

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

DECEMBER 28, 1978

## 1979— a year for real life

1979 having been designated Temperance Year, the Temperance Department has planned unique features to foster its program during the year.

By ERNEST H. J. STEED

Recognizing the need of a strong temperance program to meet the gross intemperance of our age, the 1977 Annual Council voted that 1979 be designated Temperance Year. The 1978 Annual Council voted that January 6, 1979, be the launching day of Temperance Year in all Seventh-day Adventist churches, with special emphasis on commitment and prayer.

This year will provide an opportunity for church members to review the counsel on temperance Ellen White has given to this church. Each congregation is asked to unite in the study of her book *Temperance*, using a prepared study guide available at Adventist Book Centers. A special paperback edition of the book in English, as well as printings in many other languages, will make the book readily available. True temperance is the basis for holiness of life—physical, mental, social, and spiritual—through the power of the Holy Spirit. Our graphic design appearing on the cover is the visual theme for this coming Temperance Year, directing attention to temperance as a positive spiritual foundation. “Temperance alone is the foundation of *all* the graces that come from God, the foundation of *all* victories to be gained.”—*Temperance*, p. 201. To page 7

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**William G. Johnsson**, author of "The Vitality of New Testament Christianity" (p. 4), a five-part series beginning in this issue, graduated from Avondale College, Cooranbong, Australia, in November, 1959. He married Noelene Taylor, also a 1959 graduate of Avondale, on December 21, and they sailed for India on January 10, 1960. Serving there until 1975, he was dean of boys at Vincent Hill School and later religion teacher and dean of the school of religious studies at Spicer College. During those years, he earned an M.A. in theology from Andrews University, Berrien Springs,

Michigan; a B.D. from the University of London external studies program; and an M.A. and Ph.D. in Biblical studies from Vanderbilt University.

In 1975 Dr. Johnsson joined the New Testament Department faculty of the SDA Theological Seminary, Andrews University. Author of two books, *The Great Physician* and *Religion in Overalls*, and more than 50 articles, he has a special concern to show the meaning and value of Biblical writings to the contemporary person.

**Giuseppe Cupertino** gives his personal testimony in "Fruit of Christian Education" (p. 10). Although retired after 50 years of denominational service, Elder Cupertino is still busy doing press-relations work for the church (see "Italian Writer Witnesses With Letters and Books," June 23, 1977). Besides his own years in church work, Elder Cupertino has three sons who are ministers, with a total of 117

years of service among the members of his family. His grandson is preparing for the ministry, as well. Thus, when Elder Cupertino says that church schools pay, we know he speaks from personal experience.

**Do you want your marriage to flourish?** Our Family Living article, "Marital Rx: Nine Commandments" (p. 12), gives a formula for marital success. "They are not an easy formula to follow—but anyone offering an easy prescription to marital felicity is a fraud. Living up to these rules means giving a spouse and a person's marriage the priority they deserve. Perhaps that, for most of us, is long overdue."

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**LETTERS**

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

**Small organs**

Re "More Basics" (Letters, Nov 23).

The writer's suggestion for a conference-sponsored organ-financing assistance fund is interesting, as any assistance to almost any church's music ministry would be appreciated.

However, in regard to pipe organs versus electronic, it seems that many people don't realize that small, inexpensive pipe organs do exist.

A one-manual organ of approximately three stops (usually called a "positive") doesn't occupy any more space than even the most compact electronic. It can be used in leading a group of as many as 100 in singing and is quite well-suited for use with other instruments, as well as with solo voices, and may be used alone for other service music.

Many fine organ-building firms in the United States are eager and qualified to build such organs. The price for a small "positive" custom-built organ is

usually about \$10,000, but some companies offer stock designs or kits that could be assembled by members of the congregation, at savings of as much as 50 percent over the custom-built price.

With the musical advantages and the longer-lasting quality of pipe organs (100 years as opposed to 15 to 20 years for an electronic organ), perhaps this option should be considered.

**TIMOTHY J. TIKKER**  
San Francisco, California

I am a music teacher and highly value fine instruments and thrill to good music expertly played. I am justifiably proud of our excellent Adventist musicians.

But I'm plagued with the uncomfortable feeling that if we curbed our desires to have the biggest and the best instruments for ourselves, there might be two or three more converts someday enjoying the perfect music of heaven than there otherwise may be.

I am aware, too, that the reverence and devotion of the worshipers is more important than the finest instrument.

About the most beautiful and meaningful service I ever attended was in a church that had no instrument. All the worshipers sang four-part a capella in total participation in praise

that must have pleased God. That, after all, is what matters, is it not?

**GRACE NICOLA**  
Worthington, Ohio

**Rob True writes**

I am sure that many of the readers of the articles on "Homosexuality in the Family" (Feb. 23, Mar. 2) have some question as to the reality of the change from homosexuality to heterosexuality experienced by Rob True. I also am sure that anyone who has the problem has found it hard to believe that such a change is possible.

The reason I am writing this letter is to give a progress report. My wife and I are pleased to report with praise and thanksgiving that we have now passed the anniversary of our decision to take God at His Word and that the change He brought in my life has continued beyond my wildest dreams. The homosexual orientation has completely vanished from my life and has been replaced by a deeper and more satisfying orientation.

Besides helping me, the Lord has given me the opportunity to see several others who were caught in the trap of homosexuality find freedom in Christ.

My wife and I would like to  
*Continued on page 16*



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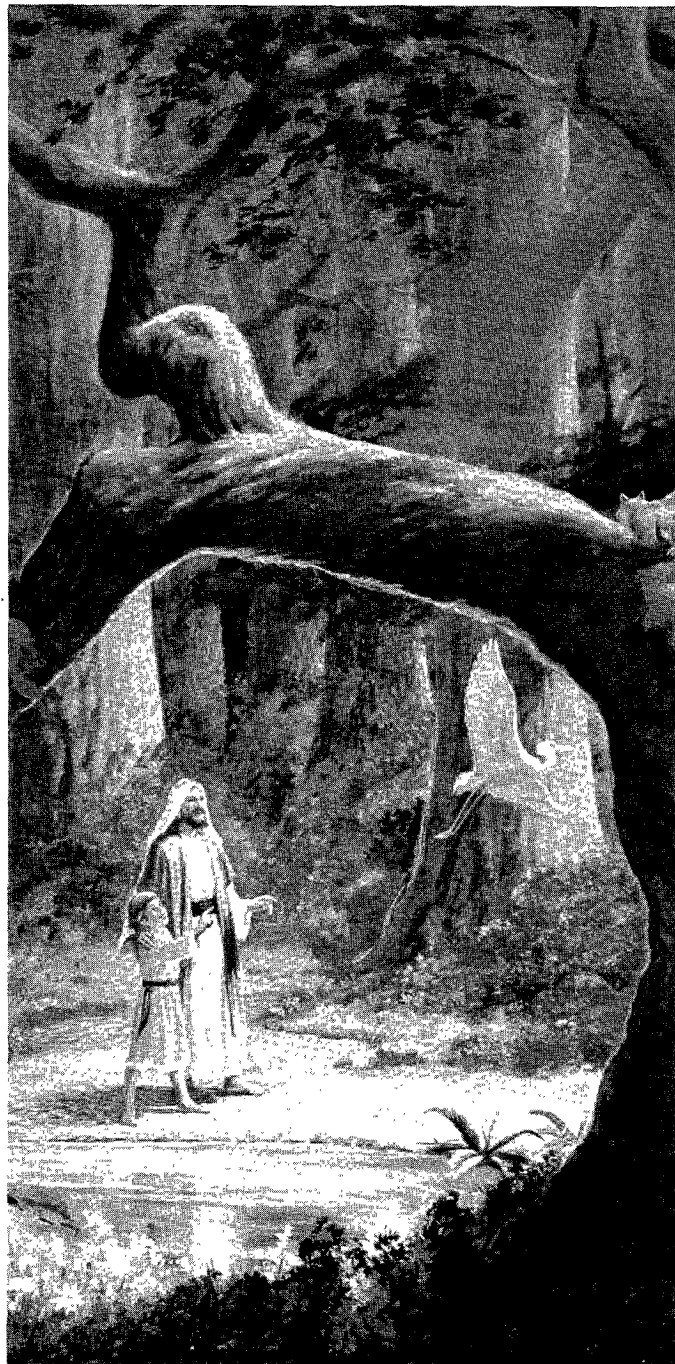
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# Take a walk with God

In an age of moral darkness  
more dense than today,  
a man discovered the secret  
of righteousness.

By HAROLD D. BAASCH



He lived during a time when life was easier and the environment simple. There were not so many inviting distractions that demanded attention—no glossy magazines, no throbbing radios or TV's, each blaring enticing advertisements or suggestive commercials at the unsuspecting listener.

Is this picture concerning Enoch's time true? Or does it overlay the "uncomplicatedness" of life in the past? Ellen White answers, "There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irreproachable righteousness."—*The SDA Bible Commentary*, vol. 1, p. 1088.

If the society in which Enoch lived more than 4,000 years ago was morally worse than ours, we ought to take a close look at his life to learn what we can from a man who lived in not only a similar but a worse culture morally, yet was righteous enough to be fit for heaven.

Because it is so brief, Moses' biography of Enoch frequently goes unstudied. The significant sentence in it reads, "Enoch walked with God" (Gen. 5:22, 24).

Enoch walked *with* God. The word *with* reveals Enoch's trust in and dependence on God. He did not run ahead of God, trying to anticipate God's plan for him, or lag behind, questioning the leading of God. He stayed with God, susceptible to His leading, willing to change as God indicated.

Enoch *walked* with God. The word *walked* describes the how of the relationship between Enoch and God—a relationship worth duplicating.

Why do we walk with someone? First, because we are going in the same direction. So it was with Enoch. Enoch and God were going toward heaven.

Another reason we walk with someone is that he is a friend. If while walking we see a friend, either we wait for him, cross the street to join him, or run to catch up so we can walk together. As we walk, we talk about our work, hopes, dreams, problems, successes, failures, or anything that comes to mind, because we are friends.

Likewise with Enoch. God was his friend. Enoch talked with Him about his problems, work, hopes, dreams, successes, failures, or anything, because they were friends.

A third reason we walk with someone is that we love him. Have you ever noticed how two young people in love walk together? To school, from school; to church, from church; to programs, from programs, even if one has a part in the program. Many times schedules are arranged, rearranged, and again rearranged so the young people can be together. Do the words *convenient* or *inconvenient* enter into the consideration? Rarely, if the two people are truly in love. There is nothing more important or more conducive to joy than spending time with a person we love.

That was the way it was with Enoch and God. There was always time for God every day, because Enoch loved God. □

Harold D. Baasch is director of college affairs at Columbia Union College.

# The vitality of New Testament Christianity

By WILLIAM G. JOHNSON

There is a vitality about the religion of the New Testament that is infectious—if we let the ancient documents speak to us. Unfortunately, in our stylized study of the Scriptures we often fail to catch their vital throb. Perhaps we are so intent with dogmatic concerns that the spirit is lost in the letter. Perhaps the archaic language of the King James Version screens out the life force. But if we can break through the language barrier, break through to the “feel” of the New Testament, we will find its *life*. There is a tremendous vitality surging through the pages of these early writings.

*Something had happened*—this is the first impression we get. The enthusiasm of New Testament Christianity is not a subjective hyperspirituality. No, its roots are grounded firmly in history. What is *felt* rests upon what has *happened*. That happening is surely the strangest ever to be acclaimed by man’s religions—a cross. What in the Roman world was a diabolical instrument of execution, a symbol of shame and humiliation, was hailed by the Christians as their badge of faith.

But not any cross—*one* cross. “Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world,” said Paul (Gal. 6:14).<sup>\*</sup> It was the One on the cross who made the profound difference. Jesus was He “who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil. 2:6-8).

From one point of view, the cross was a horrible mistake. It was a gross perversion of justice, the execution of the noblest Man whom the world had seen. But this is not the New Testament view. To those early Christians the cross was the climax of an eternal plan, hidden for ages in the silence of God. Through the cross of Jesus, God was dealing with sins: “Christ died for our sins” (1 Cor. 15:3).

Because God was behind that cross, it was not the end

for Jesus. God set His seal on Him by raising Him from the dead. This was the high point of Peter’s Pentecostal sermon and of all New Testament preaching: “Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36).

But not only had something happened, *something was going on*. The resurrected Christ was exalted far above all rulers and powers; he was reigning at God’s right hand (Heb. 1:3). The early Christians addressed Him by a glorious term—“Lord” (Phil. 2:11). In a world that knew a plethora of deities, to them there was but one Lord: “For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor. 8:6).

The lordship of Jesus Christ was manifested in a concrete manner to His followers. The early Christians were intensely aware of the nearness of God in the presence of the Holy Spirit. The gift of the Spirit was evidence of Jesus’ exaltation, as Peter said (Acts 2:32, 33), and it was the guarantee of their future redemption, of that day when He who was now only in the church acknowledged as Lord would be recognized and acclaimed by all rational creatures in the universe (Phil. 2:9-11; Rev. 5:11-14).

## Awareness of the Spirit

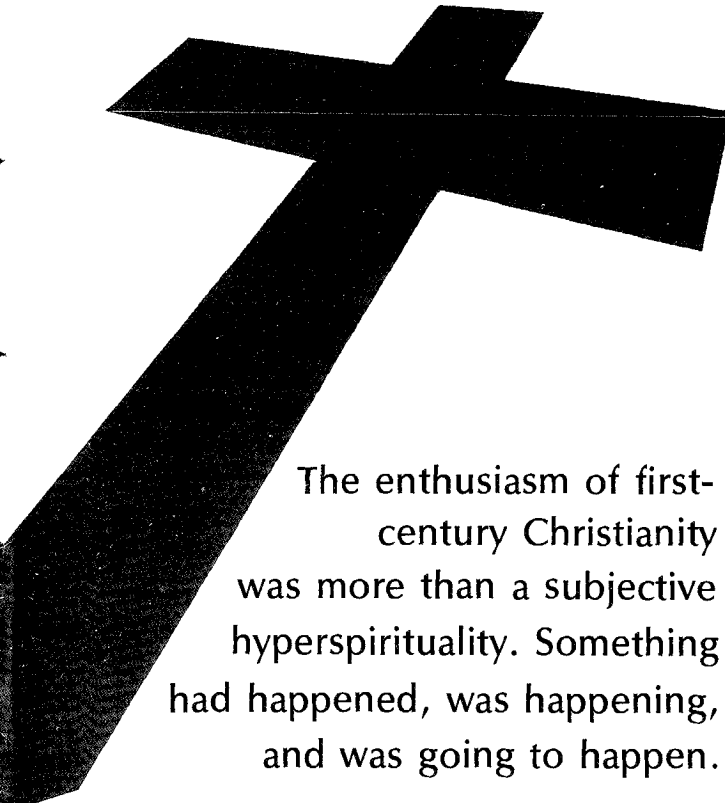
The book of Acts amazes us with its close awareness of the Spirit. “The Spirit said . . .,” “The Spirit of the Lord caught up Philip,” “The Spirit . . . did not allow them” (Acts 8:29, 39; 16:7), and similar phrases fall unselfconsciously from the pen of Luke. Likewise Paul can write, “You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the spirit of Christ does not belong to him” (Rom. 8:9), and speak of the gifts and fruit of the Spirit as the privilege of every Christian (1 Cor. 12:4-31; Gal. 5:22, 23).

