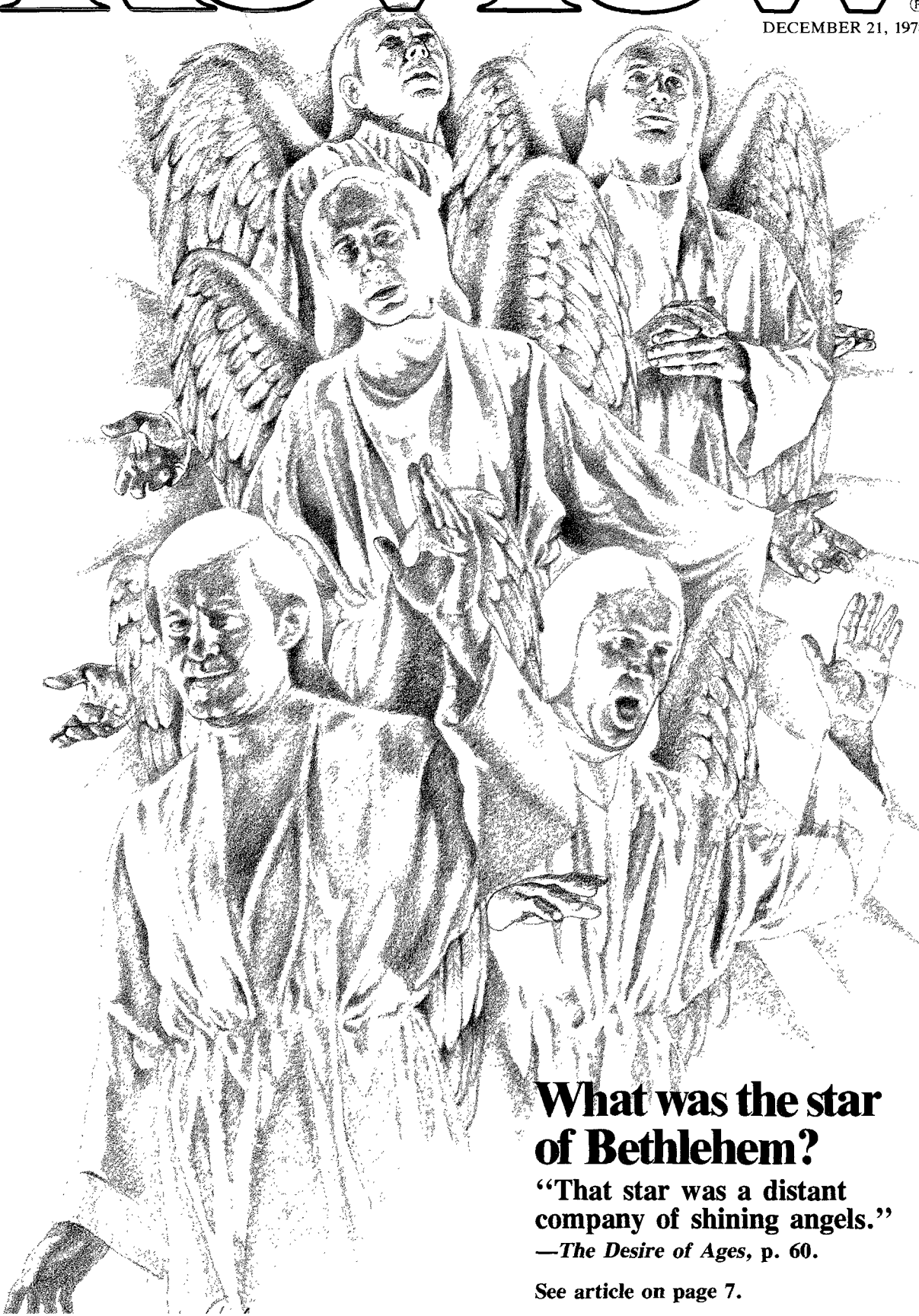


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DECEMBER 21, 1978



What was the star of Bethlehem?

**“That star was a distant
company of shining angels.”**

—The Desire of Ages, p. 60.

See article on page 7.

Contents

General Articles	Pages 4-9
Columns and Features	
Speaking Out	6
For This Generation	8
For the Younger Set	11
Focus on Education	12
Family Living	10
Newsfront	14-23
News Notes	20
Bulletin Board	22

Our cover depicts the angels in the star that directed the Wise Men to the baby Jesus in Bethlehem. While any earthly representation of heavenly beings is imperfect, we can imagine with what joy, awe, and reverence those heavenly messengers guided the men from the East as they traveled.

It is possible that the angels in the star were the very angels that appeared to the shepherds, for Ellen White says, "The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That

star was a distant company of shining angels."—*The Desire of Ages*, p. 60.

As Don F. Neufeld pointed out in his editorial last week ("Wise Men Still Seek Him," p. 13), the Wise Men took some four to six weeks to find the Child, but each night the star led them onward.

Besides the outward sign, these men of the East "had also the inward evidence of the Holy Spirit, which was impressing their hearts, and inspiring them with hope" (*ibid.*).

So with us today. As we seek to find Christ, accepting the light we have been given, the Holy Spirit also will impress our hearts and inspire us with hope. We have been promised that our search will not be in vain.

Another part of the Magi's story can have special meaning for us today. The gifts these men brought Jesus were the first that were laid at His feet. In their flight to Egypt those gifts sustained the tiny family, providing the necessities of life. "The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for

Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us."—*Ibid.*, p. 65.

We would do well to remember, in the bustle and flurry of this season, that the greatest gifts we can give are the ones we give to our Master, both directly and to those in desperate need, about whom He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

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More considerate

I believe General Conference president Robert H. Pierson is wise to retire rather than put his health in further jeopardy. Shouldn't someone remind our people that even the most dedicated of church leaders have physical and psychological limitations? Couldn't we be more considerate of people in responsible positions and try to prevent this from happening again?

ALICE BENTLEY
Spokane, Washington

Drugs

As a Seventh-day Adventist Christian who has come out of the confusion of the drug culture, I would like to comment on the recent articles on drugs (For This Generation, Aug. 17, 31).

From my own experience and

knowledge of the drug culture, I find that most people, young and old, who take drugs (other than medicinal) do so because they seek a "high," to transfer present experience to another experience.

The Bible records how Eve received a subtle suggestion that a fast, easy way existed to attain a higher level of being. She also was told that God was withholding that fast, easy high from her (Gen. 3:5).

Now, what is the real issue? It seems plain that our Creator never intended any vehicle or agent other than His Holy Spirit to lead minds into spiritual or physical highs. By disregarding this truth, the unwary attempt to reach other states of experience via drugs, including alcohol or other mind-altering agents, and open themselves to another spiritual authority, namely Satan and his agents.

RAYMOND BREER
Cottonwood, Arizona

Faithful reader

I am 80 years old and, as far back as I can remember, have been a REVIEW reader. In all the years I don't think I have missed

a single copy. I would rather do without a few necessities than do without the REVIEW. It gets better all the time. When I have finished my copy I pass it along to another member.

MARION HOPKINS
Minneapolis, Minnesota

More basics

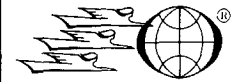
Re "Back to Basics" (Response From Readers, Oct. 26).

Music does enhance the worship experience of a person. Standing up and singing ventilates the lungs and oxygenates the system. It thereby awakens the mind and prepares it to absorb the sermon.

Basic then, would be a piano, tuned down to lead the congregation in singing. Congregational singing gives everyone something to do, a way to take part in the worship of the Lord. Worship should not be a spectator sport.

We do not have any command to equip our churches with magnificent organs in order to compare favorably with other churches.

JERRI LEE
Ridgecrest, California



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Vol. 155, No. 51.

“Evangelical lawlessness”—2

Last week we reviewed a hard-hitting column in *Christianity Today* in which Dr. Klaus Bockmühl acknowledged that “the landslide of immorality has reached the church,” especially in the field of sexual ethics. Dr. Bockmühl deplored the fact that in most cases no radical change in the life results from “accepting Christ.” “We need to reaffirm that Christianity has a moral backbone,” he said.

Are we as willing as Dr. Bockmühl to admit that “the landslide of immorality has reached the church”? Are we willing to admit that the corrupt, lawless ideas portrayed in current literature, on radio, and through many television programs are affecting the moral standards of church members? Dare we admit that the authority of the seventh commandment is being flouted by sexually promiscuous youth and by adults who divorce and remarry without Heaven’s approval? (Is Dr. Bockmühl right in saying that “divorce is accepted more and more and is obstinately defended as a Christian option”?)

As we survey current trends in sexual ethics within the Adventist Church we agree with Dr. Bockmühl that it is time to “reaffirm that Christianity has a moral backbone.” It is time to sound an alarm, to check the retreat of the church toward the world, and to begin a reformation.

After the Flood “it was Satan’s studied effort to pervert the marriage institution, to weaken its obligations and lessen its sacredness; for in no surer way could he deface the image of God in man and open the door to misery and vice.”—*Patriarchs and Prophets*, p. 338. Is not Satan following the same strategy today? What a tragedy that he is succeeding in his efforts to persuade many Christians to break their marriage vows, adopt the low moral standards of our age, give free rein to base passion, or indulge in perverse sexual practices.

What steps can be taken to reverse today’s trend toward “evangelical lawlessness”?

The first step is obvious—set forth clearly the binding claims of God’s law. “By the law is the knowledge of sin” (Rom. 3:20). “In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects on his own.”—*The Great Controversy*, p. 467.

The message that Seventh-day Adventists have been given to proclaim to the world meets today’s needs perfectly, for it includes both law and gospel, both diagnosis and cure. It is not a one-sided message, with

emphasis only on law or on gospel, leading people either to a feeling of despair because of their sinfulness or to a sentimental acceptance of the gospel without a radical transformation of life. Christ is both law and gospel, and when He is lifted up He meets the sinner’s need for both surgery and healing.

Concerning the law, Ellen G. White has written: “We are to present to the world in clear, distinct lines the need of obeying this law. Obedience to God’s law is the greatest incentive to industry, economy, truthfulness, and just dealing between man and man. . . . Our work as believers in the truth is to present before the world the immutability of the law of God.”—*Testimonies*, vol. 8, p. 199.

Full provision through Jesus

But, we repeat, the law must not be presented apart from Jesus. The Adventist message is “the commandments of God, and the faith of Jesus” (Rev. 14:12). The law must not be presented merely as a legal document demanding righteousness. It must be presented as a revelation of God’s mind and character, an evidence that God loves the human family. It must be set forth as a means of revealing the will of a personal, loving God. Whenever the law is presented, God’s infinite love and mercy also must be presented. Sinners must be shown that God has made full provision through Jesus to pardon all who repent.

“How necessary that the sinner hear of the love and power of his Redeemer and Friend! . . . He whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son.”—*Selected Messages*, book 1, p. 372.

In an age when sin and lawlessness seem about to engulf not only the nations but the churches, what does God expect of His remnant people?

He expects them to crucify self and live totally for Him. He expects them to love Him with all their heart, mind, and soul. He expects them to square their thinking with His standards, not with those of the world. He expects them to exalt His law and obey it, regardless of personal inconvenience or loss. He expects them to reveal by their godly lives that divine power is able to provide victory over every inherited and cultivated tendency to evil (see *Selected Messages*, book 1, p. 235; *Christ’s Object Lessons*, p. 315). He expects them to witness to others of God’s power, justice, and mercy.

Clearly, God expects much. But not too much. Through the Holy Spirit He has made full provision to meet those expectations. Let us, then, cooperate with God in His final effort to reveal His glory—His character—to human beings, through human beings. This revelation the world must have. For God’s people to give it, Jesus waits.

K. H. W.

Concluded

The centrality of Jesus Christ

All that we need in this life
and for the life to come
is centered in Jesus Christ.

By GEOFFREY E. GARNE

“The great center of attraction, Jesus Christ, must not be left out of the third angel’s message. By many who have been engaged in the work for this time, Christ has been made secondary. . . . They have not had views of Jesus.”—*Selected Messages*, book 1, p. 383.

We cannot escape the centrality of Jesus in the New Testament. The first chapter announces that it is Jesus who will save His people from their sins (Matt. 1:21). Each of the other Gospels likewise opens by taking a direct route to Jesus Christ. Mark plunges right into his record with the words, “The beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1). Luke introduces his record with the thrilling announcement, “Unto you is born . . . a Saviour, which is Christ the Lord” (Luke 2:11). John reveals Him as the Word, who “was made flesh, and dwelt among us, . . . full of grace and truth” (John 1:1, 14), and makes it clear to his readers at the very outset of his narrative that it is by receiving Him that we “become the sons of God, even to them that believe on his name” (verse 12).

Later in the same chapter he focuses attention on “the Lamb of God, which taketh away the sin of the world” (verse 29). In chapter 2 he tells us about the “beginning of miracles” which “manifested forth his glory” (verse 11), and in chapter 3 he brings Jesus into sharp focus as God’s love gift through whom we are offered everlasting life (verses 15-17).

The Gospels not only open with Jesus, they close with Him. Matthew ends his account with Christ’s declaration, “All power is given unto me in heaven and in earth,” and with His promise “and, lo, I am with you always, even unto the end of the world” (Matt. 28:18, 20). Mark terminates his narrative with the magnificent twofold picture of Jesus sitting “on the right hand of God” in heaven (Mark 16:19) and “working with” His ambassadors on earth (verse 20).

