Dinosaurs, by Ruth Wheeler and Harold G. Coffin (US\$3.50). This book takes a look at what people have learned about some of those ancient creatures the dinosaurs.

Footprints of Faith, by David Paulson (US\$2.50). Those who knew the author, and those who never met this man of God, will come under the spell of his remarkable life of faith and prayer as they read this book.

Stuff of Survival, by George Vandeman (US\$75 cents). An old adage states that we are what we eat. This book contains some choice recipes, besides accenting diet as vital to good health and character development.

Lord, Give Me Patience—But Hurry Up About It! by Keith Knoche (US\$1.95). If something can go wrong, it will; but the real challenge comes in learning how to handle these unsettling situations, and this requires *patience*. These experiences from the life of the author, related in his own unique style, will prove interesting and helpful.



This month in LIFE & HEALTH

- What You Need to Know About—High Blood Pressure
- Take Responsibility for Your Own Mental Health
- Is Your Bite Worse Than Your Bark?
- To Help Others
- A Gift Anyone Can Give
- America's Changing Diet—Some Good News, Some Bad
- Holiday Eating the Healthful Way

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

Good News aired in Manila

The North Philippine Union Mission signed a contract on September 19 with the Intercontinental Broadcasting Corporation, Channel 13 in Manila, to air 52 telecasts during 1978 and 1979. Present for the signing of this document were guests from the Far Eastern Division and the Good News board for the Metro Manila program.

The new telecast will be entitled Good News Presents. During the first nine months La Verne Tucker, of The Quiet Hour, will be the featured guest. In June of 1979 the format will change. The telecast will offer the public an opportunity to receive free Bible study guides from the union's radio-television center in Pasay City.

While the program was initially intended as a companion to the Metro Manila Good News program, it will also be heard on nine additional stations throughout the nation.

J. H. ZACHARY

Non-SDA youth attend camp

Seventy non-Adventist youth attended Camp New Frenda in Ontario for the second evangelistic outreach especially geared for non-SDA youth, according to Neville George, Ontario Conference youth director.

A teen-ager who read a counselor's Bible marveled that her mother had never told her such things. One of last year's campers, age 16, came back this year and was baptized. He plans to attend Andrews University.

LEO RANZOLIN

World publishing objective

The church's Publishing Department, in the midst of a literature-evangelist-recruiting program, by 1980 hopes to have 25,000 salespeople going door to door.

According to Bruce M.

Wickwire, General Conference Publishing director, "The quinquennium (1975-1980) goal for our church's publishing houses is to produce \$600 million worth of evangelistic literature. The Adventist Book Centers sales goal is \$250 million, and the literature evangelists' goal is \$350 million."

From the beginning of the quinquennium to October 31, 1978, more than 60,000 baptisms have resulted from literature evangelists' contacts.

C. M. WILLIS

SAWS expands in Australasia

Officers of the Australasian Division are enthusiastic about a new SAWS expansion program undertaken recently, according to H. D. Burbank, SAWS executive director, who visited this division to help make arrangements for this advanced step. A. H. Forbes has been appointed division SAWS director, and a SAWS board has been established. After inspecting many areas of Australia's east coast, the division staff selected a facility at 12 Pioneer Street, Thornleigh, New South Wales, to be the home of the new SAWS depot for Australia.

"We plan to build up a stock of good used clothing, tents, blankets and certain medical supplies to be available immediately in the event of a major disaster in Australia or in the South Pacific islands," says Pastor Forbes. "If, of course, our world SAWS organization at the General Conference requires urgent assistance for other countries they will call upon us."

The Australia Development Assistance Bureau of the government has already assured SAWS Australia of continued financial support to help those in need. The Australasian Division SAWS Disaster and Famine Relief Offering for 1977 was more than \$60,000 and they hope for a \$75,000 offering this year to enable them to carry on their relief activities.

N.A. Ingathering report—1

Dorothy Benjamin was Ingathering with a singing band last winter in Hermiston, Oregon, when she called at the house of Randy and Jill Giacomazzi.

"Adventists are vegetarians, aren't they?" Mrs. Giacomazzi questioned. "We really would like to become vegetarians, but we don't know how."

"I'd be glad to help you," Mrs. Benjamin offered, and invited Randy, Jill, and 8-year-old Amber to her home for a vegetarian supper the following Thursday.

Soon the two families were attending the Hermiston Adventist church together, and this spring Mr. and Mrs. Giacomazzi were baptized. Mrs. Giacomazzi's sister has also been baptized, and a brother and his family are preparing for baptism.

The total for the first week of the 1979 Ingathering campaign is \$2,894,511, a gain of \$209,945 over the first week of last year.

As we church members visit every home in our territories this year, let us watch for opportunities to follow up the many contacts where interest has been discovered.

DON R. CHRISTMAN

For the record

Territorial assignment in Ethiopia: Eighty-five of the 119 churches and companies in the West Ethiopia Field have divided their territories among their members for lay witnessing, according to Tsegaye Tegene, Ethiopian Union lay activities director. Leaders in the four other fields of the union are planning to implement the territorial assignment plan soon.

Died: G. Eric Jones, 80, in Takoma Park, Maryland, on November 19. In more than 48 years of denominational service, he worked as a teacher in India for seven years, as president of Atlantic Union College for 12 years, as president of the Ontario-Quebec Conference for nine years, and as president of the Greater New York Conference for six years.

Blind in Korea: A blind pastor has led more than 30 blind people into church membership in the five years since work for the blind began in Korea. A Braille machine, purchased with donations, is printing Sabbath school lesson quarterlies, Voice of Prophecy correspondence courses, handbills, and songbooks.

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