And finally, the third plank in the vitality of New Testament Christianity—*something was going to happen*. In a world that laughed at the cross, that mocked at the idea of a crucified Messiah (1 Cor. 1:18-25), the followers of Jesus were marked by radiant hope. Through Jesus Christ they had come to know a God who is love (1 John 4:16), love that cared enough to redeem the world that was at enmity with Him: “God shows his love for us in that while we were yet sinners Christ died for us” (Rom. 5:8). So they were not ashamed. How could they be? “Hope does not disappoint us” (verse 5).

New Testament hope is not mere rugged optimism. Nor is it a fixed determination that things are going to get better, despite appearances to the contrary, because of the nature of the universe. No, it was the certainty of what *had happened* and what was *going on* that assured

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The enthusiasm of first-century Christianity was more than a subjective hyperspirituality. Something had happened, was happening, and was going to happen.

the future. He who sent forth His own Son in the fullness of time (Gal. 4:4) would once again act. "So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb. 9:28).

No wonder the New Testament throbs with life. It is not a book of philosophy. It is not a set of dogmas. It is not a manual of church polity. Rather, it is a *witness* to something great, something marvelous that had happened and the effects of which were yet abiding and would determine the future. The God of Israel, He who had spoken here and there in the past, now had uttered the decisive word—the Son Himself (Heb. 1:1, 2)!

The coming of the Son had transformed existence. Life had taken on a new meaning, a new depth. For New Testament Christians it was marked by an assurance, a spontaneity, and a liberty. Jesus Christ had begun to make all things new.

How much the church today needs to find again the vitality of New Testament Christianity! Sadly, it prides itself on its growth, its institutions, and its good works until it says, "'I am rich, I have prospered, and I need nothing'" (Rev. 3:17).

### Signs of decay

But the eye of the True Witness sees signs of decay, of stagnation. Where is "that flame of living fire," that vital throb of spiritual life and power that characterized the first followers of Jesus?

What has gone wrong when large numbers of youth fail to find spiritual fulfillment and challenge within the church? How could it be that so many of the flower of the land are turning from the body of Christ to the philosophies and fantasies of Eastern cults? Does not this point out a colossal failure on the part of the church? Surely if the great apostle were alive today he would cry out in horror as he did to the Galatians of old who turned back from Christ: "O foolish Galatians! Who has bewitched you?" "How can you turn back again to the weak and beggarly elemental spirits?" (Gal. 3:1; 4:9).

Perhaps the church's concern for her material possessions is part of a deeply rooted malaise. More and more she prides herself in her physical assets because she has lost her nerve spiritually. With the passing of the years—these many years since the time of the first Christians—she has become unsure of herself. The early throb of certainty has subsided; authority has been muted; wild phenomena in the name of the Spirit have brought suspicion upon claims of "experience"; the hope of the future has dimmed with the seemingly inexorable passage of the years.

We cannot turn back the clock. We could not reproduce the life style of the first Christians, no matter how desperately we might try. Nor is it the Lord's will that we should attempt to reprecipitate the first century. This is *our* world; this is *our* day.

But we should look again at New Testament Christianity. We should seek to feel its vitality, to imbibe its spirit. Tracing back our religion to its roots, we should seek to recapture its essence.

Indeed, we *must* recover that vitality if we are to serve Jesus Christ aright today. Only as we share His Spirit will we be able to honor Him as Lord. Ellen G. White has told us: "In the early church Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the Spirit of Christ and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of His word."—*Testimonies*, vol. 5, p. 166.

In subsequent articles we shall seek to probe more deeply the vitality of New Testament Christianity. We shall do this by looking at some of the terms used by Christians to describe themselves—"saints," "sons," "servants," and "soldiers." These terms reveal a great deal about the self-understanding of the early followers of Jesus. By learning what made New Testament Christians "tick," as it were, we may better find the way to a recovery of the vitality of our religion. □

*To be continued*

\* All Bible quotations are from the Revised Standard Version.

# Jesus and His law

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There is a harmony between Christ  
and His law, not a conflict.

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By GEOFFREY E. GARNE

“I wish you could embrace the teaching of Jesus more fully. A Christian lives by faith through Him and not by guilt through the Old Testament. He introduced a new covenant. You would make such a wonderful leader, Geoff, except for your seventh-day conviction. You Adventists are super people, and I long for you to be in the body of Jesus’ church. Much love.”

This message of loving concern accompanied the Christmas greeting of a dear friend of mine. For several months she had been one of a group of six with whom my wife and I had conducted weekly Bible studies. Three of the six have been baptized and are happy, growing members of the Seventh-day Adventist Church. The other three enjoyed the studies until we reached the point where they were confronted with the claims of God’s law—that obedience to God involves the keeping of the Sabbath of the fourth commandment, the seventh day of the week.

Then the writer of the words quoted above, and two of her friends, turned aside and eventually obtained an ecstatic experience, which they accepted as releasing them from such irksome burdens as the keeping of a restrictive law.

Our failure to lead them into an acceptance of the Sabbath truth did not stem from the fact that Jesus was left out, or that the law of God was presented in a legalistic way. Far from it. Jesus was given His rightful place as the center of every doctrine. The three members of the group who are now rejoicing in the message can testify that to them Adventism is a love relationship with Jesus.

In their present religious experience, the three who turned aside feel that there is an unresolvable conflict between the law and the gospel, between a relationship with Christ and obedience to His commandments. And the tragedy is that untold thousands of Christians today share their point of view. Adventists are regarded as

being outside “the body of Jesus’ church” because of their “seventh-day conviction.”

How should a Seventh-day Adventist Christian relate to such a situation? To begin with, we should be absolutely sure that we have the record straight in our own thinking and in the image we project to fellow Christians. We keep the commandments not to win the love of God, but because God’s love has won us! We must be certain of this, and those with whom we share our faith must have no doubt that this is our position. We must never make the mistake of giving the impression that obedience is a substitute for, or even a supplement to, the Saviour.

The other mistake we must avoid with equal care is that of soft-pedaling, sidestepping, or watering down the requirements of God’s law in order to win favor with Christians of other persuasions. This would represent a betrayal of our trust. There is a harmony between Christ and His law, not a conflict. There is a relationship between grace and obedience, between faith and works, not a tension. Our unique role as a church is to declare to the world that Jesus saves men *from sin to obedience*. One is “saved” not to an emotional euphoria, but to a way of life—a way of life that involves joyful obedience to all God’s requirements and that turns requirement into privilege.

“God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world.”—*Testimonies to Ministers*, p. 50.

“The burden of our message should be ‘the commandments of God, and the faith of Jesus.’”—*Ibid.*, p. 219.

## Prepare to stand

“We are to prepare a people to stand in the day of God’s preparation; we are to call men’s attention to the cross of Calvary, to make clear the reason why Christ made His great sacrifice. We are to show men that it is possible for them to come back to their allegiance to God and to their obedience to His commandments. . . . Declare to the sinner that Christ ‘is the propitiation for our sins.’ . . . He will see that it was the transgression of the law that caused the death of the Son of the infinite God, and he will hate the sins that wounded Jesus.”—*Ibid.*, p. 220.

“The work before the servants of God is to present Jesus. . . . Men who turn away from the path of obedience and make transgression of the law of God a virtue are under the inspiration of the archdeceiver. They are blinded by his power.”—*Ibid.*, p. 247.

“Our work is to benefit our fellow men. We are . . . to sound the message of the third angel, . . . the commandments of God, and the testimony of Jesus Christ.”—*Ibid.*, p. 237.

Notice the beautiful balance that is presented and preserved in this inspired instruction. We are not to present the law without Jesus. We are also not to present Jesus without His law. The two go hand in hand. They

belong to each other. The plan of salvation is to be seen and presented in the setting of salvation from sin, salvation to obedience. Sin is the problem. Jesus is the solution. Obedience is the result when the solution meets the problem. This is what the plan of salvation is all about. This is why Jesus came.

“He demonstrated the fact that when humanity depends wholly upon God, men may keep God’s commandments and live, and His law be as the apple of the eye.”—*Ibid.*, p. 226.

“The work He came to our world to do . . . was to live the law of God in humanity, to be an example to all humanity.”—*Ibid.*, p. 238.

The moment we deviate from our God-appointed task of presenting the Saviour from sin and the definer of sin in their true Biblical relationship to each other—that moment will our message lose its God-intended distinctiveness, and our movement its God-invested identity.

“The law is God’s great moral looking-glass. . . . If we decide that in these last days we have no work assigned to us that is out of the common course of the nominal churches, we shall meet with great disappointment.”—*Ibid.*, p. 125.

We cannot expect that, in spite of our best efforts to

present the law of God in its correct relationship to the God of the law, enmity against us or misunderstanding of our position will diminish. On the contrary, “the whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict.”—*Ibid.*, p. 51.

“The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.”—*Ibid.*, p. 37.

“Kings and presidents . . . are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God’s memorial.

“Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God’s holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will

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## 1979—for real life *Continued from cover*

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Thus temperance vitalizes the four dimensions and provides life, health, and character development.

The year 1979 is also designated Youth Family Year, and the United Nations has designated it the Year of the Child. Many of the problems in the home with children and youth stem from a limitation of an experience that could be found in the fruit of the Spirit—temperance (self-control) (Gal. 5:23).

Practical programs will be suggested as to how each church member can support temperance principles. The Annual Council urges conferences to hold a layman’s temperance rally during the year.

A filmstrip or slide program called “Story of the Temperance Message” has been prepared and should be shown January 6 and at other special Temperance Year functions. Orders can be placed with conference temperance directors.

Every congregation is encouraged to conduct for the public a one-day temperance rally under the new name of Real Life Leisure Time Seminar, presenting temperance as a positive, spiritual dimension and as God’s answer to the prevailing intemperance. This seminar will consist of lectures, discussions, temperance films, and a brunch.

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*Ernest H. J. Steed is director of the General Conference Temperance Department and executive director of the International Commission for the Prevention of Alcoholism.*

Kits on how to conduct this seminar are available from the Temperance Department.

Worldwide the Five-Day Plan to Stop Smoking is a major Seventh-day Adventist temperance community service. The department’s goal is 100 Plans per week for 1979. A program called W.A.T.E.R.—World Abstiners to Enjoy Rights—will provide the church an opportunity to emphasize the significance and virtues of total abstinence.

The Third World Congress of the International Commission for the Prevention of Alcoholism and Drug Dependency is planned to be held at the Princess Hotel, Acapulco, Mexico, August 26-31, with more than 50 countries represented. Adventist professionals and those interested are invited to register and participate.

Two survey projects will aid the Temperance Department worldwide in its development: (1) a home invitation plan called Home Help, in which members provide spiritual understanding and offer practical suggestions with literature and films on alcohol, tobacco, and drugs; and (2) a questionnaire to church members from the conference, seeking people’s viewpoint on a series of topics and church-member attitudes. The department hopes all members will want to assist in these ventures.

With each church organized for temperance witness and the church’s society serving as a temperance action unit, we believe the church will be taking positive steps toward temperance reform as Ellen White, God’s messenger of temperance, directs. Real life is every person’s choice. Offer it to others now through the Youth Family and Temperance Year commitment. □

be deceived and will exalt him to the place of God, and deify him.”—*Ibid.*, p. 62.

“We have to meet and contend with men who employ all their power in slandering those who are loyal to God. Their wit and their God-given reason are devoted to making it appear that obedience to the commandments of God is an irksome service. But those who advocate the claims of the law of God testify, ‘Great peace have they which love thy law: and nothing shall offend them.’ ‘The law of the Lord is perfect, converting the soul.’ The Lord presents truth in contrast with error, and presents also the sure result of accepting truth, the experience that always follows willing obedience. It is peace and rest.”—*Ibid.*, p. 247.

Notice that in spite of misunderstanding and misrepresentation we are not to permit ourselves to be diverted from our God-directed course, but are to bear a positive witness in favor of obedience to God. We are to extol the blessings of obedience and warn against the dire consequences of transgression against the revealed will of God.

“In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse.”—*Ibid.*

“The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous who trampled underfoot the law of God.”—*Ibid.*, p. 236.

“He [Adam] fell because he discarded the words of the Lord and heeded the words of Satan. Will it pay to transgress? By transgression Adam lost Eden. By the transgression of God’s commandments man will lose heaven, and an eternity of bliss. These are no idle tales, but truth.”—*Ibid.*, p. 141.

### Called to cooperate

We are called upon to cooperate “with divine agencies in a wholehearted, unreserved manner, in weaving into our life’s practices the divine principles of God’s holy law. . . . It is one thing to talk the law, and it is another thing entirely to practice it. It is the doers of the law that shall be justified before God, for those who do the law represent the character of God, and lie not against the truth.”—*Ibid.*, p. 187.

Those who stand in defense of God’s law and harmonize its claims with the gospel are identified in prophecy as “the saints . . . that keep the commandments of God, and the faith of Jesus” (Rev. 14:12). We must therefore not be surprised when the dragon is wroth and makes war “with the remnant . . . which keep the commandments of God” (chap. 12:17).

Nevertheless we need not be discouraged or dismayed. The Lord is on the side of His commandment-keeping people and will surely come to their aid. “Let those who hate the law of the Lord rave and pour out their anathemas. . . . The Lord is our strength.”—*Ibid.*, p. 250. □

## FOR THE YOUNGER SET

# When Frisky returned

By KATHERINE HAUBRICH

“Mother, why did Frisky go away?” asked Katy.

“He is a wild creature, Katy dear, and he probably wanted to find a family of his own kind,” answered Mother.

Katy wistfully remembered all the good times she had had with Frisky, her little pet squirrel. She had found Frisky in an abandoned nest when he was very small. After Frisky was big enough to take care of himself, he was taken outdoors, but he did not go away. He went to the store with Mother, riding on her shopping cart, and each night he ran down the street to meet Father at the bus stop as he came home from work. He would perch on Daddy’s shoulder and climb onto his hat.

Sometimes, when Mother said it was all right, Katy would let Frisky come into the house. She would play hide-and-seek with him, and he would disappear beneath the furniture, popping up on top of the curtain rods or peeking out from behind the

sofa. Everyone loved Frisky, who came running and frisking when he was called, but now he was gone, and Katy missed him very much.

The days turned into weeks as Katy kept hoping Frisky would come back. Then, one day, while she and Mother were sitting in the living room reading a story, they heard a scratching at the front door. As Mother opened the door, Katy clapped her hands joyfully. “It’s Frisky, Mother! He’s come home!”

Frisky peered up at them and seemed to smile as he sat on his haunches. Then he turned and ran down the front steps, stopping to look back at them and flicking his tail quickly as if to say, “Follow me.”

Mother and Katy stepped outside to see where he was going, and as they watched, he ran up the trunk of the old elm tree beside the house and turned to them again. Down from a higher branch came another squirrel, and together they looked at Katy and Mother, their dark little eyes shining merrily. Then Frisky and his friend scampered down the trunk and ran out of sight.

At supper that evening, Katy told Daddy all about their visitor. “I don’t feel sad anymore, Daddy, because I know Frisky is safe and he’s found his own family.”

Daddy smiled at Katy. “It’s nice that he came back to let you know, Katy,” said Daddy. “You know, Jesus has promised us that He will return someday too. We can trust and be sure of His love until we see Him coming in the clouds of heaven with all of His heavenly family of angels. Then we will be a part of His family forever.”

Katy looked thoughtful for a moment. “I’m glad Jesus came to let us know, aren’t you, Daddy?”







## We must have oil

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Unless the will asserts  
itself to choose  
firmly and wisely,  
the mind will be swept  
along with the world's  
runoff till it is awash  
with yesterday's garbage.