Luke climaxes his recital on the positive note of His disciples worshiping Him (Luke 24:52), and John winds up his account by reminding us that “there are” so many

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“things which Jesus did” that “if they should be written every one . . . the world itself could not contain the books that should be written” (John 21:25)!

Like the four Gospels, the book of Revelation—“The fifth Gospel”—opens and closes with Jesus. The first words of the book are “the revelation of Jesus Christ”; the last words are “the grace of our Lord Jesus Christ be with you all. Amen.” (chap. 22:21).

An overwhelming claim

Jesus Himself makes no apology regarding His right to occupy the central place in our thinking and experience. It is Jesus who is speaking when He makes the overwhelming claim, “I am the way, the truth, and the life; no man cometh unto the Father but by me” (John 14:6). It is Jesus who extends to us the gracious invitation “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:28-30). It is Jesus who is speaking to the Laodicean church when He says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20).

Again and again Jesus presents Himself to us as the I AM who offers to fill our every need, in every circumstance, and in every emergency. Thus He says,

“I am the bread of life” (John 6:35).

“I am the water of life” (chap. 7:37-39).

“I am the resurrection, and the life” (chap. 11:25).

“I am the door” (chap. 10:9).

“I am the good shepherd” (verse 11).

“I am the vine” (chap. 15:5).

“I am . . . the first and the last” (Rev. 1:11).

“I am the way, the truth, and the life” (John 14:6).

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

The New Testament witnesses had no hesitation in presenting Jesus to their listeners as the source and center of salvation. “Neither is there salvation in any other,” declared the apostles: “for there is none other name under heaven given among men, whereby we must be

saved” (Acts 4:12). “He that hath the Son,” declares John, “hath life; and he that hath not the Son of God hath not life” (1 John 5:12). “These are written,” he tells us concerning the purpose of his testimony, “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

The Epistles of Paul abound with references to Christ’s centrality in Christian experience. In Romans 1 the apostle tells us that by Jesus Christ our Lord we have received grace (verses 3 and 5), and in verse 16 he calls “the gospel of Christ” “the power of God unto salvation.” Again he affirms in writing his first Epistle to the Corinthians that “in Christ Jesus” we are “called to be saints” and that “the grace of God . . . is given you by Jesus Christ” (chap. 1:2, 4). To the Galatians he testifies that “our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from this present evil world” (chap 1:3, 4).

His paean of praise to Jesus Christ swells to its crescendo in his Epistle to the Ephesians, where he speaks of “the unsearchable riches of Christ” (chap. 3:8) and expresses the longing “that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (verses 17-19).

To the Philippians he testifies that “I can do all things through Christ which strengtheneth me” (chap. 4:13), while to the Colossians he expresses the longing that “as ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (chap. 2:6, 7).

Paul’s emphasis on the centrality of Jesus Christ is heavily underlined in his letters to the young men whom he had inducted into the gospel ministry, Timothy and Titus. Notice, by way of example, his statement that “our Saviour Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works” (Titus 2:13, 14), “that being justified” by the grace of Jesus Christ our Saviour “we should be made heirs according to the hope of eternal life” (chap. 3:7).

In Hebrews “we see Jesus” “the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purified our sins, sat down on the right hand of the Majesty on high” (chap. 2:9; 1:3).

Peter likewise puts Jesus Christ into the center of the picture as he declares, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Peter 1:3), and again, “The God of all grace . . . hath called us unto his eternal glory by Christ Jesus” (chap. 5:10), and yet again, “Grow in grace, and in the knowledge of our Lord

By ELMA HELGASON

There is no joy quite like the joy of giving
Of self, and time, and love, to those in need;
Of courage, comfort, cheer, for daily living,
In life’s harsh battles, in this world of greed.

and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” (2 Peter 3:18).

The supremacy of Jesus is emphasized in the wide range of names by which He is called in scripture. Here is an incomplete list:

He is called King (Matt. 2:2).

He is called Saviour (Luke 2:11).

He is called Jesus (Matt. 1:21).

He is called Christ the Lord (Luke 2:11).

He is called Emmanuel (Matt. 1:23).

He is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isa. 9:6).

He is called the Alpha and Omega (Rev. 1:8).

“Wherefore God also hath highly exalted him, and

given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

All that we need in this life and for the life to come is centered in Jesus Christ: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (chap. 17:3). □
Next month Elder Garne will continue this discussion with “Jesus and His law.”

SPEAKING OUT

Shall we release only favorable news?

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.

It's 4:30 P.M. The tempo in the college public-relations office is beginning to slacken. Then the phone rings and you hear the familiar voice of your friend, the city editor of the local newspaper.

“Say,” he says casually, “we have a report here that three of your students who ate lunch in the college cafeteria were treated at the hospital for food poisoning yesterday. Ate some bad potato salad or something.”

You grimace as you anticipate his question: “Did you know about it?”

“Well, yes, we knew.” And you know what his next question will be.

“Why didn't you give us a call? You knew we'd be interested. I thought you people ran a news service over there.”

What do you say? Well, what do you say?

Since the tax-paying public has no financial interest in the construction and operation of Seventh-day Adventist churches, schools, hospitals, nursing-care facilities, and recrea-

tion centers, do we owe the public an explanation when something unpleasant occurs involving them? For many years apparently we have thought not. The occasional unfortunate incidents within our ranks were not for anyone else to know. If they did find out, we had no comment.

A lot has been written lately about post-Watergate morality. Whether it is for better or worse is not for discussion here. But we must concede that it has become fashionable for the press, printed and broadcast, to launch investigations seeking to determine whether something is being covered up, whether it's laundry soap, a United States Senator, or the Seventh-day Adventist Church doing the covering.

It is true that we as Seventh-day Adventists are often under no legal obligation to reveal bad news about ourselves. But we presume upon the public when we ask them to enroll in our schools, come to our hospitals as patients, participate in our Five-Day Plans to Stop Smoking, and contribute to our Ingathering campaign, and then execute all sorts of maneuvers to conceal facts about the church and its institutions

that we fear will embarrass us.

Is it fair to release only favorable news to the public? No. Neither is it in the church's best interest. Reporters who have been fooled or “stonewalled” will seldom ask again. Credibility is gone. We are no longer their prime source of news—they will find others.

Naturally, this would not apply to the indiscretions in workers' and members' personal lives. But if we use the news media to publicize our efforts to aid the victims of a flood or a fire, we must also admit that it was our cafeteria that served the bad potato salad. Embarrassing? Yes. Necessary to maintaining the public's respect? Absolutely.

How many times has the blossoming good will of a community and its thought leaders been canceled abruptly by an Adventist pastor's unwillingness to discuss the racial makeup of the local church school, reasoning that “it's nobody's business but ours”?

How many times has the administrator of an Adventist hospital been tempted to sidestep a reporter's questions about the latest fire marshal's inspection?

Why can't we bring ourselves to issue a simple, forthright statement? “As a result of last Thursday's inspection, the fire department has asked us to upgrade our sprinkler system and replace the television set in the patients' recreation room with a newer model. Steps are being taken immediately to comply.”

This has the double advantage of showing candor and drawing attention to the positive action about to be taken. It conveys cooperation and humility. Better humility than humiliation.

An administrator who fails to seize the initiative in this situation may well find a TV news film crew in his parking lot before the afternoon is over, ready to do a story on the hospital's failure to pass inspection. And if he continues to decline comment, he probably will see a story on the six-o'clock news with the hospital's viewpoint completely misrepresented, or, worse, misrepresented.

None of this is to say that we should go to pains to emphasize the flaws in our organization or call unwarranted attention to our mistakes. But if our church is to reflect the character of Christ, then it should thrive on openness and candor. If it is to win and hold the respect of those who are searching for truth, it must.

What is the truth?

The truth is that the Seventh-day Adventist Church is God's appointed agency to carry the good news of salvation to a desperate and dying world. The truth is that, for the time being, we are imperfect. And the truth is that, in spite of all this, we are on the verge of the most spectacular triumph in earth's history. Our cause—God's cause—will shortly prevail. We have His promise. Why be afraid to be honest and open?

RAY MINNER
Berrien Springs
Michigan

What was the star of Bethlehem?

For years people have conjectured as to the identity of the star of Bethlehem.

By ROALD GULENG

Down through the centuries since the nativity, people have elaborated on the Christmas story. The wise men from the East have been promoted to kings; they have become "holy," and their number has been proclaimed to be three. They have even been given names: Gaspar, Balthasar, and Melchior.

The fact that the Biblical narrative is brief has caused it to become considerably embellished. The wise men have become three because they brought three gifts to the Child of the star. They have been declared holy, because they worshiped Jesus, and finally, they have been presumed to be kings because only kings could afford the costly gifts of gold, incense, and myrrh.

Even though we ought to be reluctant to beautify and enlarge the sacred text, we must admit that we can read a great deal between the lines in the story about the wise travelers from the faraway land.

For instance, where was the "east" whence they came? No one knows for sure. But we know the geography and history of the Near East. We know the pattern of habitation, and we know the routes of trade and travel. We can, therefore, make a credible conjecture and say that the homeland of the pious stargazers must have been somewhere in the area of the famous Euphrates and Tigris rivers, 600 to 800 miles northeast of Bethlehem.

Some have thought that the wise men were descendants of the Jews who had stayed in Babylon when their fellow countrymen returned to Palestine after the Babylonian captivity. Many of these Jews adhered firmly to the faith of their fathers. They worshiped in their synagogues, and they studied the sacred scrolls of the Old Testament. We know this from the Pentecost story in Acts 2, which states that Jews from Mesopotamia witnessed the outpouring of the Spirit (verse 9). Some have even conjectured that one of the wise men may have been present on the day of Pentecost.

But while many of the diaspora Jews in the East must have been eager students of the prophecies about the promised Messiah, according to *The Desire of Ages* the

wise men were not Jews but "Gentiles" (p. 60), "looked upon by the Jews as heathen" (p. 61). But they had studied the Hebrew Scriptures and had learned that the coming of the Messiah was near.

The star that appeared was a new and different star among the radiant thousands. It was a guiding star, for, according to the Gospel travelogue, the star "went before them" on the velvet sky as the wise men traveled from the East to the stable in Bethlehem.

The wise men must have been wealthy, because large sums must have been required to finance the long journey and to provide the royal gifts. The wise men were wise because they examined the Scriptures and because they understood the signs of the heavens. They were willing to dare, to do, and to donate.

The eager travelers must have hastened along largely at night, for stars are seen during the dark hours. Through their long journey of probably 20 to 30 nights or even longer the mystic star of unusual luster never failed to guide them, and they followed it.

Finally the star "came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:9, 10).

The star's fascination

Since that moment, through the many hundreds of years since that night, the star has fascinated Bible readers, both believers and others. In a way we can say that the star never has ceased to shine, and we can imagine still its brilliance over Bethlehem.

The wise of the world have their theories. Some say that the star was a constellation of planets. Others say that it was a nova, a star that shines brightly for a while and then dies.

But, as we have noted, it was no ordinary star. It was too special and too near. According to *The Desire of Ages*, "the wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous



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star appeared, and lingered in the sky. It was not a fixed star nor a planet. . . . That star was a distant company of shining angels, but of this the wise men were ignorant.” —Page 60.

The star of Bethlehem still shines. We can find replicas of it on top of a million Christmas trees. Its luster gives comfort to faithful and waiting hearts. It has inspired philosophers and poets, musicians and politicians. All people, even unbelievers, need something to illuminate their journey. In the darkness of life, in an apparently meaningless existence, people need a star. A star gives intention. It points out a direction, and endows with aim and assurance.

A star may also represent an idea, the thought that there is a world beyond the western horizon, as Columbus saw his life task. Or the peak of Mount Everest to be conquered. It shines among undiscovered microbes,

in books not yet written, and in music to be created. For some the star is that better society of the future, someone to be loved, or a million other things. We need a star!

The Child of Bethlehem is such a star. The apostle Peter says that He is the morning star that shall arise in the hearts of all believers (2 Peter 1:19). And on the last page of the Bible, Jesus makes this presentation of Himself: “I am . . . the bright and morning star” (Rev. 22:16).

In a world increasingly shrouded in all kinds of darkness, Jesus offers to be the light. In lives without aim, He presents Himself as the guiding Star. This Star leads us to the crib and the cross, to the throne of grace and to the kingdom. The Star gives hope.

Lord—the darkness is so dense, the night is so frightening! Give us a star, and give us the aim and the strength to follow it! □

FOR THIS GENERATION By MIRIAM WOOD

The tried and true

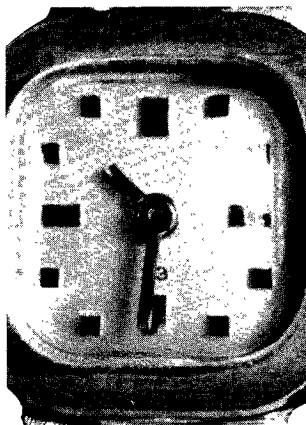
Just when a person thinks he's learned a few basic principles of living he finds that he really hasn't mastered as much as he'd assumed, and he has to take another look at a few things. Case in point—a watch. Here's the story.