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By CHESTER A. HOLT

We miss the emphasis of Matthew 24 and 25 if we overlook the point that in these chapters Jesus' big burden is preparedness for the second coming of Christ. In this two-chapter discourse Jesus repeatedly warns against deception with regard to both the manner and time of His coming, but His predominant theme is being ready. What does it mean to be ready? The general impression seems to be that to be ready is to be good. To get ready is to be getting better till we are good enough. Is this what Jesus emphasizes?

"Be ready," Jesus said, not *get* ready, as if a single act is sufficient.

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*Chester A. Holt, now deceased, served the church for many years as pastor and evangelist, and for seven years (1920-1927) was associate editor of the REVIEW.*

"Who then is a *faithful* and *wise* servant?" (Matt. 24:45).

"Blessed is that servant, whom his lord when he cometh shall find so *doing*" (verse 46).

Nothing is said in these verses about being good or righteous or perfect. "Good" and "righteous" are words reserved for use later in the discourse.

But "faithful," "wise," and "doing" are terms that are used.

"Faithful" about what?

"Wise" in what respect?

"Doing" what?

To be ready, what is there to *do*, wisely and faithfully?

Light is given on these questions in chapter 25. In the first parable, two classes of people, apparently in one group, are brought under scrutiny. It is not said that one

class is good and the other bad. Jesus simply says that half were wise, half foolish. And He specifies in what respect wisdom and folly are exhibited. One class is declared ready and the other unready, not on the basis of being better, but on the basis of what one possessed and the other did not. There may have been some of the "best" people among the foolish ones.

Ten people were waiting for a bridal procession, far into the night. All had lamps, and all started with some oil in their lamps for light. Five showed wisdom in taking extra oil; five were foolish in not taking enough.

Since having sufficient oil is decisive, what does the oil represent and how is it obtained? This is the crucial question here about being ready. For years Seventh-day Adventists have correctly held that the oil represents the Holy Spirit (see *Christ's Object Lessons*, p. 407). Through the Spirit the life of God flows into the soul. That experience comes when people turn their thoughts to God till the light of truth about Him glimmers, then shines more, till there is desire for Him, till the soul hungers for Him, reaching out for Him with all the faculties of being. He comes where He is wanted. He

comes where there is time for Him, not just in fragments, but in absorption.

God caresses and arouses the mind that dwells upon the themes of His being—faithfulness, wisdom, power, mercy, love, glory, grace, endlessly more. He warms and captivates the affections that turn to Him as growing things do toward the sun. People are caught and swept along in the sweet life-currents of eternity. Incongruous things are left behind.

### Choosing the right mental food

Conscious life is a stream of thought and feeling. We have power to direct this stream; we can choose what we think about. We become weak if we do not choose, or if we choose the wrong mental food. We live in a world that is booby-trapped. Fascinating attractions are offered the mind to beguile it with worthless or hurtful satisfactions. What we think, we become. More relevant to the connection here, what we think about in religion, we obtain. Unless the will asserts itself to choose firmly and wisely, the mind will be swept along with the world's runoff till it is awash with yesterday's garbage.

There is no oil in such an experience.

The mind may be captive to enterprises that serve praiseworthy ends, but it is possible to pursue these ends devoid of the greatest employment of all—exploration of, and coming to know, the illimitable God. The loss is not in largeness of undertaking or sweep of imagination. Man was made for big things and big thoughts. Moses and Paul are giants of the ages, and perhaps no men were closer to God or had greater reserves of oil. The relief is not in mediocrity or puttery smugness.

The mind engrossed with enterprises too demanding, or fun-things too absorbing, to have time for God, is not obtaining oil.

People do not have to be in religious work in order to be spiritually endowed. They have only to be interested in God to exercise their minds in coming to know Him. The supreme insult and unpardonable sin, as long as it is persisted in, is to say, "I do not find anything in God that interests me. I am bored with talk about Him. Let's play a game, or read something, or see a picture, or flirt, or try a little sin so as to be contemporary. Let's find something that suits my taste. I want the life that is now."

You may be sure there is no oil in that.

About the most nutrition of the soul that many good people get is what they receive when they attend Sabbath school with lesson poorly prepared, or not prepared at all, hoping that the teacher will relieve the monotony of a mostly tasteless religion, and that the sermon—one that will not go beyond twelve o'clock—may contribute something to keep one going through another week. Scarcely anything is retained in the mind from the service except the memory of a song or story or of mood created. Scarcely anything of substance spiritually is dealt with through one dragging week after another. And on this starvation diet one wonders why religion is less interesting than *Vanity Fair*.

There certainly is little oil in this.

## Fruit of Christian education

By GIUSEPPE CUPERTINO

Because 1978 is Adventist Education Year, I want to pay tribute to the church's schools. My three years at Séminaire Adventiste in Collonges sous Saleve, France, changed my life.

In 1925 A. V. Olson, who in 1929 became president of the Southern European Division, fixed his penetrating eyes on mine and said: "You should go to our school in Collonges and become a preacher." To me, a technical artist just finishing my military service, this advice came as a blow. "I, a preacher?"

But God arranged things so that when school opened in September I was there. I remember telling A. F. Vaucher: "I have come here for one year only, in order to understand the Bible better. After that I will return to my technical drawing. I love it."

"Well," said Professor Vaucher, "study the Bible, then you will see."

Three months later, I went to see Professor Vaucher again. "I've been impressed by Jesus' statement, 'The harvest truly is plenteous but the labourers are few.' I feel small before such a large task, but I will do my best."

Then followed three years of study.

On October 1, 1928, I began evangelistic work in Torino, Italy. Today, 50 years later, I still marvel at how God calls common people and transforms them into workers for His cause. In my 50 years of service many things have happened—sunshine and clouds, success and hardships—but never, never, have I regretted my decision to follow Him.

God gave me a dear wife, who bore me three sons. All three are ordained ministers, all of us products of the same school. And now the oldest of my grandchildren is preparing himself to be a minister.

It pays to heed Jesus' voice when He calls us to prepare to serve Him.

Wisdom and folly are shown in the way we use or do not use our minds. The religious fool may wrap himself in assurances and pleasing doctrines, but he gives himself away by not stirring himself to do intensive business with God. Encounter of mind with Mind, awareness of personality in infusion and interaction with Personality, and the shedding of all that is not relevant to this togetherness—this marks the wise.

There are two divine sources from which we draw the life of God—the Word and the Holy Spirit. As a safeguard to us, God seldom allows one to operate without the other. From the Bible alone one may fill his head with ideas. The Pharisees did that. From the spirit atmosphere alone impressions may come, and even apparitions be witnessed. These cannot always be trusted; they are not sure evidence, even when apparently an answer to prayer. But when the seeker with sincere and humble heart asks God to open the understanding so that the Word may reveal God, a personal God relevant to himself, then the Holy Spirit lets marrow and fatness be drawn from the Word, and the Word lives, imparting life, and God assumes vital personal meaning to the soul.

This is what happens when there is oil.

To have oil in copious supply is the first requirement in being ready. To have a full reserve, the mind must be occupied with God, Christ, and all that is related. Ask for the Spirit; we are told to ask. Ponder the Word as the voice of God to the soul. Learn to chew on texts till the nourishing substance flows. Direct the search toward knowing God and pleasing Him.

“Blessed is the man” of whom it can be said, “His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps. 1:1-3).

If one employs the mind with the thoughts of God, thinks upon these day and night, sees beyond words the mind of God Himself thinking, and tunes in on these thoughts, then he is like a tree drinking water from many rivers.

God’s thoughts have creative power. They can keep the flame alight.

Think, then, on God. Talk with Him. Walk with Him. Enoch did, and Enoch was “ready.”

This is what it is to have oil. □

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

### It works like magic

“I need a walk,” I muttered. Yesterday we sat for 11 hours on an Interstate highway in what news commentators called the worst traffic jam of the year. I felt jaded and desperately in need of exercise.

“Just pretend you’re a little girl again,” my husband offered (a bit smugly I thought). “Put on your boots and enjoy sloshing through the wet snow.”

“Ha! The sky looks like my gray flannel skirt, and the rain is pelting down. No thanks, not today.” I felt as miserable as the day looked.

Determined, I went to my study to write this overdue column. But my brain seemed stuck in neutral, and there was no way I could shift it into anything else. I was getting that frantic feeling that someone else expressed so well:

I worry, I putter, I push, I shove,

Hunting little molehills

To make mountains of.

I gave in, bundled up, and, looking like something out

of *Grimm’s Fairy Tales*, I ventured out.

“Head erect, shoulders back, think cheerful,” I told myself. The books are pretty definite on that. “And make it brisk. None of this sauntering along.”

It took a few rounds to get into the spirit of it, but pretty soon my body seemed to say, “All systems are go.” I was free, too. No suitcases to unpack, no telephone, no bulging laundry baskets, no shopping lists, no typewriter with its blank sheet of paper twinging my conscience. I could choose which direction to go, how long I would walk. I could make this a time of purposeful forgetting and enjoy the sights and sounds around me, or I could carry my problems along, giving myself time to think things through and find solutions as I hiked.

Either way, a walk can be psychological magic. It’s also a time to put muscles into prime condition. “There is no exercise that

can take the place of walking.”<sup>1</sup> Under inspiration, Ellen White prescribed walking:

1. As the best remedy for diseased bodies. (All the organs of the body are brought into use.)

2. For the feeble and indolent. (A little weariness won’t hurt. Rest will be sweeter.)

3. To aid digestion. (A short walk after meals.)

4. To force lungs into healthy action. (Particularly helpful when someone has a cold.)

5. To improve circulation.

6. To strengthen the mind, the intellect.

7. To give a healthy glow to the skin.

8. As an everyday activity, summer and winter. (Feelings can’t be consulted here; it takes willpower.)

9. As an antidote to mental depression.

We live in a world of stress—telephones; traffic; lists of things undone; noises of automation and industry; crowding into houses, apartments, buses, streets. Our muscles respond to every emotion, happy or painful, but it’s the painful stresses that punish our bodies. Mind affects body, body affects mind. It can be either a good or a

vicious cycle, but when the cycle becomes destructive it needs to be broken. Sometimes we try to do this by some diversionary tactics such as playing table games, curling up in a comfortable chair to do some knitting, or even watching TV. None of these, though, brings real psychological release, nor do any of them build good muscle tone. We need to do both.

“Dr. Hans Selye, the scientist who put the word *stress* into our medical language, conducted an experiment in which he subjected ten sedentary laboratory rats to a stressful course of blinding lights, deafening noise, electric shocks—and in a month his ten rats were dead. Then he took ten more rats, gave them a course of exercise on the treadmill until they were in prime muscular condition, and subjected them to the same stresses. After a month they were well and thriving.”<sup>2</sup>

Sedentary or well-exercised—that was what made the difference. It will make a difference in us, too—physically, mentally, and, most important, spiritually.

<sup>1</sup> Testimonies, vol. 3, p. 78.

<sup>2</sup> Ruth Goode and Aaron Sussman, *The Magic of Walking*, p. 58.

# Marital Rx: nine commandments

Anyone offering an easy prescription for marital felicity is a fraud.

By R. M. CHRISTENSON

With Christian marriages breaking up on a scale never known before, is there anything that can be done—concretely, specifically—to reverse the trend?

I have come up with nine commandments, which, in my opinion, could save many crumbling marriages and improve stable marriages, as well.

1. *Make important family decisions jointly, not unilaterally.* The husband may be head of the home, but if he loves his wife as his own flesh he will give her an equal voice in decisions that matter to her. Similarly, if the wife happens to have the dominant personality, she should refrain from establishing a dominating relationship. No one wants to be the victim of tyranny; tyranny in the home is even more painful than tyranny in the state. And even benevolent dictators, let us remember, are dictators still.

2. *Couples need periodically to consider the state of their marriage.* How is the marriage going and what can be done to improve it?

It is prudent to begin by recalling the strengths that the marriage enjoys. Recounting these can remind the marriage partners of how much they have going for them and how much they can be thankful for in their marriage.

Each spouse should ask the other, "Am I doing anything, even if it may seem trivial, that tends to get under your skin?" Or, "What can I do, that now I don't do, that would make you feel better toward me and feel better about our marriage?"

If it is something of acknowledged importance, it obviously should be identified and corrected. Maybe it is something one dislikes to disclose, but that has been a persistent source of vexation for years. Better to state it gently, yet clearly, than to let it fester into a more serious grievance.

Petty things can be seriously annoying. They may not

be intrinsically wrong, but they rankle nonetheless. No matter if the reaction to them is irrational, if something irritates, it irritates! Our feelings are not the product of reason, and they cannot be reasoned away. (Sometimes just bringing them out in the open makes people feel better.)

Few things can do more for a marriage than a spirit of willingness to forego doing things that gnaw away at marital harmony. Of course, a person can always stand by his "rights" and berate his spouse for being upset by seeming trivia, but only if he is more interested in his trivial "rights" than in the quality of his marriage.

3. *Be willing to say, "I'm sorry I said that" or "I'm sorry I did that."* Even the best spouses will occasionally say or do things better left unsaid or undone. Saying "I'm sorry" is often hard to do—excruciatingly hard. But marriages in which both spouses can swallow their pride, summon their courage, and speak those magic words are marriages almost sure to survive.

Reconciliation should be achieved before day's end. How can Christians offer their bedtime prayers if they harbor resentment against their spouses or if a quarrel has not ended? A firm rule should be established that *no hurt should go unhealed beyond day's end.*

This may require that wounds be exposed and frank discussions be carried out. But if this is done in the right spirit, with a readiness to go more than halfway to achieve harmony, it can draw out the poison before it spreads. Sometimes an expression of regret by one partner is all that is needed to bring out a similar concession from the other.

Probably no rule is harder to follow than this one; there will be times when every cell in a person's body will resist an overture toward peace, which reconciliation requires. But if the victory is won (and pride subdued), no victory is more rewarding.

**"Maybe you're right"**

4. *Be willing to say "Maybe you're right."* This commandment is similar to number three.

Anyone who looks back on his life can remember times when his opinions or decisions seemed so right, yet turned out to be so wrong. Life is a humbling experience when a person reflects upon his fumbles and blunders. Only God knows the end from the beginning; only He can always discern wisdom from folly. People who always seem to *know* they are right can at times be harder to live with than alcoholics or chronic gamblers.

(Commandments three and four require a chastened ego. It is surprising how many otherwise saintly people not only lack this virtue but don't know they lack it. They seem to think that humility means no more than not bragging about their accomplishments. Alas, it means much more! Pride of opinion, including overweening confidence in one's scriptural interpretations, is a common vice of the virtuous.)

5. *Express your appreciation of some quality your spouse has or of something good that he or she has done*

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recently. Make it more than an annual event! All people are somewhat insecure and all need reassurance that they really are loved and appreciated. Hearing that they are appreciated brings out the best in them; expressing appreciation for another also makes a person feel more kindly toward him.

6. *Each spouse needs a break from the daily routine.* The husband may need a quiet decompression time after a long day at the office or plant—free from clamorous children and from a wife with a day's frustrations to unload. But the wife may need similar relief from the children and the kitchen. A brief period of solitude or diversion from the harassments and vexations of the day is good for both of them; each spouse should do his or her best to ensure that the other gets this privilege from time to time.

If both spouses work outside the home, then of course it is simple courtesy and common sense for each to help with the household chores when returning from work. It shouldn't have taken the feminist movement to teach us that.

7. *Each partner needs elbow room, to provide the sense of freedom that a healthy marriage requires.*

The right to spend some money without having to account for it, and the right to spend some time shopping, visiting, playing, or engaging in any other legitimate activity entirely on one's own is essential to that desire for independence that never entirely leaves a person. (Knowing that one is trusted is helpful, too.)

For the most part, married couples need to do things together rather than inhabiting different thought and activity worlds that pull them apart. But if doing things together becomes a compulsion, and neither dares do anything or go anywhere unless the other is along; an unhealthy element appears that will inevitably impair that marriage. Lives so intertwined that no apartness is tolerated can generate a sense of imprisonment and smothering.

The eternal rule applies—nothing too much.

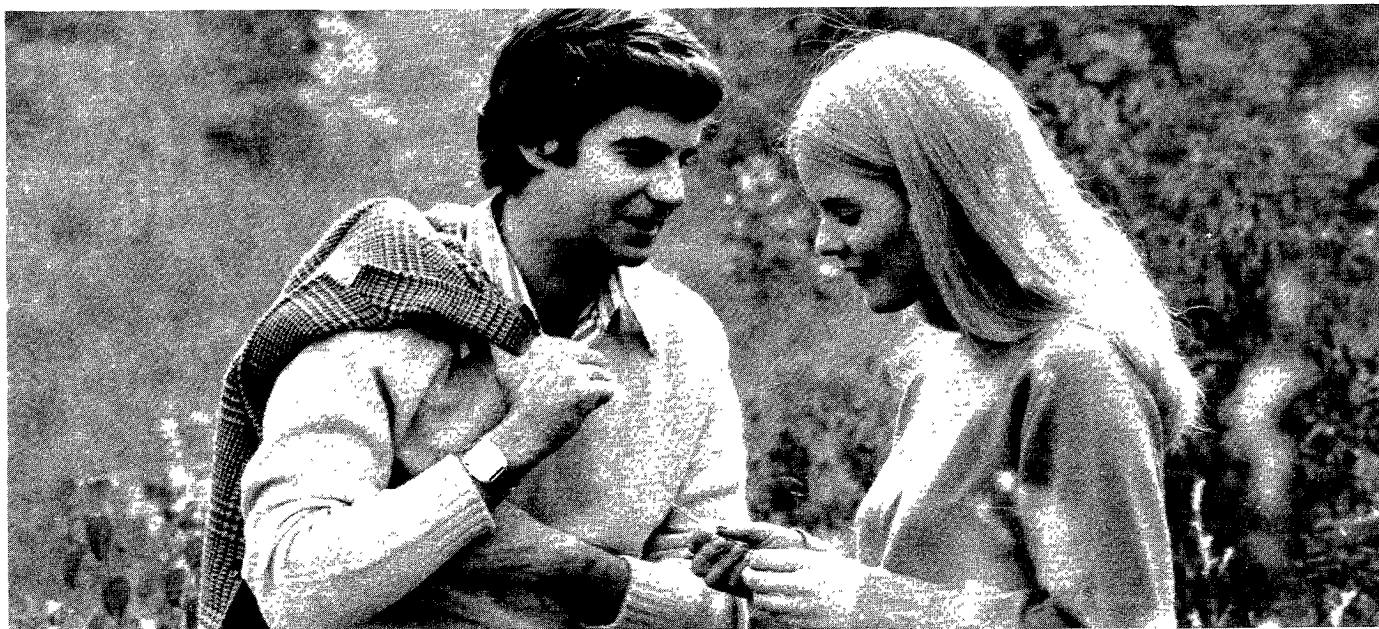
8. *Do something together that both of you enjoy.* Frequently. Since married partners must bear disappointments and disasters together, they should share some pleasures, too. It may be a meal out, an evening on the lake, or a night at the concert. But it can also be an hour reading together or listening to the stereo or just talking. Sometimes a wife or husband would prefer an undistracted hour in which they can freely talk together—and really listen to each other—than anything else they could do. (Being a good listener might be the most valuable trait a spouse can have!)

Whether doing something pleasant together is done on a regular or an irregular basis, it is bound to provide experiences and memories that strengthen relationships. Any psychologist will acknowledge that the more pleasant experiences a person associates with a given individual, the stronger will be the bond with that person.

9. *Pray—nay, beseech—God to help you give your marriage the best you have.* Make it one of your most urgent and persistent prayers. Occasionally (though not so often that it becomes routine) it may be well openly to express this concern during family worship.

We all need God's help sorely and not least in our marital relationships. So often people reserve the best of themselves for their friends, neighbors, and fellow workers, inflicting their less agreeable self on their spouses (and their children). But those a person loves deserve his best; without God's help they often won't get it.

Do you want your marriage to flourish? These nine rules can point the way. They are not an easy formula to follow—but anyone offering an easy prescription to marital felicity is a fraud. Living up to these rules means giving a spouse and a person's marriage the priority they deserve. Perhaps that, for most of us, is long overdue. □



## When a church comes “of age”

From time to time people comment, “The Seventh-day Adventist Church has come of age.” This statement has a nice sound. When a person comes “of age,” it is presumed that he has become a responsible human being, that he has developed good judgment, and that he has clear, worthy goals for his life. He can, among other things, take part in the political process by voting, go wherever he wishes without parental consent or adult supervision, and own property (if he can afford it!). The expression, “has come of age,” when applied to an individual, seems entirely positive; it carries no negative connotations.

Perhaps when people use the expression in connection with the Seventh-day Adventist Church, they too are using it in a complimentary sense. They are thinking of the fact that the church presents a positive image to the world, that it is no longer looked upon as a “Johnny-come-lately” sect, that its educational and health-care institutions are well respected, and that it is large enough and strong enough to meet challenges to its beliefs and policies, without feeling unduly threatened or insecure.

Some have pointed to the 1978 Annual Council’s thoughtful and good-spirited debate on whether to organize black unions in North America, as an example of the church’s coming “of age.” Others have pointed to the fact that Bible students and theologians within the church differ sharply on some aspects of belief, yet can debate their differences objectively and without rancor. Beyond question, much that is commendable can be packaged in the expression “The church has come of age.”

But let us not make the mistake of accepting all that is happening in the church as good and as evidence of the maturing process. History shows that as religious movements “come of age” they lose many of the qualities that characterized them when they began—zeal, sacrifice, commitment, faith, purity. Forever emblazoned on our minds is the inspired statement: “The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel” (Judges 2:7, 10). Doubtless some people rejoiced that Israel had “come of age” after Joshua and his contemporaries died, but God saw it otherwise. He saw it as a failure by His people to fulfill His commission to them. He saw it as apostasy.

And what happened to the apostolic church? Jesus warned, “Beware of false prophets, which come to you

in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:15). The apostle Paul added: “Take heed therefore unto yourselves, and to all the flock. . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:28-30).

True to inspired predictions, as the early church “came of age” it was attacked both from within and from without. Perhaps some of the members were pleased that the church was dealing more charitably with sin and sinners, that successful dialogue was carried on with paganism, that the line between the church and the world seemed less sharp, and that eventually the first day of the week was substituted for the Sabbath of the fourth commandment. But God saw it otherwise. He saw it as compromise and apostasy.

### Both blessings and dangers

The Seventh-day Adventist Church has now been in the maturing process for 119 years, ever since it was organized in 1860. During this time God has blessed it in numerous ways. The church has grown from a handful of members to more than 3 million. It has spread from a single country to almost 200. It has added institution to institution—schools, hospitals, food companies, publishing houses. Its annual mission budget has grown from a few thousand dollars to millions. (The 1978 Annual Council voted total appropriations of \$125 million.) Truly, in a good sense it can be said that “the church has come of age.”

But let us not discount the possibility that what some people see as commendable evidence that “the church has come of age” may look different from Heaven’s perspective. Heaven is deeply disappointed when the church is able to discuss, dispassionately, inspired counsel, then take a course contrary to that counsel. Heaven grieves when some in the church outgrow the theology of the pioneers (for example, denying that there is a real sanctuary in heaven and that something real happened on October 22, 1844). Heaven is pained when the church is willing to accept the standards of the world in matters such as diet, entertainment, education, dress, music, literature, and sports. Heaven considers it tragic when the church ceases to consider the spirit of sacrifice as basic to the Christian way of life, and follows “community standards” in setting the wages of its workers. Heaven is alarmed when the church tolerates worldliness and heresies, or becomes so ecumenical in outlook that it no longer considers its distinctive doctrines worth defending.

So, while in some ways we may feel satisfaction in the fact that “the church has come of age” let us not be blind to the dangers that accompany this new status. There is danger that we may “forget the way the Lord has led us, and His teaching in our past history” (*Life Sketches*, p. 196), that we may forget our roots in the 1844 Move-

ment. There is danger that we may fail to recognize Satan's efforts to dilute and corrupt the message confirmed to us by inspiration. There is danger that we may be influenced by the world's cheap definition of *love*, and hence will be tentative and gentle in dealing with sin, forgetting that true love may at times require decisive action (see Ex. 32). Love may call for discipline or surgery.

Satan is angry with the church and is making war on it (Rev. 12:17). Under these circumstances, whether the church has "come of age" is not particularly important. What is important is that the church love Christ supremely, act on His every command, and move ahead unitedly in the power of the Spirit to carry the three angels' messages to every creature on Planet Earth.

K. H. W.

## SDA scholarship, 1978

As is our custom we attended the annual meetings of the Society of Biblical Literature (SBL) and the American Academy of Religion (AAR), held conjointly at New Orleans, Louisiana, November 18 to 21. At these meetings Adventist scholars contributed significantly.

These societies, representing scholars of various faiths and disciplines, meet annually to exchange ideas, to report on progress in research and in projects such as archeological digs, and to conduct the business of the societies. The SBL is interested particularly in the Biblical text, its history, transmission, and interpretation, whereas the AAR is interested in religion in general. The main activity at the annual meetings is the reading and discussion of papers. Because of the large number attending, representing various branches of study, as many as 25 groups meet simultaneously. Scholars attend the sections presenting topics in which they are interested.

Of the more than 200 papers read, Adventist scholars contributed the following: Samuele Bacchiocchi, Andrews University, "John 5:17: Creative or Redemptive"; Lawrence T. Geraty, Andrews University, "Heshbon Final Publication Project: a Progress Report"; Dennis Gilliland, Walla Walla College, with Patricia Crawford, Brandeis University, "Botanical Studies at Tell Heshbon"; P. Edgar Hare, Carnegie Geophysical Institute, with Øystein S. LaBianca, Brandeis University, "Depositional and Postdepositional Processes Affecting Animal Remains (Taphonomy)" (paper presented in absentia); Gerhard F. Hasel, Andrews University, "A Decade of Old Testament Theology: Retrospect and Prospect"; William G. Johnsson, Andrews University, "Apocalyptic or Philonic—The *Religionsgeschichtliche* Conundrum of Hebrews"; Sakae Kubo, Walla Walla College, "Two Divisions or Three?" (a reference to Jude 22, 23); Larry A. Mitchell, Pacific Union College, with Øystein S. LaBianca, Brandeis University, and Paul W. Perkins, Institute for Information Research and Computer Design, "Computer-

assisted Management of Heshbon Data"; William H. Shea, Andrews University, "Egyptian Inscriptional Evidence for the Occupation of Southern Transjordan by the End of the Late Bronze Age"; Ron Walden, Bethany College, West Virginia, "Continuity of Belief: Wittgenstein and Religious Traditions"; Harold Weis, Saint Mary's College, "Paul the Persecutor."

Contributing further, Lawrence T. Geraty presided over a four-hour workshop on Heshbon; Kenneth L. Vine, Loma Linda University, functioned as a member of a panel on "Recent Discoveries at Caesarea Maritima: The Capital of Provincial Roman and Byzantine Palestine"; Abraham Terian, Andrews University, participated in a group discussion on Hellenistic Judaism, defending a paper he had previously presented to the group on "The Date of Philo's Dialogues and Its Implications on His Exegetical Works"; Samuele Bacchiocchi in a group discussion on Greco-Roman religions defended his previously submitted paper on "Reflexes of Sun-Worship on Early Christian Liturgy"; and Dennis Pardee, University of Chicago, responded to the presentation "Snakebite Text," RS 24.244 (Ugaritica V, No. 7, pp. 564-572) by David A. Wortman, Yale University, and Robert B. Coote, San Francisco Theological Seminary.

Why do we list this information in the REVIEW? We thought Adventist church members would be interested in learning what contribution their church is making in the field of Biblical scholarship. The societies mentioned represent America's top scholars, and to find Adventist scholars taking their place among them is indeed a significant development in the church.

The church has come a long way since its pioneer days. Few diplomas decked the walls of the studies of the church founders. Because of trouble with his eyes, James White did not enter school until he was 19, and after that received only 29 weeks of formal education. Ellen White's formal education ended at 9. Joseph Bates went to sea when he was 15. To the best of our knowledge no one in that group could boast more than an extremely limited education.

### Size of Adventist representation

Approximately 60 Adventist scholars attended the New Orleans meetings. The majority of them hold Doctor of Philosophy degrees. But they represent only a part of the church's aggregate of scholars, not even all of those specializing in Biblical studies. Many hundreds today hold advanced degrees in various disciplines.

Taking advantage of their attendance at the SBL and AAR meetings, Adventist scholars also conducted meetings of their own. Arriving two days early, they discussed problems they have in common. Several topics were presented, followed by panel discussions.

At one session, two historians of American religion presented papers. Ron Graybill, of the Ellen G. White Estate, discussed "Millenarians and Money: Adventist Wealth in 1860." Elder Graybill presented evidence that

many early Adventists were more wealthy than has generally been supposed, thus undermining the assumption of many scholars that belief in the premillennial second coming of Christ appealed primarily to poverty-stricken people in despair of ever attaining rewards in this world.

Jon Butler, of Loma Linda University, in a paper titled "The Acculturation of Seventh-day Adventists" discussed how Adventism brought together various strands of nineteenth-century Victorian culture in a particular "ecological" balance, and then perpetuated these values into the twentieth century, while at the same time becoming less "sectarian" and more typical in fields such as medicine.

In another session Roy Graham, Andrews University, presented the topic "Some Thoughts on the Hermeneutic of the Ellen G. White Writings." The panel that later discussed his presentation, moderated by William G. Johnsson, consisted of Hans K. LaRondelle, Andrews University; Ron Graybill, Ellen G. White Estate; William H. Shea, Andrews University; Richard Rice, Loma Linda University; and Edward Zinke, Biblical Research Institute.

In a third session Desmond Ford presented the topic "A Hermeneutic for Daniel—The Apotelesmatic Principle." According to this principle, apocalyptic prophecy can have more than one valid fulfillment. On the panel discussing the presentation, moderated by Niels-Erik Andreasen, were Gerhard F. Hasel, Andrews University, and William H. Shea, also of Andrews University.

With scholarship comes responsibility. The Adventist scholar—with a knowledge vastly greater than that of the church's lay person's in the area of his concentration, and certainly much greater than that of the pioneers of the church, with their limited formal education—finds himself in the position of needing to integrate his newly acquired knowledge into his Adventist orientation. He may feel, at times, that he needs to modify some of his positions, an experience that always generates a level of tension.

To what extent can he modify his understandings and his argumentations and still remain loyal to the church he serves? If truth is dynamic he would expect his understanding of truth to grow and his defense of truth to become more invincible. But where is the line beyond which he cannot tread?

In many areas Adventist scholars have been able to buttress with better arguments the truths handed down by their spiritual forefathers. In others they have been confronted with new questions, some of which are baffling. It is important, therefore, that these scholars meet from time to time to compare notes and to meet also with church leaders so that the church may move forward harmoniously as it seeks to fulfill its divine mandate. In an area so sensitive as the church's teachings and its self-understanding, we would expect that Satan would do his best to intrude himself.