About ten years ago, before embarking on an extensive overseas trip, I decided that none of the assortment of watches I owned was reliable. (Let me hasten to add that I didn't buy that assortment; I'd been given them or “inherited” them from daughters who tired of them or, for one reason or another, discarded them.) But I'd spent a fair amount of money on repairs and still didn't have much confidence in the watches' time-keeping abilities.

At any rate, I became interested in a well-known, very inexpensive brand of watch that made great and glowing claims. “I'll buy one of those watches,” I said to myself, “and if it lasts only the eight weeks of the trip, I'll still feel that I've had my money's worth.” And that's what I did. I invested the magnificent sum of ten dollars, for which I received an attractive small gold watch. From

the moment I put it on, that watch kept perfect time. Year after year, and watchband after watchband, it never faltered.

However, a few weeks ago I began to look at the little watch critically. It didn't look new anymore; it seemed a bit outdated. At least, that's what I told myself. The truth was that I was bored with it and wanted a new watch, and when a suitable occasion came around I let family members know that I wanted a new watch and I would pick it out and they could pay for it. They agreed; so they paid and I strutted from the jewelry store the proud owner of a



much more expensive watch, much more modern looking. I felt quite delighted with the watch—for the first day. However, the next morning when I wound it, I discovered that it had lost five minutes. Well, that's nothing, I thought as I set it properly. It just isn't used to running. But my new watch has continued its downward path until it requires setting a couple of times a day, and even then I'm not sure that I can rely on it. Meanwhile, my “tried and true” watch lies in a dresser drawer, scorned and abandoned.

If this incident dealt only with a watch there would be no problem. I can probably spend some more money and have it fixed. But what about life styles and principles that human beings discard all the time—things that, once given up, can never be regained? What about abandoning principles that have worked for the human race for all these centuries and substituting unreliable standards? That's what I've been thinking about as I've set my new watch several times a day.

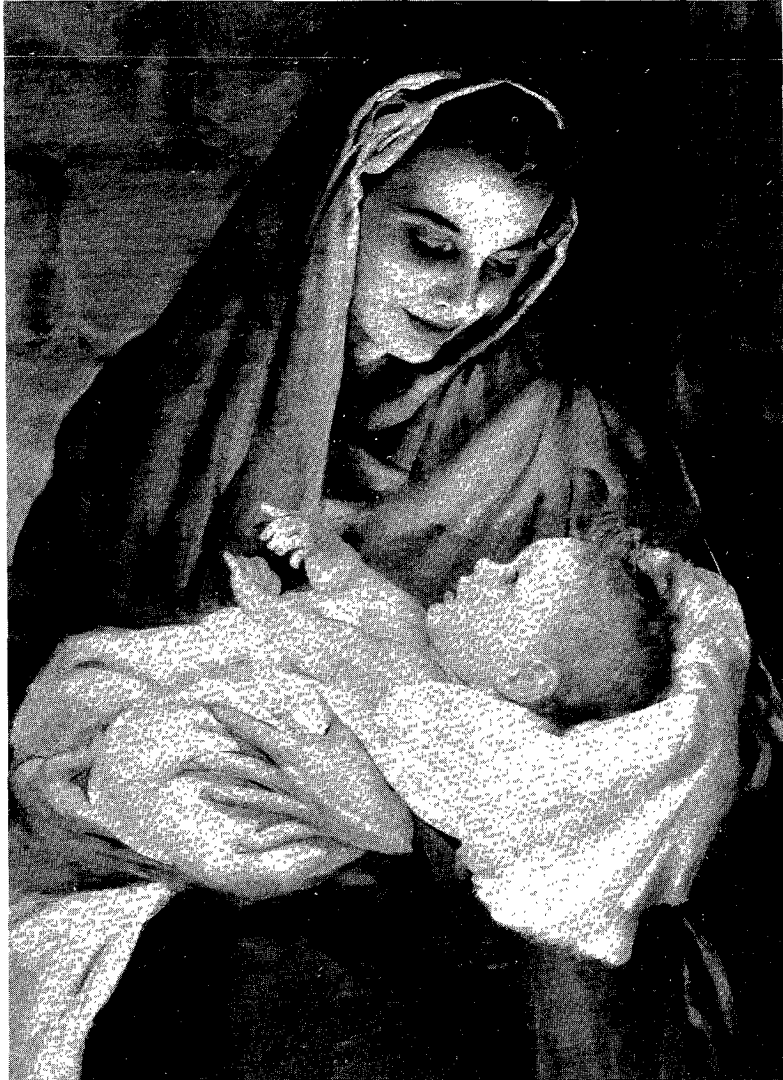
For instance, morality. Readers of current literature encounter a veritable barrage of scorn for the old reliable seventh commandment, which worked so well from the time it was first promulgated. Not everyone observed it perfectly; that isn't the way human beings are. But it was recognized as the accepted standard for male-female relationships.

Generation after generation, people lived and died by it and were kept stable and unfragmented and serene. But in recent years the commandment, like my reliable watch, has been discarded for—well, for what? For instability, for fragmentation of personality, for desperate unhappiness, for shipwreck.

And how about honesty? When I picked up a woman's magazine the other day, I noted an article in which the author seriously outlined life situations in which a lie is, in his opinion, the best way to handle things. Yet God's instruction on this point is completely clear, completely reliable.

I've mentioned just two examples, and there are many more. Sabbathkeeping. Respect and honor to parents. And possibly outside the realm of the commandments themselves, but directly related to them, we could mention industry, thrift, goal-directed behavior, and lists of other attitudes and behaviors that, through the centuries, have proved so durable.

I'll probably be going back to wearing my old watch any day now. It won't be difficult. All I have to do is take it out of the dresser drawer. When you've discarded God's principles, though, it isn't so easy. Getting back to the “tried and the true” may take much prayer, much determination, and years out of your life.



Would we, should we?

By NICHOLAS LLOYD INGRAHAM

Were Jesus in our town this Christmas Day
Would we affluent folk remain away
From heaven's lowly Babe on manger hay?
Would we?

Were He and His in need of gold and myrrh
Would we like three Wise Men of old bestir
And bring our gifts to Him; what would occur?
Would we?

Were Jesus here? He is! In those who care
For orphans, widows, and mortals in despair.
Should we be almoners for Him . . . and share?
Should we?

No more the manger and the cattle stall.
But lo, from highest heaven hear Him call,
"The legacy is yours. Go, help them all.
You should!"

*"Inasmuch as ye have done it unto one of the
least of these . . . , ye have done it unto me."
—Matthew 25:40.*

“Thou shalt not steal”

While most people wouldn't think of entering their neighbor's home to take his money or possessions, many of them steal in other ways and in God's sight may be equally guilty.

By PATSY MURDOCH

“Put your hands in your pockets,” I used to tell my small boys when we went to stores. “Look at the merchandise, but don't touch.” I'm sure other parents have done the same.

Sometimes handling things can create a desire to *have* things, and the Bible says, “Thou shalt not steal” (Ex. 20:15).

“Both public and private sins are included in this prohibition. . . . It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.”¹

Josephine Cunningham Edwards tells of a young mother who pushed her 2-year-old to town in her baby carriage. After her shopping was done and she was almost home, the mother discovered a big red ball in the carriage. She questioned her little one, who said she got it “in the 'tore.’” Mother explained that they would have to take it back because they had not paid for it.

Turning the carriage around, the mother went back to town, talking quietly to her little one all the way. She explained to the clerk, and the little girl tearfully returned the ball.

The clerk begged the mother to buy the ball, but the mother said, “Not today. Another day, yes, but not

today. This is my baby's first lesson in restitution. I do not want to spoil it.”²

She could have sent the ball back with daddy, or paid for it the next time. But she did not. She wanted to teach her little one the meaning of “Thou shalt not steal.”

What about Johnny, who knows that mother has baked those cookies for a club meeting, but helps himself anyway? Isn't Johnny stealing?

And what about the little boy who removes and eats the filling from a number of filled cookies, and then puts the two outer parts together? Isn't he stealing—from the family's future eating enjoyment?

If young people get a bite to eat at a favorite neighborhood spot, and then hurry out without paying, aren't they stealing?

And, of course, every form of shoplifting is stealing and can lead to a police record.

Even grown-ups sometimes fail to grasp the significance of the commandment “Thou shalt not steal.” Most of us wouldn't think of stealing a car or breaking into someone's home. But what of the little things?

Once, in an Adventist community, my husband witnessed an act of stealing when he went into a hardware store to buy some little item. One of the clerks was touching up a stool with paint. When he was through, he put the lid on the paint can and set the can back on the shelf. Wasn't he stealing—from a future customer?

And occasionally there are clerks and waitresses who pocket change or tips that belong in the cash register or to another waitress. Isn't that stealing?

Can parents' attitudes toward honesty affect their children?

Have you ever come home from the store and realized that the clerk had made an error in your favor? What was your reaction? Did you think (or worse, say, in the presence of your children), “Oh, well, that's too bad. Now I can spend the money for something else”?

After a friend got home from the grocery store she discovered that her little girl had taken a package of gum and put it in her pocket without asking her mother to pay for it. The mother didn't think it worth a trip back to the store to pay for the gum, and she didn't mention it the

Miracles

By COLLEEN CHAPIN

A silver moon in the deep, dark sky;
A spray of stars like seas of sand;
Silhouettes of trees, their fingers curled;
The pure, white snow hiding the land.

I draw in my breath, deep, cold, and sharp;
And gaze at beauties in my sight,
All made by God, for His children planned,
Miracles of His love and might.

Patsy Murdoch is a homemaker living in Portland, Oregon.

next time she was grocery shopping. Wasn't she stealing, as well as helping to form her little girl's ideas of right and wrong?

A friend bought five blouses for a coming vacation trip. When she got home, she discovered that the clerk had charged her for only four blouses. If she hadn't made another trip to town to pay for the fifth blouse, wouldn't she have been stealing?

What about reputations? Can these be stolen?

I once drove past a place where a bulldozer was about to level a house. Upon my return a few hours later, I could hardly tell that a house had stood there. It had taken months to build that house, but only hours to tear it down.

Reputation can be destroyed

Just so, it takes years to build a reputation. How unfortunate that reputation can be destroyed in minutes with a few wrong words.

We wouldn't dream of entering a neighbor's home to take his money or possessions, but have we ever stolen his reputation in the community by gossip?

When we are critical of the minister, the organist, the teacher, our neighbor, or a businessman, we are stealing from his reputation. Each has reasons for what he does. We need to learn tolerance.

David Dunn wrote: "Of all the gifts we can bestow on our friends and neighbors, and upon every person we encounter in our daily goings and comings, none is perhaps so rare as the gift of tolerance. It is as easy to be intolerant, critical, faultfinding, toward people as it is difficult to be fair and tolerant."³

And again, "Any time you find yourself in a group of people who are talking about a friend or neighbor or fellow worker, if someone starts to disparage, you can so easily say something kind, or at least tolerant. It is surprising how often this will cause another to speak up and add something favorable to what you have said. Many a time the conversation will end by giving a good name to the person under discussion."⁴

I'm sure we all have heard the Sioux Indian's prayer, "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

In speaking of biting remarks, Maxine Rasmussen suggests that we don't realize "how this spirit of intolerance and harsh criticism is soaking into the hearts and souls of our young children. They will go out to make their own records in the world, some of which we will deplore."⁵

So, whether it be a package of gum, an extra dollar in your favor, a bit of paint, some cooky filling, or someone's reputation, remember, "Thou shalt not steal"! □

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- 1 Ellen G. White, *Patriarchs and Prophets*, p. 309.
- 2 Josephine Cunningham Edwards, *Children Can Be Taught*, pp. 39, 40.
- 3 David Dunn, *Try Giving Yourself Away*, 2d edition, p. 40.
- 4 *Ibid.*, p. 43.
- 5 Maxine Rasmussen, "Ate You a Lawbreaker?" *The Adventist Home*, September-October, 1973, p. 11.

FOR THE YOUNGER SET

God's assignment

By DOROTHY SIMMS

"Why are you puttin' rags on that ole ear of corn, Kendra? You act as if it is your doll baby or sumthin'," Gary asked his neighbor.

"Gary Morris, don't you dare make fun of my dolly!"

"Dolly? You're kiddin'! It's just a dumb ole ear of corn!"

The only response Kendra gave this time was quivering lips as she got up and slowly went into the house with her corn doll and rags.

Gary felt bad for having been so thoughtless, but he had other things on his mind, such as his school assignment.

"Mom? What can I do?" Gary asked. "In two days I have to hand in my report on a good deed I have done. I haven't done any good deeds!"

"Why don't you take a walk and think about it," mother suggested.

Passing a rummage sale, Gary saw a broken doll for ten cents. "Hey, I've got an idea!" he shouted. The lady in charge of the counter looked at him strangely, but he paid for the doll and left.

Dashing to the store, he bought some model car paint and a brush, then returned home.

At home Gary spread paper, paint, and brush on the table. First he carefully painted the doll's eyes blue, lips red, and put a touch of needed paint here and there.

"Now, while that's drying, I'll make some clothes," Gary stated.

"You are going to make some clothes?" his astonished mother asked.

"Sure!" Gary stated, determined not to be disturbed.