As they grapple with various issues, our scholars need the prayers of church members. Much lies at stake, and divine guidance is the all-important essential.

D. F. N.

## LETTERS Continued from page 2

say that the freedom that I have found is available to all who feel that there is no hope, and we pray that the way will be opened for God's people to offer love and acceptance to those who have, until now, been rejected.

ROB TRUE

### Making decisions

I concur with the author of "How to Prevent Child Apostasies" (Nov. 2) that a major reason for apostasies is that children have not been taught to think, reason, and make careful, deliberate decisions for themselves. When confronted with moral and ethical choices at the age at which God designed them to be able to choose, too many are making decisions on impulse and weak intuition. It seems to me that, before Christ returns, this trend must change.

Because I am enthusiastic about the future of God's people and greatly interested in contributing to a reversal of child apostasy, I have chosen for my grad-

uate project the developing of a guide for assisting parents and teachers as they help their children and students learn how to make sound decisions in forming their personal values and characters. I hope to include principles, plans, and strategies that will prove effective in rearing children who will lovingly, willingly, and faithfully choose to remain true to God and His will.

STEVE DIVNICK  
Riverside, California

### Sugar and Baal

The experience at the potluck related in "On Church Change and Sugar" (For This Generation, Nov. 2) parallels mine at a recent Sabbath school Investment sale. I was amazed to see the number of people who turned away from the tempting sweets brought in for the sale.

One three-layer cake with creamy icing looked so delicious that I was sure there would be rivalry over who would get it. Instead, even the people I was

positive would succumb turned away with the remark, "We haven't been eating that way at our house lately."

I made a few feeble attempts to interest various people in the cake, but that once-lovely creation was still there the third and last day of the sale and looking tired!

I went away glad and surprised, because there were "seven thousand" who had "not bowed unto Baal" and because I was not the only one who believed and practiced.

NELLE S. MULLIKIN  
Angwin, California

### For truth

Religious Newsbriefs (Sept. 14) states that "the NGK, a Dutch Reformed Church [in South Africa], broke with the Reformed Church in the Netherlands, ostensibly over the Reformed Church's decision to support the World Council of Churches' program to combat racism. This WCC program in-

volves, among other things, providing money for black-nationalist movements in Southern Africa."

This statement, unfortunately, gives a wrong impression. The NGK is not opposed to programs that combat racism or that provide money for black-nationalist movements. The problem is that the WCC supports *only* those black-nationalist movements that have turned militant and have become guerrilla fighters. There are numerous black-nationalist organizations in Southern Africa that have not turned militant, and in no instance have they ever received a cent from the WCC. It is *because* of this financial support to guerrillas, who every year brutally murder thousands of innocent black civilians and missionaries of various denominations, that the NGK broke its ties with the Reformed Church, and not because of programs that combat racism!

BERNARD FICKER  
Somerset West, South Africa



# Adventist restaurants win Brazilians

By JAIRO T. ARAUJO

Three Adventist vegetarian restaurants are operating in São Paulo and Belo Horizonte, Brazil. Seventh-day Adventists in Brazil believe restaurants are as important an evangelistic tool as public crusades and the literature ministry. Consequently, vegetarian restaurants were established in various Brazilian cities, especially in São Paulo, under the patronage of the food company of the South American Division, known in Brazil as Superbom.

Currently there are two restaurants and one snack bar with a mini-market in São Paulo, and one restaurant in Belo Horizonte, Izinas. In each place the products of Superbom, as well as products from other food companies, are sold.

Many non-Adventists come to these restaurants and express appreciation for the varied vegetarian menu. One

*Jairo T. Araujo is Superbom Restaurant chaplain.*

man said, "The Superbom vegetarian diet helped heal my ulcer after three years of unsuccessful medical and spiritualistic treatments.

A young woman who used to go to another vegetarian restaurant switched to Super-

bom because, as she put it, "This one is Superbom [super-good]!"

An executive secretary of a multinational company gave three reasons for coming to the Adventist restaurant: (1) good prices; (2) good food and cleanliness; and (3) a homelike atmosphere.

A legal adviser for one of the savings banks said, "I come here to eat because I feel that God is here."

One day I sat at a table with a Catholic theologian, who

asked, "Is there by any chance a theological reason for your diet?"

"Yes, there is," I said. "I thought so," he replied.

I then told him that health is a Biblical theme, and it is the Christian's duty to preserve his body in the best health for better service to God. He agreed. Then he told me that he had met a tribe in the jungles of Paraguay that was totally vegetarian, and as far as he was concerned, the people of that tribe were a



Left: Jairo T. Araujo, chaplain for the South American Division's restaurants in São Paulo, talks with a customer at Sé Square Restaurant, on the main square of the city. Above: Ninth of July Restaurant serves approximately 400 customers every day. It has been open for two years.



Sé Square is a self-service restaurant that has been serving Brazilians for almost five years. It is one of three such restaurants in the country.

fine example for modern men and women, who seemingly cannot abstain from meat.

One day a young man asked me, "Do you believe in immortality?" As I explained my belief he became interested in studying further, and he is now receiving Bible studies at the restaurant, as are four others.

The first Adventist restaurant, opened in São Paulo five years ago, is now being

enlarged by renting the fourth and fifth floors above the restaurant. The fourth floor will be used as a dining room, and half of the fifth floor will serve as an Adventist Book Center, while the other half will be a small auditorium for health classes.

In addition, plans are being made for more Superbom restaurants in São Paulo, as well as in other cities in Brazil and South America.

## Publishing boom in Inter-American Division

By L. A. RAMIREZ

Despite difficulties, advances are being made in the publishing work in three parts of the Inter-American Division—Mexico, Jamaica, and the Caribbean Union.

Representatives of the Inter-American Division recently met with those of the Mexican Union and the Pacific Press on the campus of Montemorelos University to select a site for the Pacific Press branch to be established in Mexico.

The Pacific Press board had taken an action "that negotiations be entered into with the University for land and building facilities located at the new industrial section on a lease basis. Pacific Press will own and operate the equipment at this facility. It is understood that Pacific Press will assume the operation of the present university press." This action is in harmony with previous actions of the committees of the Mexican Union and the Inter-American Division and the board of Montemorelos University.

The site, selected by LeRoy J. Leiske, general manager of Pacific Press, W. L. Muir, treasurer, R. E. Anderson, production manager, and F. L. Baer, manager of Inter-American Publications, and approved by the university, is a seven and one-half

acre orange grove adjoining the school property. More than 300 orange trees are included in the property. Plans call for the construction of the new Pacific Press plant in front of the grove during 1979, with 1980 the projected date for completion. The plant site will have ample frontage on an improved four-lane branch of the Pan American Highway. As of January 1, 1979, the Pacific Press will begin operations in Mexico in the university's present print shop.

Increased problems of importation and the growing number of colporteurs in Mexico has made this important step necessary. The billings of the Pacific Press to the Mexican Adventist Book Center for 1978 were 68 percent more than for the previous year. In October, 1978, the ABC was down to a 15-day inventory for the hard-working Mexican colporteurs. However, providentially, licenses have been secured for another import allotment to tide them over until the Pacific Press branch in Mexico can begin to function, assuring an adequate flow of books.

So many literature evangelists are being recruited in Mexico that a special training school has been established for them in Mexico City. New recruits are brought in from all over the country to train for 30 days in a program

## Australians hold crusade

Three evangelistic meetings have been held recently by young people of the Greater Sydney Conference in Australia, with John Harvey leading out. Fifteen non-Adventists have been contacted and are being visited. Church members are enthusiastically supporting the program.

It all began when some of the young people accepted the challenge of public evangelism. Last year John Harvey, of the Mount Colah church, and some of his friends attended a lay activities seminar that inspired him to develop his talents in public evangelism. When the next call was made for volunteers to join a training class to learn how to conduct an evangelistic campaign he and his friends responded.

Week by week they learned how to preach; give Bible studies; and organize, prepare for, and carry on a public campaign. At the end of the lessons, John and his friend Albert Southern attended a lay training camp and became part of a lay evangelistic team to support the conference lay activities director in a series of meetings. As they saw the response of people who attended, they were thrilled with the positive way in which many gave their hearts to Christ.

Back home John and Albert asked their local church for financial assistance and personal support for an evangelistic series they planned for their neighborhood. The church evangelism council met, approved the idea, and appointed a committee to plan the campaign. Now that they have seen some results from their crusade, the young men and church members plan to continue their evangelistic activities.

ARTHUR J. BATH  
Lay Activities and Sabbath School Director  
Greater Sydney Conference

that includes classes in the mornings and actual sales practice in the afternoons. Each new recruit is completely outfitted with clothes by the Mexican Adventist Book Center so that each will have a professional appearance. Each also receives a folding bed and a welcome into an Adventist home in the area during the course. By the end of the 30-day training period the new colporteurs are financially successful and in turn each purchases a new folding bed for an incoming recruit, so the original 100 beds provided become a "revolving project" for new recruits. At the close of the course the colporteurs are sent out to their own specific territories at home.

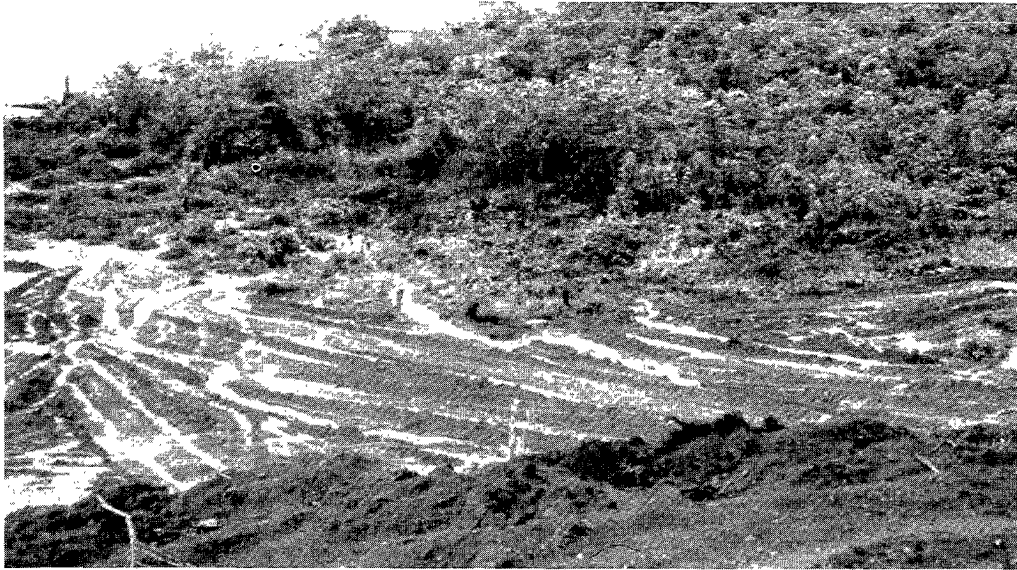
### Books in the West Indies

The West Indies College Press has printed a total of 50,000 copies of *Steps to Christ*, *The Marked Bible*, *Happiness Wall to Wall*, *Alone With God*, and *A Day to Remember*. These books, produced under the auspices of the Pacific Press, are now

available through the West Indies Union for immediate distribution by literature evangelists, student colporteurs, and by Adventist Book Centers to church members. Inasmuch as Adventist literature has been in short supply in recent months, the release of these quality publications printed by our own printing press is being welcomed by church members and leaders in Jamaica. As the need arises reprints and additional titles will be released in the near future.

Publishing leaders in the Caribbean Union have secured from the Pacific Press Publishing Association the plates for the book *The Marked Bible* so it can be printed by the Bovell printing establishment in Georgetown for use by literature evangelists and church members in the Guyana Conference. Based on good success in the initial printing order other titles should follow. Meantime, Bovell Printers are continuing to produce the Sabbath school quarterlies for the PPPA.

L. A. Ramirez is publishing director of the Inter-American Division.



Adventists in Honiara, Solomon Islands, are waiting for dry weather to finish constructing their new airstrip.

## Continuous rain hinders construction of airstrip

By GORDON A. LEE

The soft red mud oozed up between our toes at every step as we made our way along the muddy track leading to the half-completed airstrip in Honiara, Solomon Islands. The rain continued falling.

"If only we could get some dry weather for a while, I could get so much more done," said Steve Fitzclarence as he led us from the Batuna sawmill along a new road to the proposed airfield. "It's done nothing but rain for the past three months. Some days, we have had as much as five inches. The roads are muddy, and the paths around the compound have been washed raw." The night before, I had noticed the jagged, bare coral on the path leading to his home.

Batuna is a vital center of the Western Solomon Island Mission. It once was the site of the mission headquarters until the transfer to Kukudu on Kolombangara. Situated fairly centrally on the beauti-

ful Morovou Lagoon, Batuna is an important hub of mission activity for the Morovou people, many of whom are Adventists.

A junior high school, built recently, complements the technical training school that was established here some years before. The mission also operates a small sawmill, which offers an outlet for the Adventists who have suitable milling timber on their land, and provides employment for a number of mill hands. This mill provides lumber to the mission building program throughout the Solomons.

Batuna has a small 12-bed clinic, which cares for many of the medical needs of the people. The next closest medical help is in Munda, hours away by boat. Therefore, a support aircraft is necessary to the mission center in Batuna. The closest airfield is in Sigi, some four hours away by mission ship. By air the distance from Batuna to Sigi can be covered in seven minutes, and from Batuna to Munda in about 20 minutes.

I was eager to see how the Batuna airstrip was coming along. It was not an easy strip to build. Two large hills had to be knocked down and pushed as filling into the mangrove swamp beside the lagoon. Walking along the muddy track to see the strip with us was Peter Kerwin, from New Zealand, who has volunteered his services this year to fly the mission Aztec in the absence of a trained mission pilot. Mrs. Kerwin also volunteered and is assisting at the Betikama Adventist High School in Honiara.

As rain was falling heavier than ever, we walked out onto the clearing that someday will be the airfield. Two thousand feet of red soil, dotted with pools of water and tiny streamlets, gave the evidence of much work done in trying to transform this seemingly impossible site into an airstrip.

"Apart from dry weather, what are your needs to finish the strip?" I asked Pastor Fitzclarence.

"We have about \$500 left in the budget," he said. "But we need at least ten times that amount—more if the machines break down."

Without a donated second-hand D6 Caterpillar bulldozer, the work on the airstrip would be almost impossible.

But major repair work on the sprocket wheels and bearings has drawn heavily on the small financial resources of the mission. An old Bedford dump truck was rehabilitated from the government junkyard, and a grader of questionable vintage came from the same rubbish heap.

With Pastor Fitzclarence I climbed the hills of red soil and shale that were being dozed little by little into the low waterfront area of the lagoon. I was amazed at the enormity of the task this man faced with the questionable equipment on hand. Only a man of pioneering faith and determination would continue with such a task. Looking back at the Batuna compound from our elevated position, I could see the sawmill, high school, clinic, and technical training center. All these functions called for Pastor Fitzclarence's supervision. I asked myself, To what limits can a man extend himself without destroying his health? And what about his wife, who in their home was supervising two children doing academy studies by correspondence?

The mission fields of the South Pacific need more dedicated volunteers who have time and talents to offer the cause of God. But the greatest need is for financial support to ease the burden and provide the needed equipment to carry out the multitude of tasks.

### PHILIPPINES

## SDA's consider hospital offer

The Far Eastern Division hospital accreditation team visited Marawi and Tamparan in the southern Philippines on August 9 to inspect a 2-million-peso hospital offered to Seventh-day Adventists. The inspection team was composed of R. L. Pelton, General Conference associate health director; Elder and Mrs. Russell Shawver from the Shawnee Mission Medical Center in Kansas; and Dunbar Smith and Wilma Leazer, from the Far Eastern Division.

*Gordon A. Lee is communication director of the Australasian Division.*

Upon arrival in Marawi, the team was welcomed by Acting Governor and Tamparan Mayor Sultan Palawan Disumimba. Other members of the welcoming party included Mumar Maruhom Ayo and Mr. Abe Said, of the Ministry of Tourism. Then from Marawi the team proceeded to Tamparan with military escorts to ensure their safety.

The hospital offered to the Adventists was built in 1972 and abandoned a year later. It includes modern medical equipment and serves a Moslem community of 400,000 people along Lake Lanao, which is without a single doctor.

On their return from visiting the offered hospital the inspection team stopped at Mindanao State University to fellowship with the 140 Adventist students attending there.

Personnel from the Min-

danao Sanitarium and Hospital accompanying the team that day were: Levi H. Pagsan, medical director; Joel Dalaguan, business manager; and Peter Danton, chaplain. Representatives from the South Philippine Union Mission included: Paterno Diaz, president; Felipe Caballero, auditor; Gerry El-lacer, Mountain View College; and Moses Mejid, Western Mindanao Mission.

DAN LEO GARILVA  
Public Relations Officer  
Mindanao Sanitarium  
and Hospital

#### CALIFORNIA

### Liberty sponsors debate in L.A.

Should creation principles be taught in public schools? *Liberty Magazine* recently asked two experts in the scientific community for their

opinions. Their debate on the question drew an audience of 300 in Los Angeles on October 22.

"By no stretch of the imagination can creation be considered scientific," asserted William V. Mayer, professor of Biological Sciences Curriculum Study, a group that prepares classroom materials for nationwide use. "Whatever the faults of science may be, it does not resort to supernatural explanations for its phenomena," said Dr. Mayer. "Creationism cannot be investigated scientifically, . . . its data must be accepted without proof."

The general theory of evolution is no more provable scientifically than creationism, argued Ariel A. Roth, professor of biology at Loma Linda University and editor of *Origins*. "If it is agreed that science describes observed facts, then, of course,

the general theory of evolution fails to qualify as fact, because no one has observed life originating spontaneously or one major type of organism changing into another."

According to Dr. Mayer, creationism "has its roots in the literal interpretation of the Bible and must be considered in a theological framework." Furthermore, "creationism is not a positive doctrine resting on its own firm base," he asserted. "Creationists are not so much concerned with proving creationism valid as they are with questioning the validity of evolutionary theory."

"The important factor in science is not where a particular explanation comes from, but how well the explanation fits the facts," replied Dr. Roth. "Concepts of honesty are not rejected by science because they are promoted in the Bible. Likewise, the creation model should not be rejected because it is associated with religion; rather, it should be judged by how well it can be fitted to the known facts."

Dr. Mayer declared that "the teaching of creationism as science is illegal" because it violates church-state separation.

"Studying about creation is not the same as religious worship," Dr. Roth countered.

Following the initial statements by the two main speakers, a panel responded to the ideas presented. The panel included Theodore Downs, chief curator of the earth sciences division of the Los Angeles County natural history museum, and John A. Moore, professor of biology at the University of California at Riverside. Also included were Duane T. Gish, associate director of the Institute for Creation Research, in San Diego, and Jerry Wiley, associate dean of the University of Southern California Law Center.

Moderator was Robert H. Brown, director of the Geoscience Research Institute in Berrien Springs, Michigan.

MARILYN THOMSEN  
Communication Director  
Southern California  
Conference



## NAD Presidents' Council meets in Washington

The first meeting in 15 years of the North American Division conference and union presidents was held October 5 to 10 in the Takoma Park Adventist Church Center, Washington, D.C. The Presidents' Council was called by N. C. Wilson, North American Division president (now General Conference president-elect), as a pre-Annual Council session.

Robert H. Pierson, General Conference president, gave the keynote address on "The Conference President as Leader of the Team," in which he emphasized the need for teamwork and unity to accomplish God's mission for the Adventist Church. "Conference presidents on all levels are God's glue," said Elder Pierson, "to help maintain doctrinal, organizational, and spiritual unity."

The themes discussed in the various meet-

ings fell into three areas of concern on which the conference presidents expressed themselves: the church's mission, the importance of sound doctrine, and the price of leadership. One of the highlights of the council was a supper session at which Admiral Elmo R. Zumwalt, former Chief of Naval Operations for the United States, from 1970 to 1974, now retired, shared with the presidents some of his experiences in leadership.

On the last day of the session, Elder Wilson fielded questions from the presidents on church litigation, church auditing, the importance of hospital chaplains, the role of the *ADVENTIST REVIEW*, election procedures at General Conference sessions, the need to improve Sabbath schools, the denominational wage scale in the light of inflation, the use of tithe, and the future of church leadership.

TENNESSEE

## SDA broadcast via satellite is successful

More than 100,000 persons listened as Robert H. Pierson, General Conference president, answered callers' questions on topics of current church interest on the first Seventh-day Adventist satellite program, aired November 4 from WSMC-FM, in Collegedale, Tennessee. The program was broadcast live, via satellite, to all Adventist Radio Network (ARN) affiliate stations throughout the United States.

Elder Pierson and Gerald Fuller, host of Saturday Seminar on WGTS-FM in Takoma Park, Maryland, sat expectantly in the WSMC broadcast studio in Collegedale, awaiting the 4:00 p.m. cue from Mike Wiist, Adventist Radio Network executive secretary.

To provide Mr. Wiist, producer and director of the two-hour program, an opportunity to screen questions prior to broadcast, each question was prerecorded. An hour before the program began, WSMC staff began calling other ARN stations to receive names and telephone numbers of persons hoping to ask Elder Pierson questions. WSMC in turn telephoned these persons and recorded their names, addresses, and questions. This allowed for an even, nationwide distribution of questions from both Adventists and non-Adventists. This screening in no way detracted from the effectiveness of the program, for Dr. Fuller and Elder Pierson heard each of the 30 questions for the first time the instant every listener heard it across the United States.

From WSMC the air signal was transmitted through telephone lines to Atlanta, which was the up-link point to a relay satellite that beamed the signal to down-link points in New York, Chicago, and Los Angeles. From these three cities the signal continued again, via telephone lines, to the Adventist Radio Network

stations in these sections of the country.

The program consisted of a 30-minute dialogue between Dr. Fuller and Elder Pierson concerning some basic questions of Adventism, with the remaining 90 minutes utilized for the question-answer portion of the program.

JIM CLOSSER  
WSMC-FM  
Collegedale, Tennessee

WASHINGTON

## VOP crusade is conducted

More than 600 non-Adventist names are being followed up by pastors in the Spokane, Washington, area as a result of a Voice of Prophecy New Life crusade, conducted by H. M. S. Richards, Jr. The crusade team included 12 local pastors and numerous laypersons.

Clarence Gruesbeck, crusade coordinator and secretary of the Upper Columbia Conference, says, "This crusade gave tremendous insights to many people in the Spokane area. As a result of these meetings our ministers will be baptizing people for months to come."

A large percentage of those attending were young people. One young man with long hair and an unkempt beard attended the Bible study class, and after several nights

came with a shave and a haircut. "Now I'm God's man," he said. He and his wife were among those baptized at the close of the meetings.

Several young people from a local boys' ranch also attended. One of them was especially impressed with a sermon dealing with astrology and spiritism. He told Elder Richards, "I have been following my horoscope very carefully, but to learn that I was actually born under the sign of the cross really means something to me." This young man also made his decision to be baptized.

One week following the close of the crusade, a joint praise service was held in the Riverfront Park Convention Center by seven Spokane-area Seventh-day Adventist churches. During this meeting 20 persons were baptized. Approximately 50 others are studying for baptism.

Ten of those planning for baptism drove 95 miles round trip to the meetings each night. Elder Richards says, "These five couples found the Lord together, and together they are going to make a fantastic team of workers in the town where they live."

By the close of 1978 the Voice of Prophecy Evangelistic Association will have conducted 21 crusades throughout North America.

MARTIN BUTLER  
Communication Intern  
Voice of Prophecy



H. M. S. Richards, Jr., welcomes the Terry Howard family into church fellowship after the Voice of Prophecy crusade in Spokane, Washington.

ENGLAND

## Members use audio-visuals

A special program was launched recently throughout the British Union to introduce audio-visual projectors to aid church members in giving Bible studies. "Operation Laser," suggested by a 13-year-old church member in Buckinghamshire, was the motto adopted for the campaign: "Lay-ministerial Action for Spearheading Evangelistic Revival."

It was coincidental that at the commencement of the six-week crusade, the *Reader's Digest* and *Newsweek* magazines carried articles about the power that can be utilized from laser beams. Church members have long recognized their need of power—the power of the Holy Spirit.

The introduction of communicational equipment was in no way meant to replace human personality motivated by the Spirit. It was presented to the constituency as a means whereby new members begin an active program of witness for Christ. Additionally, it was felt that a Christian worker with audio-visual equipment would have a better chance for initially securing an audience in today's secular television-oriented world than without the equipment.

The program has received financial support from the Northern Europe-West Africa Division, British Union, and local conferences and missions, and promotional support through the services of officers, departmental directors, institutional heads, local ministers, and church members.

It is estimated that more than 20 percent of the members in the union were contacted through the 16 rallies and workshops that were convened. Almost 80 Hitachi projectors, synchronizing slides with cassette tapes, are now being used in local churches.

W. J. ARTHUR  
Communication Director  
British Union

## ZAIRE

## Pastors aim for 1,000 baptisms

Early in June, all the ordained pastors at the Lulengele Mission in the Kasai Province of Zaire began preparations for a special baptism day on June 17. District leaders in the areas where these baptisms were going to be conducted created two or three centers where the people gathered to study and prepare themselves for baptism.

The ten pastors in the field did not reach their goal of 1,000 persons baptized, although one baptized 120. The total was 803 for the day. However, baptisms on June 18 and several days previous to the seventeenth brought the total to 1,015.

G. M. ELLSTROM  
*Kasai Project Director*



## 3,500 books donated to SDA school in Mexico

A total of 3,500 books—a kilometer of books when laid side by side—were donated recently to the Nogales, Mexico, Adventist school by citizens of Nogales. The originator of the “kilometer of books” idea was Felipe Porras, director of the school. The campaign was inaugurated by the mayor, who placed a copy of the Bible on the line (shown above).

Others brought a stream of books on science and history, including encyclopedias, all in good condition and appropriate for children.

Felix Cortes, Northwest Mexican Conference president; Ismael Ramirez, conference education director; and Eliezer Melendez, Mexican Union education director, participated in the campaign. ISMAEL RAMIREZ

## MISSOURI

## Hospitals join SDA chain

Two hospitals in Moberly, Missouri, recently joined the Adventist chain of hospitals, according to John Fowler, president of the Missouri Conference and J. Russell Shawver, president of Mid-America Adventist Health Services.

Moberly is located in north central Missouri, less than 20 miles north of Sunnysdale Academy at Centralia, and about 250 miles southeast of Union College and the Central Union headquarters in Lincoln, Nebraska.

The board of Community Memorial, a 72-bed, non-profit hospital, in a meeting with Mid-America Adventist Health Services (MAAHS) officers on June 6, voted to transfer control to MAAHS. This transfer of ownership was made conditional on the assurance that a new hospital would be developed to replace the old building.

Woodland Hospital, with 60 beds, was privately owned by its physician sponsors. Through appropriate negotiations, it became possible for

MAAHS to acquire the ownership stock and to take over its operation September 1.

MAAHS, the medical arm of the Central Union Conference, announced its intention to replace both of these aged and outdated hospitals with a new 110-bed facility to be known as the Moberly Regional Medical Center. An application to build the new facility was submitted to the local Health Systems Agency on September 15.

When approval is received to construct the new hospital, MAAHS will complete the transition of the board and will take over the management of the Community Memorial Hospital. Both existing hospitals will then be operated until the new hospital is completed, at which time they will be closed down. Construction of the new hospital was scheduled to begin this month and to be completed in 18 to 20 months.

Employees in both hospitals have been assured continued employment so long as they perform their duties satisfactorily, and are willing to support the concepts of the new sponsor. There is an adequate number of physicians—18—in the two medical staffs, but there is a need for some specialists.

J. R. SHAWVER  
*President*  
*Mid-America Adventist*  
*Health Services*

## TANZANIA

## Students are given checkups

During October, the 165 students attending Parane Secondary School in northeastern Tanzania underwent a medical-dental checkup, many for the first time in their lives. Kenneth Hart, a physician, and Theodore Flaiz, a dentist, and their wives drove

up from the Tanzania Union headquarters in Arusha to spend several days examining the students.

As medical-dental care is minimal in Tanzania, this provided the school with a much-needed service. Dr. Hart, union health director, emphasizes the importance of a yearly checkup, and plans to visit other schools, as well. He planned in November to visit Ikizu Secondary School in the vicinity of Lake Victoria to examine the 450 students there. Dr. Flaiz has implemented a dental checkup program for several local schools in Arusha.

While the two doctors were at Parane, word got out to the local community that there was medical and dental help at the school. A number of people needing attention were waiting at the front door the next morning at six-thirty.

T. S. FLAIZ  
*Acting Health Director*  
*Afro-Mideast Division*

## Afro-Mideast

● Baptisms in the Ethiopian Union are on the increase. With seven persons recently baptized in Addis Ababa, 28 at Gimbie, and 125 in the Jumma district, another 160 members have joined churches in this union.

● P. W. Dysinger and family, from Loma Linda, California, are living in Dar es Salaam, Tanzania, where he is working with the Tanzanian Government and USAID on a mother/child-care project. His two sons will work as student missionaries in Dar es Salaam, teaching Bible in the government secondary schools.

● Adebherhan Manna, pastor in the North Ethiopia Field, reports that a rocket demolished a church in the village of Deki Werasi in Eritrea. No casualties are reported from among the church members.

● Derek Beardsell, Tanzania Union president, reports that the foundations have been poured for the new union office outside of Arusha, and several new homes. Construction of the office will begin soon.

● Fifty boys and girls recently gathered for junior camp on the beach at Alexandria, Egypt.

● Evangelist Alan Conroy, from England, began evangelistic meetings at the Cairo Center in Egypt on September 17 with an average attendance of 400.

● The newly opened health-food factory in Cairo, Egypt, is receiving advice and help from two experienced Adventist food technicians, A. A. Cree and Paul Allred. The factory is producing Vita-Soy, a flavored soy drink, and peanut butter, and it may expand into producing other kinds of health foods.

● Five hundred people attended camp meeting at Lake Langan, Ethiopia, October 24 to 28.

● Eight years after the ministerial training course was interrupted at Ethiopian Ad-

ventist College, the Ethiopian Union has resumed these studies, enrolling five students for a two-year course.

● Twenty-one of the 32 candidates from Wollega Adventist Academy who sat for the entrance examinations to qualify for degree programs at the national university passed this difficult examination in Ethiopia.

## Australasian

● Eleven students and a faculty member from Pacific Theological College in Suva, Fiji, visited Fulton College September 19 to see Seventh-day Adventist theological education firsthand. Fulton offered them much more than they had expected—a large dairy, extensive gardens, an ambitious agricultural program, and a spirit of warmth and brotherly love.

● On Sunday, November 5, the Association of SDA Nurses (Australasian Division) was formed. The 82 people attending the inaugural meeting elected Alan Gibbons president and Annette Baldwin secretary.