After mother gave him some scraps of material Gary began cutting out diapers with pinking shears. Next he made a long poncho out of felt, which mother had to help him cut out, but which he sewed together. After a few more simple pieces were finished Gary declared the job done and headed next door.

Kendra started into her house when she saw Gary approaching.

"Wait, Kendra! I have something for you!"

When Gary held the box toward her, she hesitated. "Go ahead and open it," he commanded gently.

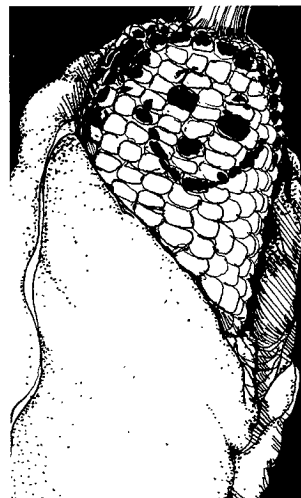
"Oh-h-h Gary, it's beautiful," Kendra breathed happily. "Oh, thank you so mu—"

Feeling embarrassed, Gary said, "Say, Kendra, let me see your corn doll; I have an idea! I'll go get my paint!"

Gary painted three corn kernels blue for each eye, put brown lines like nostrils on one kernel, and painted a red mouth across several kernels. He then painted brown eyebrows, eyelashes, and hair.

"Oh-h-h Gary, she's beautiful too! Now I have two dollies! Oh, thank you, thank you so much!"

Feeling his embarrassment growing, he vaulted the porch rail and happily ran home. More important than having his school assignment finished, he had made a little girl happy.



The happy attitudes bring heaven nearer

Recently we heard the Beatitudes referred to as the "Happy Attitudes." We think the phrase expresses well what Jesus was trying to say and to help people acquire. This approach seems particularly fitting at this season of the year when, in spite of commercialism, the remembrance of the birth of Christ lifts the human spirit and brings in an atmosphere of joy not often present during the rest of the year. Heaven seems just a bit nearer to us.

It was on that Galilean hillside when Jesus gave the Beatitudes that heaven also seemed near. Ellen White comments, "He seems to have forgotten for a moment that He is in the world, not in heaven; and He uses the familiar salutation of the world of light. Blessings flow from His lips as the gushing forth of a long-sealed current of rich life."—*Thoughts From the Mount of Blessing*, p. vii.

Jesus begins by saying, "'Happy are those who know they are spiritually poor; the Kingdom of heaven belongs to them!'" (Matt. 5:3, T.E.V.).* This is the first and most basic attitude necessary for men and women in maintaining their relationship with God; they need to feel their need of Him. We all need Him. He is the desire of all nations. And the argument that pleads most eloquently in our behalf is our great need. To admit our need of God is the first step toward a happy attitude.

Sorrow for sin

"'Happy are those who mourn; God will comfort them!'" (verse 4). In addition to the mourning that accompanies suffering, Jesus speaks here of sorrow for sin. And godly sorrow always leads to confession and repentance. As the Bible says, "If we confess our sins to God, he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing" (1 John 1:9). Sorrow for sin, coupled with a determination to do right, endears us greatly to our heavenly Father. But without confession, repentance, reformation, and the subsequent removal of guilt we cannot have a genuinely happy attitude either toward God or toward others.

Jesus continues His salutation from the world of light when He says, "'Happy are those who are humble; they will receive what God has promised!'" (verse 5). To be humble, or meek, means among other things to be emptied of selfish interests and be totally surrendered to God. This is the third ingredient for a happy attitude.

"Jesus emptied Himself, and in all that He did, self did not appear. He subordinated all things to the will of His Father."—*Ibid.*, p. 14. Surrender or subordination to God includes trusting God. No one will be in heaven who does not trust God, and Calvary is the basis of God's love and of our trust. As Paul says, "In view of all this, what can we say? If God is for us, who can be against us? Certainly not God, who did not even keep back his own Son, but offered him for us all! He gave us his Son—will he not also freely give us all things?" (Rom. 8:31, 32). Blessed are they who trust their heavenly Father, for they shall inherit the earth.

FOCUS ON EDUCATION

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



"The desire for excellence"

By VICTOR S. GRIFFITHS
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General Conference
Education Department

Development, growth, and change are characteristics of education that have been extolled in the recent past in many modern societies. The cry for relevant change has been shouted so loudly that the national fetish seems to have become to change at all costs in the hope that these changes will amend the shortcomings of previous generations. In people's anxiety to be contemporary, they have lost sight of perennial values whose intrinsic merits excel facile innovation.

Many have yielded to the leavening process of a misguided emphasis on an equality that seeks a low common denominator in the name of the achievable. Christian parents and Christian students need to keep in mind that divine wisdom challenges us to accept as valid, and to aspire to adopt, those characteristics whose presence says that we are taught of Heaven, that our aim is a cut above the general aspiration.

Were the principle of glorifying God and uplifting one's fellow men motivat-

ing us as it should, there would come "a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love of goodness and truth and beauty—to arouse the desire for excellence."—*Patriarchs and Prophets*, p. 595.

The schools of the prophets, founded by Samuel, had as their purpose "to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors." In them he "gathered companies of young men who were pious, intelligent, and studious."—*Ibid.*, p. 593.

In this year of Christian education may we be challenged anew to strive for, and seek to have reflected in our planning, instruction, and learning, the excellence that bears the imprint of Heaven.

* Today's English Version is used consistently throughout this editorial.

To maintain a happy attitude, Jesus further tells us to put first things first. "Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!" Jesus says in Matthew 5:6. Without a happy attitude toward God, without contact with Him through His Word (and the Spirit of Prophecy), without daily drawing hope, courage, faith, and love from Him it is impossible to have a happy attitude toward others.

Our attitude toward others

Next, Jesus turns our thoughts toward others and invites us to love others as He loved us. He says, "Happy are those who are merciful to others; God will be merciful to them!" (verse 7). This to-help-others emphasis of the Beatitudes begins by pointing to the need of having an attitude of compassion. Ellen White says, "How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him—compassion for depraved, guilty, suffering souls, dead in trespasses and sins!"—*The Ministry of Healing*, p. 163. Never should we censure human weakness. But we should always be ready to reach out and reclaim. Happy will be those whose attitude is one of compassionately helping others.

"Happy are the pure in heart; they will see God!" (verse 8). This verse speaks not only of moral purity but also of purity of motive. Ulterior motives eventually undermine all happy attitudes. But those who serve others out of a pure heart without being concerned with what they can get in return are truly happy.

Another happy attitude is an attitude of peace. "Happy are those who work for peace; God will call them his children!" (verse 9). The way we *think* toward others is the way we eventually *feel* toward them. The Bible says that what a person thinks "is what he really is" (Prov. 23:7). Notice how God says He thinks: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 29:11, K.J.V.). Happy are those who have just such an attitude toward others, for they shall be called the children of God.

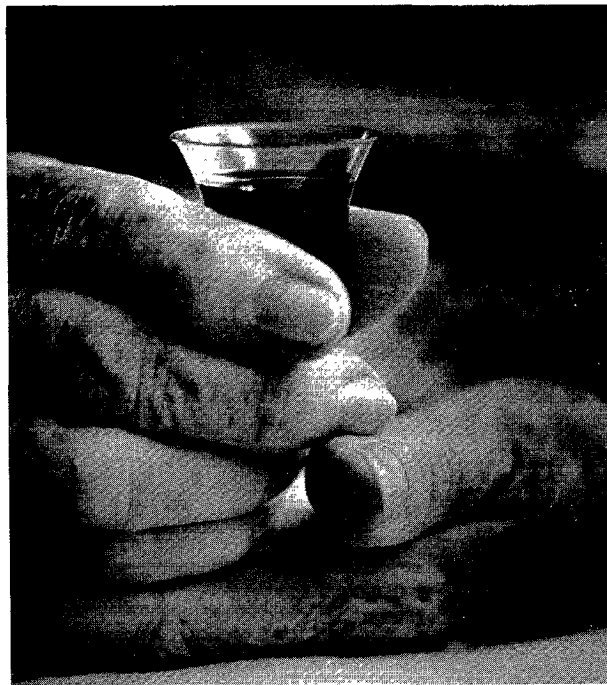
The final happy attitude says, "Happy are those who are persecuted because they do what God requires; the Kingdom of heaven belongs to them!" (verse 10). Jesus enlarges this thought in the next two verses, and reminds His hearers that happy attitudes based on these principles abide forever. Those who live righteously may be persecuted, spoken against, and falsely accused, but their trust in God and concern for others leads them always to have a happy attitude. Those who are assertive to love their enemies, to bless those who curse them, and to do good to those who hate them, are the happy ones. They are the salt of the earth, the light of the world.

How eager Jesus is to have us share in the emphasis on the salutation from the world of light at this time of the year. How eager He is for us to have attitudes reflecting heaven's joy, to taste these joys ourselves, and to share them with others.

J. J. B.

Communion conversation and Christianity

By SHIRLEY BURTON



As I washed her feet, she spoke softly and sweetly, mostly about the story behind the writing of the hymn "Blest Be the Tie That Binds." Around us the conversations were of other things—recent trips to Europe, illness in the family, the weather.

But she continued to speak of that Christlike love that bound the hearts of the parishioners to their Scottish preacher, causing him to write the song. Not once was there a word of levity or subject matter other than Christian love.

When we returned to the sanctuary for Communion, she took my Bible from my lap and pointed to Psalm 121. "When I was confirmed after five years in the minister's class in Switzerland," she whispered, "he gave each of us a text that he said suited us. I've never forgotten this one he gave me—even after becoming an Adventist."

Reading verses 5 to 8, I found the promise that had guided her through the years:

"The Lord is thy keeper: the Lord is thy shade upon thy right hand.

"The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil: he shall preserve thy soul.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

I learned a lot that Sabbath, about Communion and conversation and Christianity, from this child of God old enough to be my mother, and I got an idea for a challenge from spiritual guardians. I wish someone had given me a text by which to form my life style "from my youth up."

Four projects to meet the Eastern challenge

By M. G. TOWNEND

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Eighty-six million Southeast Asian people live within the territory of the Far Eastern Division, in addition to the 365 million in the seven other countries of the Far East, making a total of more than 450 million. Add to this the Far Eastern Division's burden for the 900 million of China and you come to the realization that the division has an evangelistic responsibility for some one billion 350 million people.

With such a staggering evangelistic challenge before it, the Far Eastern Division endeavors to channel as many of its resources as possible into evangelistic enterprises, resulting in a large influx of new members into the church. However, this membership explosion causes educational and church accommodation problems. The union missions have asked the division this year to provide more than 2,000 lamb shelters and simple jungle chapels, and millions of dollars are needed to upgrade the facilities of the division's many union colleges and local mission academies.

With these tremendous needs facing the leadership of the Far Eastern Division, it is easy to understand the problem the executive committees faced when deciding which projects in the Far East should benefit from the December 23 Thirteenth Sabbath Offering.

These were the projects chosen:

1. Sabbath school "lamb shelters" and jungle chapels to help cope with the membership explosion;

2. A hospital to accommodate the expanding soul-

winning health program of Calbayog Clinic in the Central Philippine Union Mission;

3. Much-needed equipment for the Korean Vocational Training School; and

4. A new auditorium for Goshen Adventist High School, Sabah, Malaysia.

Why should the world church provide lamb shelters and jungle chapels for companies in the Far East?

In these rural and jungle areas cash is in short supply, for the people generally subsist on what they can grow. These new Christians willingly contribute their time, energy, and meager resources to build their chapels, but they desperately need financial help.

For the second project to benefit from the fourth-quarter offering, the Calbayog Clinic in the Philippines, there are some funds on hand, and employees are contributing from their salaries for a new building. Presently Orbillo Varona and his staff of 20 treat more than 1,500 patients each month in their small rented facility, but the clinic is hopelessly inadequate.

Vocational school

Why was the Korean Vocational Training School chosen for aid?

In Korea there are more churches and companies of believers than there are pastors to care for them. The church in Korea needs strong lay leaders with training in church administration and evangelism. At the same time, these lay leaders need a trade so that they can earn a living. The Vocational Training School in southeastern Korea has helped solve this problem. It also solves a Sabbathkeeping problem, for all non-Adventist schools and trade-training institutes in Korea require attendance at classes on Saturday. Estab-

lished 25 years ago, the school offers courses in Bible, preaching, and personal evangelism and specializes in industrial arts, including plumbing, drafting, welding, and painting.