● John Banks, Western Pacific Union Mission youth director, reports that more than 2,000 people are attending Voice of Youth meetings in Honiara and about 200 have responded to a call to serve Christ.

● Some 15 youth, under the leadership of E. A. Ferris, have volunteered to form a Fly 'n' Paint squad to go at their own expense to Atoifi Hospital, Malaita, Solomon Islands, to repaint the buildings.

● Principal Robert Bower of Carmel College in West Australia reports that the college's new pretrade course is widely accepted in industry, where employers give top priority to students who have completed the course. The course consists of applied technology, building, welding, technical drawing, English, mathematics, and Bible. Students can do their Leaving Certificate in these subjects

and, if necessary, can have their apprenticeship training reduced by 18 months.

● A third Adventist refugee clothing center in Victoria was set up in Spotswood, Melbourne, on October 23 to serve refugees in the government Wiltona Migrant Hostel. In less than two hours 61 refugees from Southeast Asia were fitted with more than 500 garments.

● During a Keep Fit Campaign recently, Pastors Tuaineiti and R. Nixon joined 105 Rarotonga church believers of all ages in a walk around Rarotonga Island, Cook Islands, a distance of 23 miles.

## Euro-Africa

● The Adventist College for French-speaking Africa, in Cameroon, registered 227 students for the current school year—150 of them in the secondary school, 50 in the theological department, four in teacher training, and 23 in a course for workers' wives.

● Last year's experience of manual work for one class of the French Adventist Seminary secondary school was so successful that it is being extended to the first four classes this year.

● The School of Modern French, a department of the French Adventist Seminary, is now officially recognized and accredited by the French Ministry of Foreign Affairs.

● The division annual committee in Gland, Switzerland, was attended by five General Conference visitors, 16 division departmental directors and officers, 15 union presidents, six institutional directors, and 21 others (mainly conference or mission presidents).

● Two name changes were voted at the recent division committee. The former Occidental African Mission will now be known as the North West African Mission, and the Central African Union Mission is now prefixed by the additional word "West" in its title.

## Far Eastern

● The Iloilo (Philippines) Seventh-day Adventist Temperance Society staged a demonstration against intemperance in the heart of the city. More than 16,000 of the city's residents crowded the streets to witness the parade of about 1,500 members from the city and neighboring churches, wearing printed shirts and carrying placards denouncing the evils of smoking, alcohol, and drugs. The march culminated in a rally at Freedom Park.

● The Korean Union conducted a lay congress in Pusan, October 24 to 28.

● A recent lay evangelistic series at Linan Tupi, Cotabato del Sur, Philippines, has resulted in the baptism of 17 persons by Tito Allosa. In Alabel, South Cotabato, church members prepared nine persons for baptism by M. Ligan.

● Robert Grady, Far Eastern Division Sabbath school director, reports that the estimated needs for lamb shelters, churches, and Sabbath school classrooms in the division have jumped from 2,200 in 1976 to 3,600 in 1978. The average cost for building a lamb shelter is US\$1,000.

● According to research done by E. A. Jimeno, Guam-Micronesia Mission Sabbath school leader, more than 50 percent of the 200,000 people in the territory of the mission are under the age of 15. Ray James, mission president, says that more than 25 percent of last year's baptisms came from the mission's seven schools (first grade through high school), which enrolled 480 this year. Two new schools and additions to two others are planned.

● Masao Uruma, Far Eastern Division World Foods Service director, reports that San-iku Foods in Japan produces 38 products and sells more than 4 million units in cans, paper boxes, cartons, and plastic bags. The name Seventh-day Adventist is printed on each of these packages.

## Northern Europe- West Africa

• David Lawson's evangelistic campaign in Stockholm, Sweden, is attracting some 800 to 1,000 people to the meetings. The evangelist hopes to establish a second church in Stockholm.

• The Harvest Festival at Stanborough Park, often referred to as "headquarters church" in Britain, took on double significance this year. Surrounded by the bounties of nature brought to the church for the service of Thanksgiving, three young people were baptized by Victor Hall, pastor. After the service members distributed 77 food hampers to senior citizens and needy persons.

• By the end of the year, 52 Five-Day Plans to Stop Smoking will have been conducted in the South England Conference involving some 1,500 persons during 1978. The follow-up demonstrates a high level of success for the program. Success rates are being analyzed by Rex Riches, of the British Union Conference, who soon will publish an analysis covering a two-year period in one English county.

• Adventist students from Finland Junior College have been invited by the local health authority to participate in health-education presentations in primary and secondary schools.

• Nine hundred and eighty choirs in the 425 churches of the Nigerian and West African unions constitute a great force in evangelism on the African fields, observes Mike Stevenson, division music coordinator. While Adventist choirs figure prominently in civic and social life throughout the region, often taking top honors in public choir competitions and festivals, participants feel that their main contribution must be in the evangelistic outreach of the church.

• Bo, in Vesteralen, north Norway, recently was the site of an annual meeting and of

an Investiture service. Two thirds of the Pathfinders in that district come from non-Seventh-day Adventist homes. Parents who were present for this important youth gathering not only support the Pathfinder Club enthusiastically but also are taking a keen interest in the affairs of the church.

## Southern Asia

• At Surat Adventist Hospital in India, two floors of a new four-story school of nursing are nearing completion. When this building is finished, work will begin on a classroom block.

• A new medical clinic owned and operated by Seventh-day Adventists was opened in Bangalore, India, recently. Official guest for this occasion was the Archbishop of Bangalore, P. Arokiaswamy.

• Burma Union Bible Seminary reports the highest enrollment in its history—250 students.

• The fifth leadership camp conducted by personnel from Spicer Memorial College was conducted for five days at Khandala, western India. One hundred and twenty-five people participated.

• A new wing at the Kolhapur Adventist School in Maharashtra, India, was officially opened on October 2. The school has 300 students.

## North American

### Atlantic Union

• Joe Nicosia, a junior theology major at Atlantic Union College, South Lancaster, Massachusetts, has been hired as South Lancaster Academy's first student chaplain in its 96-year history.

• Eleven Atlantic Union College students and a faculty sponsor attended the second annual Adventist Intercollegiate Association Bible Conference held in Rossiter, Pennsylvania, the weekend of October 20 to 22. More than

two dozen delegates from other Adventist colleges in the northern region joined them. Guest speaker was Robert Zamora, professor of religion at Columbia Union College.

• Atlantic Union College has been notified of its reaccreditation for a ten-year period by the New England Association of Schools and Colleges, according to Larry Lewis, academic dean.

### Canadian Union

• Lawton G. Lowe, Canadian Union Ministerial secretary, and his associate, Malcolm Andrews, from Ottawa, Ontario, conducted an evangelistic series in Winnipeg, Manitoba, from October 28 to November 25. So far 38 persons have joined the church as a result. Mel Djokowich and Vaudre Jacques are holding follow-up meetings (one of these in French) for two more months.

• The Manitoba-Saskatchewan Conference Festival of the Word convened in Yorkton, Saskatchewan, with 50 youth attending from Canada's midwestern provinces. The Alberta Festival of the Word at Foothills Camp, Alberta, reached out to the towns of Olds and Innisfail for witnessing. People in 40 homes requested Bible studies.

• Camp Hope was host to British Columbia's Pathfinder leaders recently as they planned for a new year of junior youth activities.

• Indicative of the church's challenges and opportunities in predominantly French-speaking Quebec is the recent report that five more groups of believers outside Montreal are preparing to be organized into companies or churches. Both the French and English elementary schools in the Montreal area (Quebec Mission) have recently moved from church facilities to surplus school buildings rented from a public-school commission. As development funds become available the schools will be upgraded and secondary programs started.

### Central Union

• Seventy-three persons have joined churches in Kansas City as a result of meetings held by Richard Halversen, Missouri Conference evangelism secretary. Sponsors of the series were the three local churches and local pastors.

• Eleven people were baptized at the recent evangelistic meetings held in Garden City, Kansas, by Clinton Adams, conference evangelist.

• The new auxiliary building of the church in Marceline, Missouri, was recently dedicated for its various uses, mainly for Community Services.

• Emma Kiley, a volunteer worker for Christian Record Braille Foundation for seven years, was honored by CRBF employees on her eighty-fourth birthday. She has helped to classify and sell thousands of green stamps and postage stamps donated to the organization.

### Columbia Union

• Some 250 of the Columbia Union's secondary teachers, during a convention on the campus of Columbia Union College, September 24 to 28, attended hour-long seminars, went on guided tours of the nation's capital, and enjoyed a banquet in their honor.

• The 135-member Metropolitan church, organized five years ago, recently purchased more than nine acres of land at 6301 Riggs Road in Hyattsville, Maryland, on which to build a new church.

• H. R. Thurber, former pastor of Sligo church, Takoma Park, Maryland, received recognition from the Religious Heritage of America for his work as joint Community Services coordinator in metropolitan Washington, D.C.

• Odell Chunn, who has worked 35 years for the famous "dime physician," H. G. Hadley, founder of Hadley Memorial Hospital, was honored recently for her long term of service on the staff.



• The constituency of the Amazing Facts radio program has reelected a board of directors and corporate officers at a meeting held in Columbia, Maryland, on December 3. The Maryland-based national Adventist radiobroadcast reelected Floyd Miller as manager of the program and secretary of the board of directors. President of the organization is George Woodruff, Chesapeake Conference president, and the vice-president is Joe Crews, broadcast speaker. Treasurer is Larry Davis, Chesapeake Conference secretary-treasurer. Elder Crews reported that 34 stations now carry the program. This year seven follow-up evangelistic meetings were conducted, which resulted in the baptism of more than 225 persons.

#### Lake Union

• In the Wisconsin Conference the churches have been assigned to one of three "associations" for the purpose of having Sabbath school workshops each quarter. These workshops feature instruction in various areas for all the divisions of Sabbath school.

• Students of the Terre Haute Elementary School in Indiana conducted a walkathon recently, raising more than \$400 for school projects.

• The Carthage, Illinois, church was dedicated on November 11.

• Community-service awards were presented to Jeanne Knowland and James Tillman by the Rockford, Illinois, church recently. Mrs. Knowland was honored for more than 3,000 hours of volunteer service in the chaplaincy program in the local jail, and Mr. Tillman, a member of the Rockford church, for his work with the Westview Central Council, an organization concerned with the revitalization of a large area in west Rockford.

• As a result of an It Is Written Bible Seminar and evangelistic meetings held in Ft. Wayne, Indiana, 43 persons have been baptized. After the first baptism, on May 20,

there was a baptism in one of the Ft. Wayne district churches on every succeeding Sabbath for 14 weeks.

• Eight persons joined the Terre Haute and Lewis, Indiana, churches on October 21 at the conclusion of a week of evangelistic meetings conducted by Don Copey, Lake Union Conference stewardship director.

#### North Pacific Union

• In upgrading the four Oregon academies, \$900,000 has been used for land improvement, buildings, and equipment. At Columbia Adventist Academy, \$270,000 has been expended for general renovation of the buildings on campus.

• While the work of the North Pacific Union Conference religious liberty department is meant primarily for Adventists, others benefit also. Recently a Mormon woman who had a problem getting Sundays off asked the department for help. A letter to her employer from Joseph C. Hansen, associate religious liberty director, resulted in the woman's being granted Sundays off.

• The careful use of spare time adds up to Investment dollars for Elsie Mellor, a member of the Stone Tower church in Portland, Oregon, who crochets covered coat hangers. This past year she has turned in more than \$200 for Investment through her project.

• Members of the Elma, Washington, church expect to complete a three-year building project on their new sanctuary early in 1979. Pastor Tim Gallagher reports that volunteer labor has kept the cost of the 3,000-square-foot structure to about \$110,000.

• For the first time in 15 years, the Elma, Washington, congregation has a church school. The 79 church members pay the tuition for six of the school's seven students. "We want this to be a church school rather than a parents' school," says Tim Gallagher, pastor.

#### Northern Union

• The First Company, a musical and witnessing group, visited the young people in every Adventist home in Minnesota this past summer. As a result, 42 students are attending Maplewood Academy this year who would not otherwise be there.

• Robert Wicklund, a literature evangelist who was arrested for canvassing in Owatonna, Minnesota, in September, had the case dropped the day before the trial date.

• D. E. Holland, Iowa Conference president, presented a five-point plan for outreach in 1979 at a recent workers' meeting. The group set a baptismal goal of 560 for next year.

• The South Dakota Conference recently completed regional meetings in Bowdle, Watertown, Sioux Falls, and Rapid City, with conference officers and departmental directors and representatives from the Northern Union office in attendance at each. The meetings included reports of the recent Northern Union Adventist Outreach Seminar, the discussion of plans for 1979, and Sabbath school teachers' workshops. Each meeting concluded with a book sale.

• Delegates to the Iowa Conference constituency meeting in Des Moines, November 19, approved plans presented by D. E. Holland, Iowa Conference president, for a \$2.5 million building and improvement program for Oak Park Academy.

#### Southern Union

• Since its organization on February 4, 1978, the Tampa Bay area SDA public-relations committee has grown to 17 members representing seven churches. One of the activities sponsored was an area-wide communication workshop. This coordinated effort has resulted in weekly coverage in seven area newspapers and on two radio stations and WTVT-TV, which

has donated 39 half-hour time slots to air the Breath of Life series, according to Gayle P. St. Onge, the committee secretary.

• The Kernersville, North Carolina, church was officially opened November 11. The 450-seat, 17,000-square-foot structure is situated on a six-acre tract with ready access to Interstate Highway 85.

• The Pulaski, Tennessee, church—organized in March, 1977—has purchased and is redecorating a building previously used as a nightclub. The first worship service in the facility was held October 7, 1978.

• More than 200 people attended the annual convention of the Georgia-Cumberland Conference Professional and Business Association, November 3 and 4. Speaker for the retreat was Robert H. Pierson, General Conference president. In the past 12 years the PBA has assisted in the financing of 29 churches, whose membership is now 28 percent of the conference total. Since occupying their new facilities, these congregations have added nearly 1,400 new members.

#### Southwestern Union

• Recently Adventists were afforded the opportunity to present the philosophy of Adventist education and the educational program of the Beacon Hill Junior Academy in De Queen, Arkansas. During a visit to De Queen, J. Wayne Hancock, Arkansas-Louisiana Conference educational superintendent, and Bill Neptune, pastor, were interviewed by the manager of the local radio station about the advantages of a Christian education. The news program was aired twice during the day.

• The students at Chisholm Trail Academy, Keene, Texas, participated in an all-school "breadmake" directed by Jeanne Barron on October 13. The following week ten students helped with a breadmake in Mansfield at the high school vocational center.

## To New Posts

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

### NORTH AMERICAN DIVISION

#### Regular Missionary Service

**Wallace Amundson, Jr.** (AU '78), to serve as SAWS director, Central African Union, Bujumbura, Burundi, **Christine (Lucien) Amundson**, and two children, of Walla Walla, Washington, left Montreal, Quebec, Canada, October 24, 1978.

**Bertram Eldon A. Bauer**, to serve as pilot/maintenance supervisor, Lukanga Institute, Butembo, Kivu, Zaire, **Diane C. (Dalrymple) Bauer**, and one child, of Port Coquitlam, British Columbia, Canada, left Montreal, Quebec, September 28, 1978.

**Starr Elaine Bidwell** (AUC '71), returning to serve as cashier, Far Eastern Division office, Singapore, left Los Angeles October 31, 1978.

**Mario Alfredo Collins** (AU '66), returning to serve as director of public relations, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, **Luisa (Domato) Collins**, and two children left McAllen, Texas, September 3, 1978.

**Dwight Charles Evans** (LLU '73), to serve as professor/physician, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, **Donna June (Taylor) Evans** (LLU '72), and one child, of Madison, Tennessee, left McAllen, Texas, October 18, 1978.

**Bobby Earl Jacobs** (UC '55), returning to serve as secretary, Far Eastern Division, Singapore, and **Betty Jeane (Hawthorne) Jacobs** left Los Angeles October 19, 1978.

**J. Parker Laurence** (Wayne St. U. '73), to serve as science teacher, Rusangu Secondary School, Monze, Zambia, and **Waustella (Rickman) Laurence**, of Detroit, Michigan, left Montreal, Quebec, Canada, September 21, 1978.

**Albert Mel Long** (AU '73), returning to serve as assistant Ministerial secretary, Trans-Africa Division, Highlands, Salisbury, Rhodesia, left Los Angeles October 5, 1978. **Myrna Maureen (Shultz) Long**

(WWC '64) and two children left Los Angeles October 15 to join her husband.

**Merle L. Mills** (CUC '38), returning to serve as president, Trans-Africa Division, Highlands, Salisbury, Rhodesia, and **Elizabeth Louise (Penn) Mills** (CUC '37) left New York City October 18, 1978.

**Harry C. Nelson III** (LLU '73), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Lynda Marlene (Kostenko) Nelson** (Univ. of Miami '78) and one child, of Miami, Florida, left Miami October 1, 1978.

**Monte Gale Salyer** (AU '78), to serve as English instructor, Korean Union College, Seoul, Korea, **Penny Lee (Anderson) Salyer**, and one child, of Cedar Lake, Michigan, left Los Angeles August 10, 1978.

#### Nationals Returning

**Lauren Acevedo** (SMC '78), to serve as church school teacher, West Puerto Rico Conference, Mayaguez, Puerto Rico, arrived in Puerto Rico in early August, with her appointment becoming effective August 16, 1978.

**Chukunma Ephraim Onwere** (Prairie View A & M Univ. '78), to serve as treasurer, Bendel Mission, Benin City, Nigeria, left Houston, Texas, October 22, 1978.

**Irwin Maxwell Staples** (PUC '74), to serve as dental technician, Seventh-day Adventist Health Center, Blantyre, Malawi, and **Cleo Fayette (Swift) Staples** (PUC '70), of Loma Linda, California, left New York City November 2, 1978.

#### Volunteer Service

**Mark Walker Fowler** (LLU '41) (SS), to serve as physician, Malamulo Hospital, Makwasa, Malawi, of Leesburg, Georgia, left Atlanta November 1, 1978.

**Roger Wayne Gimbel** (AVSC), to serve in maintenance, Mwami Hospital, Chipata, Zambia, of Calgary, Alberta, Canada, left the North American Division early in October, 1978.

**Bernard Dean Helms** (WWC '77) (SS), to serve as teacher, Kamagambo Secondary and Teachers' Training School, Kisii, Kenya, of Roseburg, Oregon, left Montreal, Quebec, Canada, October 26, 1978.

**Harold Ernest Messinger** (LLU '62) (SS), to serve as surgeon, Youngberg Hospital, Singapore, and **Martha (Ohashi) Messinger**, of Ooltewah, Tennessee, left Los Angeles October 21, 1978.

**Kathleen Alice Mitchell** (LLU '78) (AVSC), to serve as dental hygienist, Taiwan Adventist Hospital, Taipei, Taiwan, of Riverside, California, left Los Angeles October 14, 1978.

**John Lavon Nerness** (LLU '63) (SS), to serve as physician, Tokyo-Kobe Hospitals, Japan, of Fletcher, North Carolina, left Los Angeles October 21, 1978.

**Linda Renee Westerhout** (PUC '78) (SS), to serve as teacher, Manado Overseas Church School, East Indonesia Union Mission, Manado, Sulawesi Utara, Indonesia, of Angwin, California, left San Francisco October 24, 1978.

#### Student Missionaries

**Mildred Elizabeth Irby** (OC), of Riverside, California, to serve as elementary teacher, Kasai Project, Kananga, Zaire, left New York City November 1, 1978.

**Gregory Daniel Switzer** (PUC), of Gentry, Arkansas, to serve as respiratory therapist, Karachi Hospital, Karachi, Pakistan, left Los Angeles October 24, 1978.

**Carol Ann Zimmerly** (PUC), of Angwin, California, to serve as health evangelist, Irish Mission, Belfast, Northern Ireland, left New York City October 26, 1978.

## Deaths

**AcMOODY, Clayton E.**—b. May 3, 1887, in Quincy, Mich.; d. Oct. 19, 1978, Thousand Oaks, Calif. He served the denomination in the following capacities: pastor of the Lincoln, Nebraska, church; pastor of churches in Rhode Island, Texas, Oklahoma, Kansas, Utah, East Oakland district, and other areas in California. He also taught in the Bible department of Southwestern Adventist College in Keene, Texas.

Survivors include his wife, Fanny Faye; a daughter, Marta; two sons, Prindle and Herbert; five grandchildren; and seven great-grandchildren.

**GERBER, Charles**—b. Aug. 12, 1904, at Lajoux, Switzerland; d. Oct. 15, 1978, Paris, France. He entered the literature-evangelist work in 1926, spending six years in Belgium. Then he spent the next 37 years in the French Publishing House as editor of the French *Signs of the Times* and *Life & Health*, serving also as director of the temperance department for both con-

ference and union, and as a speaker for the Voice of Hope.

Survivors include his wife, Emilia (nee Roba), and a daughter, Nicole Bouvet. **HAGEN, Mabel L.**—b. Sept. 10, 1901, in Marshalltown, Iowa; d. Oct. 10, 1978, Forest City, Fla. She was a registered nurse and worked at Paradise Valley Hospital, Feather River Hospital, and Glendale Adventist Medical Center. Survivors include her three stepchildren, Elder Russell Hagen, Mrs. Harold Roll, and Captain Harold Hagen; two brothers, Elmer and Vernon Smith; six grandchildren; and eight great-grandchildren.

**LEONARD, Pauline E.**—b. Aug. 17, 1904, in Sunnyside, Wash.; d. Sept. 20, 1978, in Orlando, Fla. She was a retired schoolteacher, and a temperance worker in the Williamsfield school system in Ohio. Survivors include her husband, Nelson L.; two daughters, Mrs. Doris A. Hunt and Mrs. Barbara J. Bates; a son, Clarence D.; a brother, Ralph Thompson; a sister, Sarabell Thompson; five grandchildren; and five great-grandchildren.

**SMITH, Hyretha T.**—b. April 8, 1922, in Seattle, Wash.; d. Oct. 25, 1978, Loma Linda, Calif. She served the denomination for 25 years as an elementary-school teacher in the Western Washington Conference, also at Walla Walla College and in San Diego elementary school as teacher and principal. She also helped to prepare Bible textbooks for grades 1 to 4 in SDA schools. Survivors include her husband, Maurice Eugene; a brother, Kenneth Thompson.

#### Tune in to

### VIEWPOINT

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

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**KSUC** (Southwestern Adventist College)  
88.3 Mhz FM Saturday,  
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# INDEX, JULY TO DECEMBER, 1978

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general in the first issue of each month appear Bible Questions Answered, and Heart to Heart; in the second issue, Especially for Men, and Young Adult; in the third issue, Reader to Reader, Dateline Washington; in the fourth issue, Especially for Women.

## List of Abbreviations

AV	Another Viewpoint
BQ	Bible Questions
EM	Especially for Men
EW	Especially for Women
FE	Focus on Education
FG	For This Generation
FL	Family Living
GE	Guest Editorial
HH	Heart to Heart
RC	Report to the Church
RS	Response From Readers
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## Illinois church is dedicated

The Carthage, Illinois, church was dedicated on Sabbath, November 11. Situated on the main street in town, U.S. Highway 136, the church was erected in 1971, and the education and fellowship wing was added in 1974. The building replaces the original structure built on the same property in 1932.

It was in Carthage that Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, was killed in June, 1844.

JEFFREY K. WILSON  
Communication Director  
Illinois Conference

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**Northern Union holds Outreach Seminar**

Some 3,000 delegates and special guests recently attended the Northern Union Adventist Outreach Seminar conducted in the St. Paul, Minnesota, Civic Center Auditorium. Delegates came from all over the Northern Union territory for workshops, instruction, and inspiration.

Willis J. Hackett, vice-president of the General Conference, headed the list of special speakers; and E. L. Marley, president of the Northern Union, on the final night challenged the ministry and the church leaders to implement plans that will culminate in a finished work throughout their territory. Shown above is Gordon Retzer, Colorado Conference lay activities director, conducting a workshop on child evangelism.

**HALLE G. CROWSON**  
*Review Correspondent*

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## 91-year-old makes 1,500 quilts



How does a 91-year-old man on a very limited income give \$2,000 a year to his church? If he is C. Buckle, of Victoria, British Columbia, he does it by

making quilts by the mile.

Born in England, Mr. Buckle went to Canada at 18 years of age and homesteaded on the Saskatchewan prairie for 17 years. While he was there, a neighbor gave him a copy of *The Great Controversy*, which led to his becoming a Seventh-day Adventist. After attending college, including two years in England, he settled on Vancouver Island, where he has been a member of the Victoria church for 40 years. Now in his ninety-second year, he walks eight to ten miles a week to help maintain his good health.

When Mr. Buckle was 75, he began making quilts as a missionary fund-raising project. In the past 16 years

he has made 1,500 quilts of various sizes, at a cost of some 34,000 hours in time and \$4,500 in material. He calculates that he has used five and a half miles of yard-wide material and 107 miles of thread. From the quilt scraps, he has fashioned 131 pillows.

An Adventist for 60 years, he was unable to give much to the church until eight years ago, when the quilt work began to flourish. Since then, his gifts have gone from \$200 a year to \$2,000 for each of the past two years. "And," adds Mr. Buckle, "my bank account [with not much change in income] has increased and not diminished. God increases income to meet the need."

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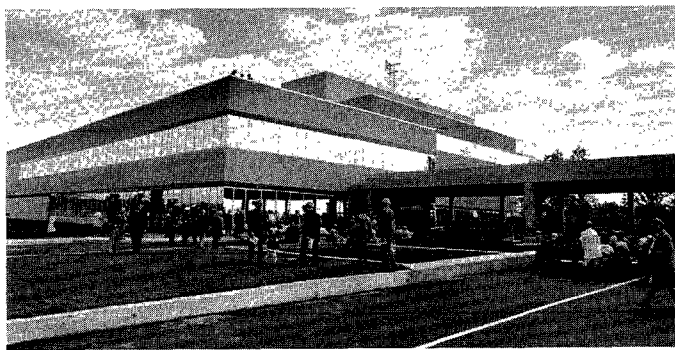
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## Newest SDA hospital opens in Ohio

Sycamore Medical Center, the denomination's newest hospital, shown above, opened to patients October 16. Built seven miles south of Kettering Medical Center, the 120-bed general community hospital serves residents in the rapidly growing South Dayton area in Ohio. Some 3,000 well-wishers, including Ohio Governor James H. Rhodes, participated in opening ceremonies. John Ackerman, director of health for the State of Ohio, gave the keynote address. Elliott Fortner, the hospital's administrator, and his staff of nearly 300 workers are determined "to make the new institution a distinctly Christian house of healing."

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## GC official speaks at IRS hearings

Charles Hirsch, General Conference education director, represented the Seventh-day Adventist Church at public hearings held in Washington, D.C., December 5 to 8, by the U.S. Internal Revenue Service on a proposed procedure to determine whether private schools claiming tax exemption are racially nondiscriminatory.

Hundreds of speakers, including Senators and Representatives, spoke in opposition to the new IRS proposals. Dr. Hirsch expressed the concern of the church over the proposed guidelines because "they appear to further Government encroachment into the affairs of essentially religious bodies." He added, "The IRS guidelines in theory have a worthy aim, but the achievement of same through the given outline may result in significant damage to parochial education. If implemented, these guidelines will

inhibit the free exercise of worship of those who believe that their schools are an integral part of their religious beliefs."

Dr. Hirsch concluded, "We raise objections to these guidelines, not because we are opposed to civil rights and equal opportunities, which we support, but rather because of the sacrifice of other fundamental liberties and added financial burdens that will ensue if these guidelines are implemented."

R. L. REYNOLDS

## AUD baptizes 9,000 in 1977

The membership of the Australasian Division reached 127,197 at the close of 1977, according to reports at the annual division committee that met November 21 to 23 at the division headquarters in Wahroonga, New South Wales, Australia. The additions to the churches by baptism and profession of faith were 9,173, the highest yearly number in the history of the division. Fifty-two new churches were organized.

The largest number of believers is in the Papua New Guinea Union Mission, where the membership is 52,299 and the number baptized in 1977 totaled 5,229.

During the year under review, lay persons, both young people and adults, participated in a direct way in winning 3,417 new members. This indicates an increasing involvement by lay persons in the soul-winning activities of the churches.

An aggressive program has been initiated to reach the large ethnic populations in the major centers of Australia and New Zealand. There are at present 16 ethnic churches with a membership of 2,000. Special emphasis will be given to work among the Italian, Spanish, and Greek-speaking groups.

The division committee gave strong support to the "Harvest Time" objective of 1,000 baptisms per day for the world field. They set their own objective for 1979 at 16,575, far above any number that has been achieved in the past.

The financial budget for 1979 adopted by the committee was more than \$8 million. Of this amount, nearly \$2.5 million was contributed by the Sanitarium Health Food Company.

FRANCIS W. WERNICK

the One who knows the end from the beginning is ordering their ways and directing their paths.

The division's new street address is 3 Homer Avenue, Nicosia, Cyprus. The postal address is P.O. Box 2043, Nicosia, Cyprus. Telephone 50711. Telex 3204 AMD CY.  
JEAN THOMAS

## For the record

**Fire at headquarters church:** A fire set by an arsonist on Sabbath morning, December 9, damaged the organ and much of the interior of the Takoma Park, Maryland, church, across the street from the General Conference. An official at the GC Insurance Service estimates that it will cost approximately \$150,000 to restore the building.

## N.A. Ingathering report—4

"You're a Seventh-day Adventist minister? Maybe you've come at the right time. Please come in." With tears in his eyes, a young hospital surgery assistant told J. N. Hunt, General Conference associate publishing director, that "just a few minutes ago I committed my hot temper and angry words to the Lord. We've been attending a church, but it hasn't really helped us to get closer to God."

"I've worked with Seventh-day Adventist medics in Vietnam, even helped in your hospital there. Adventists seem to have something we don't have."

After Elder Hunt talked with them and offered prayer, the surgery assistant and his wife gave him a bag of coins—more than \$23. "We've been saving our silver, and we want all of this to go for your work," they explained. The couple also expressed an interest in attending church.

"That evening of Ingathering may prove to be one of the most profitable experiences of my life as I continue my friendship with this beautiful couple!" says Elder Hunt.

The total raised through the fourth week of the 1979 campaign is \$5,541,217, or \$9.96 per member in the North American Division. The total reported last year for the same period was \$5,443,117.

DON CHRISTMAN

## AMD moves to new office

The Afro-Mideast Division has a new home—an office high up on the fifth floor of a well-lighted, modern building overlooking the ancient, moss-covered stone walls and moat of what is called Nicosia in the Walls, dating back to Crusader days.

Having passed through the traumatic experience of packing up belongings in Beirut, Lebanon, to move to a country with more security and better communication with the rest of the division, the officers and staff now are ready to begin the new year, 1979, in good spirits and with courage in the knowledge that

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