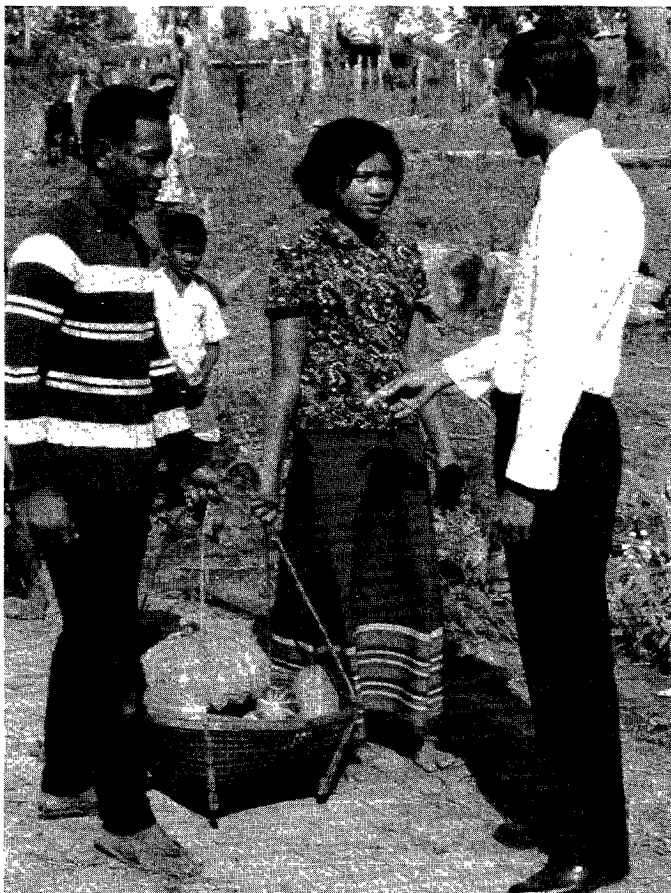
Cho Sung Ki, industrial-arts teacher, is considered to be Korea's top vocational educator, having at the request of the Government written eight textbooks that are used in government schools all over Korea. Factories are clamoring to hire graduates from the Adventist school.

But the vocational school has a problem: Mr. Cho is forced to teach with antiquated equipment. Before Mr. Cho's students take their government examinations he must take them to familiarize themselves with modern equipment at government

schools. The December 23 offering will help to remedy this situation.

At Goshen Adventist Secondary School, in Sabah, church members and students are working hard to raise funds to provide much-needed buildings. Present buildings are not only unrepresentative of the high scholastic and spiritual standards of the school but also totally inadequate for the mushrooming school enrollment.

If Sabbath school members doubled their usual Thirteenth Sabbath Offering on December 23 all four of these projects could be fully funded. The lift to the Far Eastern Division, in its efforts to preach the gospel to every person in its territory, would be immeasurable.



Thai church members bring their tithes and offerings in "kind" rather than in cash. Many members in the jungle and rural areas of the Far Eastern Division seldom handle cash. This is another reason why the December 23 offering is so important to the division, where funds are needed to purchase materials to build lamb shelters and jungle chapels.

M. G. Townend is Far Eastern Division communication director.

Canada holds first Fitness Institute

By CRAIG JOHNSON

The Adventist Health Ministries of Ontario recently held their first Fitness for Life Institute, utilizing a 197-acre resort facility, breaking down prejudice against the church, and winning souls for Christ by teaching principles of Christian living. The institute at Keswick Adventist Conference Camp, Port Carling, Ontario, Canada, was conducted from August 13 to 20.

A department of the Ontario Conference, Adventist Health Ministries of Ontario is directed by Gary Strunk, who holds a Master of Public Health degree from Loma Linda University.

For those who joined the seven-day live-in seminar, welcome and orientation began on Sunday evening August 13. Monday morning the program started at six fifteen, with stretching exercises, a stand-up only devotional, followed by 30 minutes of interval training or walking, and a swim in Lake Rosseau. After a brief interval, the participants were encouraged to eat a hearty breakfast.

At nine o'clock Guy Cochran, a dentist from Los Altos, California, began the ten-day stress-control clinic. And at eleven o'clock the group was divided in two parts: those wanting to learn weight-control practices and those wanting to give up smoking.

The afternoon was devoted to recreation. At four-thirty the stress-control series continued, and there were lectures on general health topics. The evening ended with a devotional and prayer.

Meals were vegetarian, combined with a low-salt and low-sugar diet. Initially this created quite a taste shock,

Craig Johnson is a communication intern for the Ontario Conference.



Gary Strunk, director of the Ontario Conference's Adventist Health Ministries, leads out in a discussion group.

especially to those who had been smoking. But soon the participants became accustomed to the new diet and expressed an interest in attending cooking classes.

Those in attendance ranged from 13 to 70 years of age and included housewives, a retired schoolteacher, a bank executive, a lawyer, a foreman of a car-assembly plant, and a sales manager for a mining equipment company.

By Thursday the program had become increasingly spiritual, and by Friday evening the regular health lecture had to be set aside to answer the questions that had been asked during the week. The question-and-answer period led into a presentation and discussion of Daniel in the light of the needs of the total person.

In the place of regular physical training on Sabbath morning, the group made its way up a granite slope to an old wooden observation tower overlooking the lakes and forests that surround the Keswick facility. After breakfast a regular Adventist worship service was held to complete the week.

At this first Fitness for Life Institute the participants requested the Sabbath morning service. Many wept as they

joined the staff in singing hymns. One participant put \$150 into the offering because, as he said, "The program has done more to help me take a second look at God than anything before."

By the end of the week the change in people's lives was evident. Repeatedly they

said, "I've never felt better in my entire life." The lawyer from Toronto wants to send her children to an Adventist church school. The retired schoolteacher from Burlington, Ontario, promised that next year he would return with "all the people Keswick can handle!"

IAD health-food production grows

By ALEJO PIZARRO

An assessment, one year after the Inter-American Division reorganized the Food Service Department and created the Inter-American Health Food Company, of the three health-food factories in the division reveals that all have shown financial gains rather than suffering losses, as they had previously done.

Thanks to the generosity of the McKee Baking Company, the Agricultural Department of Loma Linda University, and Liga International, 30 pieces of valuable equipment

have been provided and distributed among the factories. This has made it possible to improve productivity and the quality and variety of the products on the market.

Inter-America has been awakened by the "explosion of the gospel." God has blessed the efforts of evangelists, pastors, and lay members with an average of 1,000 new members being added to the church every week. This gives the church an extraordinary opportunity to share the health-reform message of a nutritious, healthful diet, especially in the developing countries, where obtaining healthful,

Alejo Pizarro is director of Inter-American World Foods Service.

nourishing food is not always easy. With this in mind, the Inter-American Division and the Inter-American Health Food Company have outlined the following objectives:

1. To assist in sharing and preaching health reform by manufacturing and distributing health products throughout the Inter-American Division.

2. To collaborate with educational institutions by organizing factories that can provide remunerative work opportunities for the students, and at the same time teach them the value of physical labor combined with mental activity.

3. To find methods of spreading the message with the profits obtained from the sale of health-food products.

During its first year the Health Food Company has operated three factories: The Westico Foods Factory, situated on the campus of West Indies College in Mandeville, Jamaica; Industrias Covac S.A., connected with Central



SDA celebrates 100th birthday

Margaret Schilt, above, recently celebrated her one-hundredth birthday at Ventura Estates Nursing Home in Newbury Park, California. She was born in Holland in 1878.

This one-hundredth-birthday celebration was a high day for her. With her were family and friends from near and far. Her cake was decorated in the traditional Dutch manner with delicately arranged live flowers.

MYRTLE DAVIS
Activities Director
Ventura Estates
Retirement Center

American Union College in Alajuela, Costa Rica; and Industrias Colpac, situated at Mexican Pacific Academy in Navojoa, Mexico.

The following plans are projected for 1979:

1. To launch in Jamaica a completely new line of protein products with a soya and gluten base, to be sold not only in the West Indies but also in the Caribbean area, and to add breakfast cereals, canned soups, and cereal coffee, besides improving the foods that are already being produced. The bakery is to be improved, and various types of bread will be introduced. The buildings are being enlarged in order to accommodate the machinery that is being imported.

2. In Alajuela, Costa Rica, a new building for the factory bakery is being constructed in order to increase its present production. A type of cracker will be added to the foods already produced. The protein section of the factory will launch canned products to be distributed in the Central American market.

3. Industrias Colpac in Mexico is also enlarging its buildings in order to enter the agro-industrial business and is planning a packing plant to produce products for export to the United States. An oatmeal factory and a small plant to process juices and tomato paste are planned. It is hoped the plant can take advantage of the market opportunities in Mexico City during 1979, as well as serve other areas that have not been previously entered.

4. The groundwork for a large industrial project will soon begin at the University of Montemorelos, which will include a processing plant for citrus, a bakery, and a soya-protein and soya-milk factory.

Another important aspect of the health-foods program in Inter-America will be the eventual establishing of vegetarian restaurants throughout the division. Such projects have been a success in other parts of the world, and have been a valuable means of carrying the Adventist message to many thousands.

African believer's plea remains unanswered

A plea more than a year old, "Send a minister to baptize our believers," still remains unanswered.

After 17 years of civil strife, peace had come to an African country. Refugees who had fled from their homeland were now able to return. Jonas, who had left the country as a youth and completed his schooling, decided it was time to return. Besides completing his education, he had found a new way of life. He had given his heart to Jesus Christ.

Filled with enthusiasm for his new faith, he organized a branch Sabbath school in his home village. Soon six persons, besides his wife, were taking Bible studies. Since there were no Adventist ministers in the area, they were puzzled about how to be baptized. Jonas, having accepted the doctrines of the Seventh-day Adventist Church, also needed to be baptized. After much thought and prayer, he decided he would go back across the border to find a minister who would baptize him and to request that someone come to his village to baptize the others.

After several days of travel Jonas found an Adventist minister. When he asked for baptism, the minister replied, "You know we have been forbidden to baptize since you left here." But Jonas would not be dissuaded.

"I cannot go home until I am baptized," he responded. After dark the following night, his request was granted. Now, what about his converts? Who was going to baptize them? It is this plea that to the present remains unanswered.

YOHANA LUSINGU
Stewardship Director
Afro-Mideast Division

SABAH

Thousands attend fifth Sabbath school congress

An overflow crowd of more than 3,000 attended the fifth Sabbath school congress in the Far Eastern Division, held recently on the grounds of the Sabah Adventist Secondary School, Malaysia. Sixty pup tents housed those who could not be accommodated in the dormitories.

The meetings were held in the "temporary" church built many years ago. Those who could occupy the 500 seats inside and the 600 bamboo seats outside. The remainder had to stand.

Branch Sabbath schools and the newly erected lamb shelters have contributed greatly to the increase in membership in the Sabah Mission. Several months ago, in the company of R. B. Grady, Sabbath school director for the Far Eastern Divi-

sion, I visited some of these lamb shelters. These neat and simple structures, built near established churches, are one-room Sabbath schools for children of all ages. These shelters are just what the word means. Inside they are unfinished, seldom with cupboard or shelf space. Funds are too limited for that. There are too many churches crying for subsidy to provide shelves for lamb shelters. But these simple structures at least provide the children a place to meet for Sabbath school.

Children of all ages share the same room. There are no musical instruments or attractive decorations. If the children have one Picture Roll, they are fortunate. Often they wait for someone overseas to send them used Picture Rolls, but all too frequently they say that wait is in vain. There are 3,800 Sabbath schools in the United States and Canada. If all these Sabbath schools would regularly mail their used Picture Rolls overseas, it certainly would help. (The

local conference will supply lists of needy places.)

In spite of the newly erected shelters, one union in the Far Eastern Division reported that of the 350 Sabbath schools in their territory, approximately 120 had no separate meeting place for their children, or any Sabbath school program at all. The children either went with their parents into the crowded church or played outside while the adults enjoyed their Sabbath school.

Hundreds more lamb shelters are desperately needed throughout Sabah, Sarawak, Borneo, Indonesia, and the Philippines. Teachers need to be trained to care for the lambs of the flock, and each Sabbath school needs at least the basic teaching aids such as a Picture Roll.

The Far Eastern Division committee decided that of the Special Projects portion from the Thirteenth Sabbath Offering on December 23, 40 percent will be used to provide lamb shelters for the children and for jungle chapels. A further 25 percent of the Thirteenth Sabbath Special Projects Offering will be used to erect a suitable auditorium for the school at Sabah.

HOWARD F. RAMPTON
Sabbath School Director
General Conference

INTER-AMERICA

Division sets evangelism goal

Forty-one local conference and mission presidents joined the Inter-American Division committee's annual year-end meeting held in Coral Gables, Florida, November 3 to 9, to report on baptisms and to present their objectives for Evangelism Explosion 1979. On Sunday, after the opening of the meeting, B. L. Archbold, division president, delivered a message of inspiration to set the pace for the day.

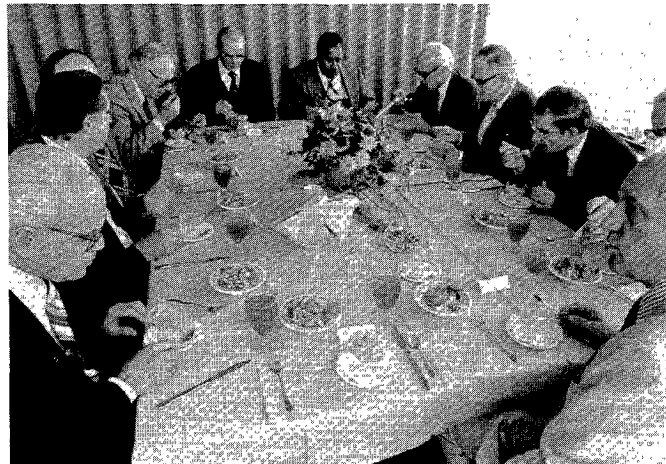
In the morning, conference presidents gave their baptismal reports for the first ten months of 1978. By October the division's total was 47,311 baptisms toward a

goal of 54,000 for all of 1978. Projections for the final two months of the year show 59,594 baptisms, or 110 percent of the 1978 goal. When this goal is attained, the Inter-American Division will have more than 560,000 members.

On Sunday afternoon the conference presidents presented their goals for 1979. It was clear from this meeting that in 1979 there will be an evangelism "explosion" in the division. It is the division's goal to reach a membership of 600,000 before the

General Conference session scheduled for Dallas, Texas, in April, 1980. Inter-America would then be the largest division in the world. (As of second quarter, 1978, the North American Division is the largest, with 557,399 members; Inter-America is second with 544,015.)

Every officer and departmental director from the division down to the mission level will be expected to engage in personal evangelism. Thousands of members across the territory of the division have been trained and



SDA leaders meet in Takoma Park to stimulate philanthropic action

During the 1978 Annual Council the second "Luncheon for Philanthropy" was held at world church headquarters in Takoma Park, Maryland. Neal C. Wilson, vice-president of the General Conference for North America (and GC president-elect), cohosted the luncheon with Kenneth H. Emmerson, General Conference treasurer. The speaker was Willis D. Weatherford, Jr., president of Berea College, a 1,400-student Christian college in Kentucky, which raises \$5-to-8 million annually from voluntary support sources.

The luncheon was in response to church leadership's conviction that: (1) there are community leaders who respect the goals and aims of Adventist institutions and who are also willing to support these goals financially; and (2) Adventists should become acquainted with these leaders and create opportunities for philanthropic interaction. At the luncheon's close Elder Emmerson presented Dr. Weatherford a copy of *The Desire of Ages* and a *Catalog of Adventist Publications* from which his college department of Philosophy and Religion may select \$150 worth of Adventist books for their library.

Presidents of union conferences, colleges, hospital corporations, along with General Conference officials, attended the luncheon. Shown from left to right above are: Cree Sandefur, F. W. Wernick, Joseph G. Smoot, Kenneth H. Wood, J. L. Dittberner, C. E. Bradford, Kenneth H. Emmerson, Willis D. Weatherford, Jr., Neal C. Wilson, Marlowe H. Schaffner, and Milton J. Murray.

equipped to join pastors, evangelists, schoolteachers, and administrators in Evangelism Explosion 1979.

R. R. Drachenberg, division treasurer, presented a \$5,539,062 budget for 1979. This is the largest budget in the history of the Inter-American Division and includes \$700,000 for evangelism.

F. L. JONES
Assistant Treasurer
General Conference

TENNESSEE

SMC students go Ingathering

Students and faculty from Southern Missionary College, Collegedale, Tennessee, participated in the annual Missions Field Day on Wednesday, October 11.

Southern Missionary College continues the tradition of setting aside one day for Ingathering. Each year classes are canceled for that day as campaign participants go to the surrounding communities to witness through literature distribution and solicitation. This year students and faculty received a higher amount per capita than ever, for a school total of \$10,500.

Many students working in the Chattanooga, Tennessee, area were delighted with the response they got from the public when they mentioned they were Seventh-day Adventists from Southern Missionary College. Two students soliciting near Signal Mountain, some 40 miles from the college, met a woman who recently had her house painted by an Adventist who impressed her as a wonderful Christian. After the students asked her for a donation, she wrote out a check for \$25. One of the elated students said, "We were so excited we just stopped and prayed right there on the sidewalk." Another student talked so sincerely to a woman about God's love that at the end of the conversation the woman gave a contribution and requested Bible studies. DEBRA GAINER

Communication Major
SMC



The health-education wing at the Warburton Health Care Centre contains a 20-meter heated exercise pool, gymnasium and recreation equipment, offices, counseling rooms, and other health-education facilities.

AUSTRALIA

Center opens new health wing

The new Warburton Health Care Centre, a multistory health-education complex near Melbourne, Australia, was officially opened on October 8 by the Victorian state health minister, W. V. Houghton.

Costing more than \$1 million, the new plant will provide a 20-meter (about 70-foot) heated exercise swimming pool, a gymnasium, lecture rooms, health-assessment equipment, dietitian's and health-educator's offices, and counseling rooms.

The WHCC (formerly Warburton Sanitarium and Hospital) is situated in the Upper Yarra Valley in the foothills of Mount Donna Buang. The Yarra River, fed by melting snows, runs nearby.

The location of the center is in harmony with the counsel of Ellen G. White, who lived in Australia for nine years (1891-1900) and guided the establishment of the health work in Australia. Specific instruction was given regarding the location of some sanitariums when she said, "Sanitariums should be established near such cities as Melbourne and Adelaide."—*Medical Ministry*, p. 326.

The center has been functioning for about 70 years. Fourteen years ago long-

range plans were laid to give stronger emphasis to health education, rehabilitation, and preventive medicine. E. G. Thrift, medical director, a Fellow of the Royal College of Physicians, has developed the Warburton program to include such features as cardiac prevention, weight control, smoking cessation, and stress management.

The center staff includes two specialists, three general practitioners, nursing personnel, a health educator and assistant, a physiotherapist, a dietitian, an occupational therapist, and a pharmacist.

R. K. BROWN
Communication Director
Trans-Australian Union

COLORADO

Adventists plan mission work for Indians

The first council for the Seventh-day Adventist mission to native Americans met August 21 and 22 at Glacier View Ranch near Boulder, Colorado. The meeting was called to discuss mission work among the one million Indians, Innuits (Eskimos), and Aleuts in the United States and Canada.

It was chaired by Neal C. Wilson, vice-president of the General Conference for the North American Division (now GC president-elect);

and R. A. Wilcox, secretary of the North American Missions Committee.

Among the 54 delegates to the meeting were presidents of five union conferences and presidents or representatives from 14 local conferences, pastors and lay members from the United States and Canada, three anthropologists, and 12 native Americans from six Indian tribes.

Some tribal groups have special problems arising from their history and traditions, such as living on reservations of unproductive lands, suffering from unemployment and underemployment, and higher-than-average tuberculosis and trachoma rates. They also have substandard housing and a lower level of education than the general public.

Not all native American tribal groups face these problems. They differ from one another considerably in language, numbers, access to resources, and overall socioeconomic levels. Some Indians, like the Agua Calientes of Palm Springs, are prosperous. Many years ago the Government granted this tribal group lands that have subsequently become valuable. In many places in Canada the Indians or Innuits have experienced relatively little exploitation, because of their remoteness from civilization, and can continue to hunt and fish as they choose.

It is difficult to think of people living inside North America as constituting a mission field. Some of the same techniques are used for them as for other lay activities work, such as distribution of literature, welfare or relief work, Vacation Bible Schools, and evangelistic campaigns. The Nevada-Utah Conference now employs an Indian evangelist, Morris Taylor. Adventists have also developed institutions to serve native Americans specifically, such as the Indian Mission School in Holbrook, Arizona; the Monument Valley Seventh-day Adventist Hospital in Utah; and the La Vida Mission School near Farmington, New Mexico. Indian representatives who

attended the Glacier View conference were a living testimony to the success of these institutions, and they also reminded the delegates of what still needs to be done.

Some of the delegates to the meeting, such as Horst A. Freier, an electrical engineer from Cornwall, Ontario, Canada, told how in the course of his work he flies into the Hudson Bay area, where he visits isolated communities of the Cree and the Ojibway Indians. He gives them Bibles and other literature, preaches in their churches, and supplies them with taped sermons. Then, back home, he continues to correspond with them.

Other Canadian laymen and pastors, such as Olav Falsnes and his wife, Gloria, carry on an aggressive work of training Indian church members to give Bible studies and promote personal evangelism in new communities.

Recommendations

The delegates participated also in workshops and discussed ways to advance the work of the church among native Americans. Chaired by union conference leaders, the workshop groups discussed issues in Adventist Indian mission work, presented new ideas and strategies, and settled on recommendations to be presented later to administrative committees.

These recommendations included: (1) a request for a full-time coordinator for native North American work, serving on the North American Missions Committee with Elder Wilcox, its secretary; (2) task forces of people involved in Indian evangelism should be organized in local areas of the United States and Canada; (3) a newsletter carrying information on the solutions people are finding to their problems in working for Indians is also needed; (4) the church should also develop simplified presentations of the gospel in literature, tape-recorded Bible stories, and cassette tapes of sermons for beginning Christians. Television programs specifically for Indians and Aleuts are now feasible, especially

in Canada, where satellites aid TV reception.

Several workshop groups recommended increased recruiting and training of personnel for working with native Americans; and Indian youth ought to be encouraged to prepare for such work, because of their close contact and rapport with their people.

Anglo-Americans doing Indian-reservation work should have orientation courses equivalent to those provided for overseas appointees, and compensation for homeland missionaries should be made equivalent to that of other missionaries. Church members should be encouraged to take advantage of Government-funded positions and industrial job openings to work on reservations.

The Indian council showed, in the words of Elder Wilson, that "we are serious about the church's work for native Americans."

J. H. STIRLING
Professor of Anthropology
Loma Linda University

ARGENTINA

College marks eightieth year

River Plate College in Entre Rios, Argentina, celebrated its eightieth anniversary September 26 to October 1. Founded in 1898, it is the oldest Seventh-day Adventist educational institution of higher learning in South America.

This year some 1,500 students (400 of whom are college students) are enrolled in various educational levels available at River Plate. For the first time in its history 100 students will graduate from River Plate College this year from the following courses: theology, education, administration, music, and nursing. Statistics for 1977 show that more than 1,300 alumni have become active workers in the church since the college was founded.

The physical plant of the school is taking on a new look with the construction of new buildings. Just a few months ago a second girls' dormitory

for 200 was completed, increasing the dormitory-student total to 750.

EGIL H. WENSELL
President
River Plate College

MICHIGAN

Radio station boosts power

Andrews University's FM radio station, WAUS, boosted its transmitting power to 50,000 watts at 9:06 A.M., Thursday, June 29.

The changeover from 17,000 watts was performed by Joseph G. Smoot, AU president, as the station momentarily left the air and the adjustment was made. Programming resumed immediately at 50,000 watts.

The stronger signal will result in greater saturation of southwestern Michigan and the South Bend, Indiana, area, and will enable new areas to receive the station's programs. The distance at which WAUS can now be heard will vary depending on atmospheric conditions and the type of receiver used, but with good equipment, listeners in Chicago, Grand Rapids and Battle Creek, Michigan, and Fort Wayne, Indiana, should receive a good signal, says Max Church, WAUS development director.

WAUS is a noncommercial educational station and a member of the National Public Radio network. The station broadcasts from 6:00 A.M. to midnight at 90.7 MHz.



Upper Columbia Conference dedicates new facilities

Dedication services for the Upper Columbia Conference administration building were held Sunday, September 17, in Spokane, Washington. The new office is situated about three miles west of the city, just off Interstate 80.

Guest speakers for the dedication ceremony included Congressman Tom Foley, Fifth District; Neal C. Wilson, General Conference vice-president for North America (now president-elect of the General Conference), and Max Torkelsen, North Pacific Union Conference president.

The 42,000 square-foot structure meets the current conference office needs and allows for expansion. The former office building in downtown Spokane was purchased by the city's education district.

FRED MOORE
Communication Intern
North Pacific Union

Religious Newsbriefs

from Religious News Service

• **Giving offsets inflation's effect:** While ten major Protestant denominations decreased in membership, their membership giving increased enough to outstrip the inflation rate from 1977 to 1978. A National Council of Churches survey reports that contributions to those denominations increased 6.6 percent while the Bureau of Labor Statistics consumer price index averaged 6.5 percent nationally. The survey included a total of 45 church bodies reporting total contributions of \$6,765,567,251. The average contribution per church member was \$159.33 in 1977, up from \$149.75 in 1976.

• **Bible Society to publish Arabic New Testament:** The American Bible Society in New York has announced that the modern-language Arabic version of the New Testament will be off the presses by Christmas. It is being published for the 90 million people who speak Arabic, those who live mainly in North Africa and the Middle East.

• **Berkeley city council OK's gay-rights bill:** The Berkeley, California, city council has approved a homosexual-rights bill forbidding discrimination on the basis of sexual preference in employment, credit, schools, city services and facilities, and housing except in two-unit homes occupied by the owner.

• **Life of Jesus in Navajo language:** The American Bible Society has published highlights from the Gospel account of the life of Jesus in the Navajo language. The booklet, *Jesus Be'iina' Baa Hane* ("The Life of Jesus"), consists of 20 passages selected from the four Gospels, and is illustrated with line drawings. It is part of the Bible Society's Good News for New Readers program, which makes Scriptures available in nearly 300 languages for people learning to read.

Afro-Mideast

- Sixty-five African students are currently enrolled at Andrews University, Berrien Springs, Michigan. The countries they represent are Ethiopia, Gambia, Ghana, Kenya, Liberia, Malawi, Nigeria, Rhodesia, Republic of South Africa, Tanzania, Cameroon, Ivory Coast, Uganda, and Zaire.
- Johnny Minassian, dean of men at Middle East College, recently conducted a Week of Prayer at Iran Adventist Academy in Tajrish, outside of Tehran, where the student body is 90 to 95 percent Moslem. Pastor Minassian is a former principal of that academy.
- Lamek Mwamukonda has been named lay activities director of the Tanzania Union. He replaces Calvin Smith, new lay activities director of the Southeast Asia Union Mission.
- Although Gimbie Adventist Hospital in Ethiopia is registered for 68 inpatients, it often must house 80 to 100, with the highest patient count reaching 109. Staff members also conduct smoking-cessation clinics and other health-oriented activities.
- Among the 39 candidates baptized at the seventy-fifth jubilee celebrations at Suji Mission in Northeast Tanzania Field were three Masai tribespeople.

Southern Asia

- A new church was dedicated at Lakhali in Surat, western India, on October 14. This is the second Adventist church in the Indian State of Gujarat. The first was constructed some years ago at the Surat Adventist Hospital.
- At Ahmedabad, capital of the Indian State of Gujarat, a new Adventist Center is nearing completion. It will contain living quarters for workers, and a sanctuary.
- Adventists staffed a booth at the Bandra Fair in Bombay, India, recently.

- The foundation stone has been laid for a new building at the Trichi Adventist School in Tiruchirappalli, South India.
- India's missionary to the Indian people in Fiji reports that some 500 people have been regularly attending his evangelistic crusade in Raki-Raki. A fleet of nine buses is used to bring the people to the programs, which are conducted in the Hindustani language. Already several families have begun to attend Sabbath school and church.

North American

Atlantic Union

- As a result of tent evangelism by William McNeil during the past three summers, in which the Staten Island and the Coney Island churches in New York City have been involved, 140 persons have been baptized.
- Sixty persons took advantage of the stress-evaluation program offered recently by the New York Conference Total Health team in the Twin Tiers area of southern New York and northern Pennsylvania. Jonathan Gibbs, director, was interviewed on local television stations.
- Ninety-one persons have been baptized as a result of the Voice of Youth crusade sponsored by the Jamaica, New York, church.

● Various organizations within the Statewide organization of the American Legion have donated more than \$10,000 worth of equipment to Camp Winnekeag, Ashburnham, Massachusetts. The latest donation was a new jungle-gym obstacle course, valued at \$800.

- Charles C. Case, Southern New England Conference youth director, was elected vice-chairman of the Eastern region for Christian Camping International at its convention held in Speculator, New York, recently. Elder Case, who has taken a course in camp certification, has been asked to serve as consultant to C.C.I. camps for the Northeastern States.

Canadian Union

- The Niagara elementary school was officially opened by E. C. Beck, Ontario Conference president, on September 13. A two-room brick structure with full basement, the school serves the Niagara Peninsula. Enrollment this year is 21.
- Most of the conferences in Canada have established or are establishing active education boards, whose duties include long-range planning to ensure that the school program fulfills the aims, objectives, and policies of Adventist education in Canada.
- More than 2,000 people attended the North York Branson Hospital booth at the Canadian National Exhibition each of the 17 days of the fair. Visitors from many of the provinces of Canada, several States of the United States, and 12 foreign countries registered at the booth, which featured a health-and-nutrition theme. More than 68,000 samples of carrot cake and vegetable proteins were distributed, 213,000 pieces of literature were handed out, and hundreds of questions were answered.

Central Union

- The National Association for Hospital Development conferred its Presidential Citation on John E. Parrish, executive director of the Porter Memorial Hospital Foundation, Denver, Colorado, at the association's annual conference in San Diego, California, November 14. Mr. Parrish has served the 1,000-member organization as vice-president and editor of its national journal.
- Kindergarten children of the Loveland, Colorado, Sabbath school raised \$1,735 for Investment from October, 1977, to October, 1978. Their goal for the year had been \$150.
- Recently the Nebraska Conference sponsored a Youth-Pathfinder Workshop at Camp Arrowhead for nearly 100 youth and Path-

finder leaders. Norm Middag, Potomac Conference youth director, conducted the Pathfinder workshop, and Les Pitton, Central Union youth director, led out in the senior youth workshops.

- Youth directors from the Central Union met on the campus of Union College, Lincoln, Nebraska, November 29 and 30, to promote summer ministries and Taskforce to students at the college.

Columbia Union

- Elder and Mrs. Stephen B. Olney, of Ojai, California, recently conducted a revival series and cooking school in Pocomoke City, Maryland.
- The Morristown, New Jersey, church opened its new school this year with a total of 16 children enrolled in grades one through six.
- The Campostella Heights church in Norfolk, Virginia, has had such large attendance during the past two years that the members have decided to enlarge their building.
- Mrs. Inez Fulford and Mrs. Samoa Green received the Woman of the Year and the Outstanding Woman of the Community awards respectively, from the Women's Auxiliary of Frontier's Club of Annapolis, Maryland. Both are members of the Beacon Light church there.
- Zera M. Bushnell Wines, 83, of Roanoke, Virginia, who started collecting stamps six years ago, has processed her 200,000th postage stamp for the Voice of Prophecy radio broadcast. The VOP sells the stamps to raise funds for programming.

Lake Union

- A hospital in Escanaba, Michigan, has adopted a no-smoking policy and asked the local Adventist church to present a Five-Day Plan to Stop Smoking in its facilities for those who want to break the habit.
- More than 450 people regularly have been attending meetings in Racine, Wisconsin.

sin, by A. G. Ratcliffe of the Northern California Conference.

• Seventeen people recently were baptized in Marshfield, Wisconsin, after meetings held by P. A. Huber, Colorado Conference evangelist.

• Twenty people were recently baptized in the Rhineland, Wisconsin, district. Many of the baptisms resulted from Bible studies and the witnessing of the church members.

• Seven people were baptized in the Pinedale, Michigan, church after a series of evangelistic meetings presented by J. J. Millet, of the Alabama-Mississippi Conference. Church members had mailed 2,600 copies of *The Desire of Ages* to residents in the area before the meetings began.

• The 175-member Wyoming, Michigan, church was dedicated on September 16.

North Pacific Union

• A new office of recruitment and public relations for Walla Walla College has been announced by N. Clifford Sorensen, president. Named to head the office, which is on a vice-presidential level, is Verne Wehtje, chairman of the English department. The new office replaces the former department of public relations and development. Donald O. Eichner, head of the former department, will assume new responsibilities as assistant to the president.

• Geneva Ross, Community Services director from Billings, Montana, was one of three persons to be honored by the Montana Human Resources Development Council. She was cited for her "personal interest" in aiding the less fortunate members of the Billings community.

• Adventist businessmen from throughout the North Pacific Union took part in a weekend "Living With Stress" seminar on the Oregon coast. Sponsored by the Green Lake church, Seattle, Washington, the session drew 175 participants.

Northern Union

• Northern Union Pathfinder leaders met in Sioux Falls, South Dakota, for a leadership council December 8 to 10.

• Forty-two students are enrolled at Pine Ridge Seventh-day Adventist Indian Mission School near Wounded Knee, South Dakota. This is one of the largest enrollments recorded at the school.

• The board of Dakota Adventist Academy, Bismarck, North Dakota, is studying a plan to involve more church members in the administration of the campus industries.

• John Dovich, North Dakota literature evangelist, provided a display of Seventh-day Adventist health books at the North Dakota State Teachers' Convention in Bismarck. A number of educators and school superintendents showed interest in having the books in their school libraries, and Mr. Dovich received many invitations to visit schools throughout the State.

Pacific Union

• New staff members at Monument Valley Adventist Hospital in Utah include Loella Clark, physician, and Glen Clark, medical technologist; Dwayne Goodson, X-ray technician; Jerry D. Peak, business manager; and Diane Redwine and Barbara Thein, nurses.

• Castle Memorial Hospital, in Hawaii, has requested authorization to add ten beds to the mental-health unit. Since beds were approved in 1977, the unit has been operating at maximum capacity, according to L. G. Larrabee, president of the Windward Oahu hospital facility. Location of the centralized unit will be in a shelled-in area on the third floor of the hospital, which was constructed in 1973 and remains unused at this time. The service provides for persons with short-term mental-health problems and crisis situations.

• Allen Alspektor recently sold more than \$3,200 worth of books in an eight-day period in Sacramento, California.

• R. M. Fernander has transferred from Vallejo, California, to pastor the Salt Lake Central church in Utah.

Southern Union

• A new site has been purchased for the Kentucky-Tennessee Conference office, according to A. C. McClure, president. The 3.55-acre tract is situated at Interstate Highway 65 North and Long Hollow Pike in Goodlettsville, Tennessee.

• The union's 1978 evangelistic drive remains strong. Florida Conference Evangelist Don Edwards reports 46 persons baptized in Ft. Myers. There were 25 additions to the church in New Port Richey as a result of Gordon Blandford's crusade. Other Florida meetings included: Pratt-Speer, Clearwater, 21; Walter Cameron, Tampa Spanish, 15; Harmon Brownlow, Winter Park, 15; Floyd Powell, Orange Cove, 14. Bud Williams' crusade in Athens, Tennessee, resulted in 17 baptisms. Ralph Ringer's series in Bowling Green, Kentucky, was blessed with 16 baptisms, and 12 members were added to the London, Kentucky, church after Jerry Willis' crusade.

Southwestern Union

• On Sunday, November 12, the Oklahoma Conference held the official opening and dedication of its new Summit Ridge Retirement Center, a facility consisting of homes and small apartments for retirees. Summit Ridge property was a gift from Ernest and Vera Wolfe.

• Charles Martin, General Conference associate youth director, was guest speaker for a youth rally in the Hot Springs, Arkansas, church on October 28.

• W. H. Elder, Arkansas-Louisiana Conference president, reports a gratifying re-

sponse to a pastors' and church elders' seminar held November 11. There were 150 registered for the seminar, where eight church elders were ordained.

• A landmark decision was reached Friday, November 17, by a jury panel of four military officers at Barksdale Air Force Base in Bossier City, Louisiana. The "not guilty" decision cleared Bruce Humprey of charges of disobeying an officer's order that would have caused him to break the Sabbath. This decision not only will be a blessing to the Adventist servicemen at Barksdale but also will be felt in other places where Adventist personnel are serving in the armed forces.

Loma Linda University

• "Upward to God, Outward to Man" has been selected as the theme for Loma Linda University's seventy-fifth anniversary, to be celebrated during the 1980-1981 academic year.

• The Student Association of the School of Medicine has announced a series of extended-curriculum seminars. The speaker at the first meeting, held December 5, was George Austin, professor and chairman of the neurosurgery section in the School of Medicine. His topic was "Outstanding Cultural Contributions by Physicians."

• Kenneth Ching, assistant professor of anesthesia in the School of Medicine, was honored with an "Award of Appreciation" from LLU's anesthesiology students for his hard work and dedication to students.

• Four books on children, authored by Kay Kuzma, associate professor of health administration in the School of Health, have been published in the last four months: *My Unforgettable Parents: How They Bent the Twig; Understanding Children; Guidelines for Child Care Centers* (written for the General Conference); and *Child Study Through Observation and Participation*.

To New Posts

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

NORTH AMERICAN DIVISION

David Braun, pastor, Marion, Metropolis, Cairo churches, Illinois; formerly of Andrews University.

Ted Chamberlain, associate pastor, Charlottesville, Virginia, church; formerly associate professor of religion and sociology, Loma Linda University.

Bruce J. Fox, pastor, West Central Chicago church, Illinois Conference; formerly pastor, Hartford, Connecticut.

Timothy James Garrison, assistant pastor in charge of communication, Sligo church, Takoma Park, Maryland; formerly assistant editor of *Listen* magazine.

Danny E. Halls, intern, Pittsburg, Pennsylvania, Shadyside church.

Kenneth Harding, pastor, Champaign-Mattoon district, Illinois; formerly of Andrews University.

Jerry Higgs, publishing director, Ohio Conference; formerly same position, Illinois Conference.

Eugene Juhl, publishing director, Potomac Conference; formerly same position, Kansas Conference.

Ed Lindsay, manager, Illinois Adventist Book Center; formerly same position, Montana Conference.

William Liversidge, pastor, Las Vegas Central church, Las Vegas, Nevada; formerly a student at Andrews University.

George Lloyd, superintendent of education, Illinois Conference; formerly same position, Montana Conference.

Delmar Lovejoy, superintendent, education department of Potomac Conference; formerly teacher at Southern Missionary College, Tennessee.

Andy McRae, pastor, Broadview Academy and De Kalb church; formerly with the Georgia-Cumberland Conference.

Benjamin D. Schoun, pastor, South Suburban-Kankakee district, Illinois; formerly associate youth director, Oregon Conference.

Ralph Sellers, publishing director, Illinois Conference; for-

merly same position, Southeast Asia Union, Singapore.

Robert Stauffer, pastor, Galesburg-Canton district, Illinois; formerly district pastor, Wyoming Conference.

Everet W. Witzell, director of medical education, Florida Hospital, Orlando, Florida; formerly same position, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

Roger Weiss, pastor, Capital Spanish church, Washington, D.C.; formerly lay activities, Sabbath school, and communication director of the Spanish Conference, Madrid, Spain.

Regular Missionary Service

Donald Ray Bankhead (Oreg. St. U. '74), returning to serve as superintendent, Oriental Watchman Publishing House, Poona, India, and **Marjorie Jean (Lange) Bankhead** (WWC '58), left Los Angeles, October 9, 1978. Two sons left Los Angeles, August 28 for Singapore.

Arnold Corbier (AUC '74), to serve as teacher, Gitwe College, Nyabisindu, Rwanda, **Myrtha (Bien-Aime) Corbier**, and three children, of the Inter-American Division, left Montreal, Quebec, Canada, October 13, 1978.

Terry James Dietrich (LLU '71), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Jeannie Darlene (Meister) Dietrich** (LLU '71), and one child, of Loma Linda, California, left Miami, October 11, 1978.

Bruce Edward Flynn (AU '71), to serve as pastor-evangelist, North British Conference, Nottingham, England, **Pauline Camille (Turner) Flynn** (OC '68), and two children, of Takoma Park, Maryland, left Miami, October 15, 1978.

Richard H. Guth (LLU '73), to serve as teacher-internist, Montemorelos University, Montemorelos, Mexico, **Kathlene Emily (Brueske) Guth** (LLU '73), to serve as a radiologist, and one child, of Loma Linda, California, left McAllen, Texas, September 1, 1978.

Marion Miller (LLU '60), to serve as director, school of nursing, Surat Hospital Trust Association of Seventh-day Adventists, Surat, India, and one son, of Silver Spring, Maryland, left New York City, August 28, 1978.

Leo Lorenz Raunio (U. of So. Calif. '65), returning to serve as librarian, Helderberg College, Cape, South Africa, and **Elfriede Carla (Kolling) Raunio** (U. of S. Calif. '63) left New York City, October 9, 1978.

Ellen Masu Sager, to serve as Bible worker among Japanese, Lower Amazon Mission, North Brazil Union, Belem, Para, Brazil, of Takoma Park, Maryland, left Miami, October 12, 1978.

Paul Sanchez (UC), returning to serve as auditor, South American Division, Brasilia, Brazil, **Orva June (Cole) Sanchez** (UC '58), and one child left Miami, October 12, 1978.

Bill Wayne Whitely, to serve as assistant publishing director, Middle East Union, and circulation/book - department manager, Middle East Press, Beirut, Lebanon, **Sandra Ann (Mallatt) Whitely**, and three children, of Marysville, Washington, left Seattle September 25, 1978.

Volunteer Service

Ruth Bailey (LLU '65) (SOS), to serve as elementary teacher, Guam Mission Academy, Agana, Guam, of Berrien Springs, Michigan, left San Francisco, September 27, 1978.

Guillermo Reinaldo Ernst (AU '41) (SOS), to serve as manager, Incovasca Industries, Central American Union Mission, Alajuela, Costa Rica, and **Edith (Rhys) Ernst** (U. of Mich. '68), of Jay, Oklahoma, left McAllen, Texas, September 8, 1978.

Mac James Jackson (WWC '31) (SOS), to serve as church pastor, Dacca church, Bangladesh Section, Dacca, Bangladesh, and **Eleanor Irene (Hutchinson) Jackson**, (U. of Oreg. '60), of Oregon City, Oregon, left San Francisco, October 10, 1978.

Donald Henry Watson (Avondale Coll. '32) (SOS), to serve as pastor, Karachi Hospital church, Karachi, Pakistan, and **Una May (Gardiner) Watson**, of St. Albert, Alberta, Canada, left New York City, October 10, 1978.

Harold Kenneth West, Jr. (Medical Elective Service), to do elective service, Youngberg Memorial Hospital, Singapore, and **Delby Louise (Crook) West**, of Loma Linda, California, left Los Angeles, September 1, 1978.

Deaths

BARRETT, Robert L., Sr.—b. June 19, 1931, in Sanford, Fla.; d. Oct. 5, 1978, in Athens, Ga. He was a pilot, and during his flights to Puerto Rico he was able to assist the SDA work there by providing transportation for volunteer workers and by carrying cargo when space was available. Survivors include his wife, Betty; his son, Robert, Jr.; two daughters, Donna J. Wilkinson and B. Cindi Tyron; his parents, E. W. and Hettie J. Barrett; and three grandchildren.

DAVIS, Dora Johnson—b. May 14, 1885, Walla Walla, Wash.; d. Aug. 27, 1978, Petaluma, Calif. She was a graduate of the Glendale School of Nursing and nursed at Loma Linda, Battle Creek, and St. Helena hospitals.

FISHER, Edna E.—b. Jan. 6, 1889, at Fife Lake, Mich.; d. Oct. 15, 1978, Sonora, Calif. In 1923 she and her late husband, Harold B. Fisher, sailed for Brazil, where he was connected with the Brazil Publishing House for 15 years. She worked with the Voice of Prophecy office in Glendale, California, for several years. Survivors include a son, Dr. Kenneth B. Fisher; a daughter, Beverly Staddon; three great-grandchildren; and a sister, Mary Lornitz.

KITTO, Robert Henry—b. Aug. 7, 1894, in Calgary, Alberta, Canada; d. Aug. 14, 1978, Houston, Tex. His 60 years of service to the church were in the following capacities: 27 years in educational work, 28 years in pastoral work, and five years in literature evangelism. Among the institutions he served were Canadian Junior College and Battleford Academy in Canada; Walla Walla College and Auburn Academy in Washington; Fresno Academy, San Diego Academy, Lynnwood Academy, Pacific Union College, Glendale Academy, and churches in Glendale, Monrovia, Pasadena, Alhambra, and Temple City in California.

Survivors include his wife, Dora; one son, Everett; two daughters, Doreen Clark and Adelle Turpen; nine grandchildren; and one great-grandchild.

KNOPP, Lowell Mason—b. March 28, 1888, Michigan; d. Aug. 22, 1978, St. Helena, Calif. He was a teacher in Seventh-day Adventist schools for 32 years. Survivors include his wife, Veda; son, Milton Elwyn; and two grandchildren.

MAMANUA, Cory—b. 1916; d. May 11, 1978. She was the wife of Elder H. Mamanua, mission president of North Minahasa Mission, Celebes, Indonesia.

PETERSON, Stella C.—b. Aug. 11, 1897, in Superior, Wis.; d. Sept. 30, 1978, Loma Linda, Calif. In 1935 she worked as a nurse/supervisor of hydrotherapy at Hinsdale Sanitarium and Hospital near Chicago, Illinois. Through advanced education in physical therapy, she was prepared to make a major contribution during the polio epidemic of 1949 to 1956. Through this special training she was able to lead out in the establishment of a complete polio-care unit at Hinsdale Sanitarium and Hospital. In 1957 she went to Loma Linda University as an instructor in the School of Physical Therapy and continued there until her retirement in 1967.

Survivors include her two brothers, Frank Oscar and Victor; and two sisters, Alice Juneck and Edna Schram.

ROBINSON, Harold—b. Nov. 26, 1889, Kingston, Jamaica; d. Oct. 29, 1978, Keene, Texas. He served the denomination in the following capacities: publishing director for Spain, 1915-1923; assistant manager of the Gland, Switzer-

land, press; director of the publishing work in Mexico; treasurer of several missions in Mexico; manager of the Book and Bible House and communication secretary for the Mexican Union. He also directed the publishing work in Cuba, was treasurer of the Dominican Mission, and later treasurer of Mount Pisgah Academy, North Carolina.

Survivors include his wife, Ruth; two sons, Ruland and Wilfred; two daughters, Dorothy Robinson and Mrs. Roger McNeily; a sister; two brothers; and

grandchildren and great-grandchildren.

STEVENS, Theodore Eugene—b. Dec. 20, 1903, Spirit Lake, Iowa; d. June 1, 1978, Deer Park, Calif. He worked for 27 years at Pacific Union College as a linotype operator and machinist at the College Press. For the ten years before his retirement in 1970 he was foreman of the composing room.

Survivors include his wife, Iris, and one daughter, Patricia Clarkson.

STODDARD, Edith V.—b. Jan. 12, 1884; d. Aug. 20, 1978, Loma Linda,

Calif. She served as a Bible instructor for more than 40 years in numerous evangelistic meetings and churches in the San Diego, California, area.

SUTTER, Leroy M.—b. Jan. 31, 1904, Boulder, Colo.; d. Sept. 14, 1978, Orlando, Fla. He completed his premedical studies at Washington Missionary College, Washington, D.C., and received his medical degree in 1930 from Loma Linda University School of Medicine. He was a member of the Florida Hospital medical staff for 47 years.

Survivors include his wife, June; two daughters, Mrs. Rozanne Wilson and Mrs. Dorothy Cobb; two sisters, Mrs. Cleodith Hill and Mrs. Icle Hull; and four grandchildren.

YOUNGS, Fred E.—b. July 22, 1924, in Detroit, Mich.; d. Sept. 24, 1978, Apopka, Fla. He was a special accounts coordinator at Florida Hospital. Survivors include his wife, Naomi; two daughters, Linda A. Tuttle and Brenda Y. Parker; two brothers, Donald T. and Clayton E.; and one grandson.

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Tornado relief in Louisiana

Arkansas-Louisiana Conference disaster services workers, who attended a three-day training session on disaster preparation and response this past summer, began relief activities before daylight on December 3 after a tornado struck Bossier City, Louisiana, at 2:30 A.M. An Adventist on the auxiliary police force called the church pastor a few minutes after 2:30. By 3:00 A.M. the pastor had called the conference disaster semitrailer, which before daylight began to provide emergency electricity from its generator to the public high school. The Air Force brought in cots, Adventists provided blankets, and as daylight arrived, church members began to provide hot drinks and food to the disaster victims.

Peter Kostenko, conference director of disaster services, who is overseeing the project, reports that on December 4 the semitrailer was moved to another denomination's church grounds for fur-

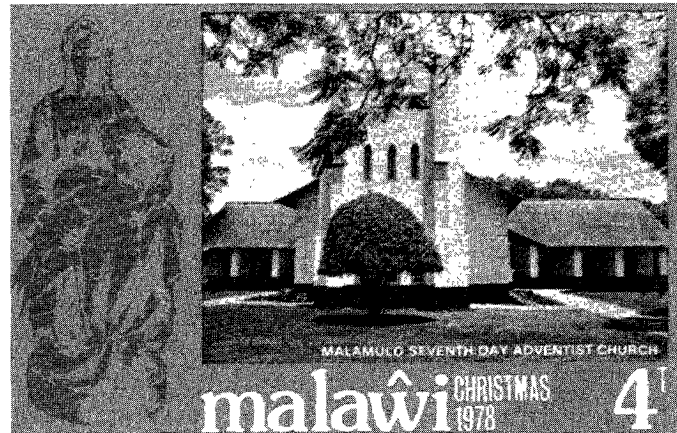
ther service. Food was prepared in the large van and distributed by a smaller disaster vehicle. The relief operation continues in close cooperation with the Red Cross. P. F. PEDERSEN

Nursing school in Surat, India

A new school of nursing has opened in Surat, India. Marion Miller, of Takoma Park, Maryland, director of the school, reports that a class of 12 young women were selected from a total of 50 applicants.

The school, authorized by the Southern Asia Division and the General Conference Department of Health, is under the Gujarat State Nursing Council. They have set a deadline of June, 1980, for the completion of a building and the securing of enough staff.

The faculty consists of Miss Miller and three Indian nationals: R. Isaiah, Mrs. Suhasinee, and Nirmala Tharay. With Surat Hospital's bed capacity at 100, the school of nursing is allowed a



SDA church on Christmas stamp

One of the Christmas postage stamps released on November 15 by the postmaster general of the Republic of Malawi features the Malamulo Seventh-day Adventist church. The picture on the four-tambala stamp, sent to the REVIEW by G. S. Moyo, Malamulo College principal, is in four colors. The rest of the stamp is green, with a Madonna and Child overprinted in gold on the left side and the words at the bottom in white.

total of 40 students for the three-year course as long as the hospital maintains an average daily census of 80.

D. A. ROTH

SM operates Zaire school

A student missionary, Janice Watson, from Andrews University, is doing a "splendid job" operating the first English-language school in Zaire, reports Richard Davidian, departmental leader and pilot in the Zaire Union. Forty-five students are now enrolled in the school.

Situated in Lubumbashi, this new school serves a wide area, including workers of the largest industry of the territory—the mines. "Plans had been made for the mines to operate their own school, but not finding a teacher, they sent many of their employees to our school," says Mr. Davidian.

Bible classes are being conducted, and the growing program is being well received. One student missionary already has volunteered to replace Miss Watson at the school next year, and a second is being requested.

CHARLES MARTIN

N.A. Ingathering report—3

The 54 members of the St. Cloud, Minnesota, church are jubilant about their Ingathering soul-winning contacts this year, according to Stephen McPherson, Minnesota Conference lay activities director.

Ken Anderson, tempted to stay home on a frosty October Saturday night, became instead the instrument God used to find the Smiths and their two teen-age girls, Melody and Stephanie. The entire family began attending church, and Mr. Anderson visits their home Sabbath afternoons for Bible studies. The Smiths have joined the church's Ingathering caroling group.

Another Ingathering contact brought a young couple to the St. Cloud church on December 2, "and we have received three dozen Bible study requests," says James Eldred, pastor.

The third report of the 1979 Ingathering Crusade shows a total of \$4,567,873, a gain of \$205,272 over last year's achievement for the same period. This is a per capita of \$8.22 for the North American Division. The amount raised this third week of the campaign is \$883,806. Newfoundland is a Silver Vanguard conference, and the Manitoba-Saskatchewan, Maritime, Lake Region, and South Atlantic conferences have exceeded their final totals for last year. Eight unions and 39 conferences showed gains.

DON CHRISTMAN

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